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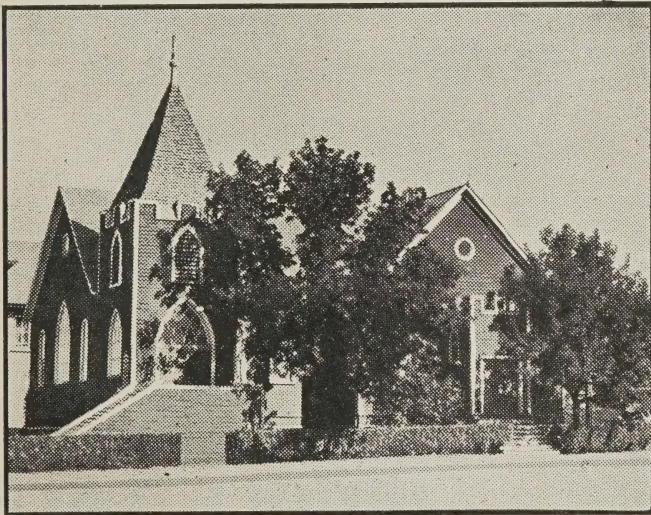
The PRESBYTERIAN RECORD

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Vol. LXIV

TORONTO, JANUARY, 1939

No. 1



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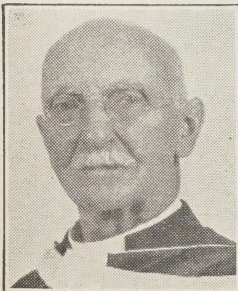
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The Presbyterian Record

VOL. LXIV

TORONTO, JANUARY, 1939

No. 1

FOR WHAT IS YOUR LIFE?

THIS is a question that the Apostle James propounds and answers. His reply however has respect to the duration of life only. "It is a vapor that appeareth for a little time and then vanisheth away."

This issue of the Record begins another year and this transition from the old to the new invariably compels reflection upon the swift passing of our days, a common theme of discourse throughout the ages. The old year ends and the new comes in, but there is no pause or interval. It is with time as with the King. Coupled with the announcement of the King's death is the acclaim to his successor, The King is Dead, Long Live the King. So the new year presses hard upon the old.

Reflecting upon this indubitable fact, the brevity of life, as presented in this the most vivid and striking of biblical metaphors, we are arrested by recalling the words of Jesus and aroused by His example. He noted the swift passing of the days of His own short life, and exclaimed, "I must work . . . while it is day. The night cometh when no man can work". That is a sufficient example for us and should be an adequate stimulus. We must work. He is our example. "Whoever fears God fears to sit at ease." Having so little time at our disposal with what intensity should we devote ourselves to living and to the work that is specially assigned us.

If life is so short has it any real meaning? The answer is very positively in the affirmative. This seems plain to those who believe in God and an ordered Universe. Everything in nature, however minute, seems, so far as we can discover, to have a place and to serve a purpose. Man may reasonably be regarded as being no exception. Our catechism speaks of "man's chief end", meaning that there is a purpose in his life. Once more we turn to Jesus. As He was in the world so are we so far as life's significance is concerned. He regarded Himself as sent by God and on a definite mission. "My meat is to do the will of Him that sent me, and to finish His work." Entering into conscious relation with God in trust, obedience and service we shall find that life has its meaning and we shall not live in vain.

This idea of our having a place in God's economy was further emphasized by Jesus when He spoke of the Father's care. This time He turned to nature to "point the moral and adorn the tale". This is His appeal as given in the Gospel by Matthew, and it may well stand alone as indicating man's place in the scheme of things and God's care for him.

"Therefore I say unto you, take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for

(Continued on page 4)

they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin? And yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. Wherefore if God so clothe the grass of the field, which today is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought saying what shall we eat? or what shall we drink? or wherewithal shall we be clothed? (For after all these things do the Gentiles seek) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God and His righteousness and all these things shall be added unto you. Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof."

Man therefore is not insignificant and we should make the dawn of the New Year a new departure in the effort to do honor to our calling and to live more worthily.—R.

GERMANY AND THE JEWS

IT will be recalled that in the closing years of the life of William Ewart Gladstone, the great statesman was aroused to enter the arena of public life for the last time impelled by his outraged sense of justice over the Turkish atrocities. The whole world is again aroused in passionate protest, at a time when such outrages should surely be a thing of the past, by the persecution of the Jews in Germany. It is necessarily difficult to obtain accurate information. However some three years ago a citizen of the United States, Mr. James D. McDonald, who had served as High Commissioner for Refugees, Jewish and others, forced to leave Germany, was in a position to declare the facts. In 1933 he was asked by the League of Nations to serve as High Commissioner in this emergency. When he resigned from this post he disclosed the character and extent of this twentieth-century persecution which might readily be regarded as incredible. This is his statement:

"The Jews are excluded from all public offices, from the exercise of the liberal professions, from any part of the cultural or intellectual life in Germany. Ostracized from social relations with Aryans, they are subjected to every kind of humiliation, neither sex nor age being exempt from discrimination. The German children are incited to hate the Jews, spy upon Jewish children and attack them. More than half the Jews of Germany have been deprived of their livelihood and in many parts of the country there is a systematic attempt at starvation of the Jewish population."

This may be supplemented by a statement from the Jewish Neighbors Press Service:

"Jews are not permitted to enter public parks, they may not appear on the streets on Sunday, they are prohibited from the use of swimming pools and all places of sport, they may not drive autos, they are refused credit in banks, may not own real estate, and, think of this, the names of Jewish war veterans have been removed from the national monuments. Yet these are only some of hundreds of prohibitions."

At that time Winston Churchill, in a speech in the House of Commons, made this deliverance:

"At this time the Jewish people in a great country are being subjected to a horrible, scientific, brutal persecution, a cold pogrom, cut off from relief grants, their little children pilloried in the schools, their blood condemned as defiling, every form of human wickedness cast on this people by an overwhelming power, by vile tyranny."

Again however our attention is called to this appalling persecution by a fresh outbreak justified by the perpetrators by the shooting of a German diplomat in Paris by a young Jew, apparently half-crazed by the sufferings of his fellow-citizens in Germany. The horrors we have just reported from the previous occasion are, according to reports, re-enacted and accentuated. The act of an individual is made the opportunity to press down upon these people with greater vigor the iron heel. Not only are heavy fines imposed, property ruthlessly confiscated, but the victims of this new outbreak have been subjected to very serious

physical suffering. The poor people are driven almost to the verge of distraction. A friend in Toronto stated that he had a letter from a distant relative pleading for "mercy's sake" to secure for him the necessary papers that he might make his escape from this land of persecution. It is not easy to get away. As it was said in 1936 "100,000 Jews have already migrated and have found homes in other lands. Most of the remaining company, represented by hundreds of thousands, would gladly follow were it not for the restraint imposed by the German Government on taking money out of the country. To leave they would lose everything they possess."

A serious question has thus arisen which must give concern to every Christian country, namely, To what place of refuge shall these people turn? The following is a plea on their behalf issued by the Archbishop of Canterbury, the Cardinal of Westminster, the Moderator of the Church of Scotland and the Moderator of the Federal Council of the Evangelical Free Churches, and the Presidents of the Christian Council for Refugees from Germany and Central Europe:

"Since the advent of the Nazi régime more than 200,000 men, women and children have been driven from Germany. . . In Great Germany there remains not fewer than a million Jews, of whom about half are Christians, many of whom are the so-called Non-Aryans. . . We appeal to our own Government and to the Dominion Governments to give a lead to the world in this matter. We beg them in the name both of our Christian faith and of common humanity to open their doors generously to refugees before it is too late. . . The Christian Council for Refugees from Germany and Central Europe has been formed for the express purpose of appealing to Christians to help these refugees, especially the Christian refugees, of whom the number is now probably not fewer than half a million. All the Christian Communions in this country and the recognized voluntary organizations dealing with the relief and assistance of Christian refugees are represented on this Council. The Jews have helped their own Jewish brethren most liberally and also many Christians of Jewish descent. Most earnestly do we entreat our fellow Christians to help their Christian brethren in like manner. Help may be given in these ways: by individual contribution to the general fund, educating and placing refugee children, arranging hospitality and training for emigration of various classes of young people, granting asylum to and the relief of the aged and those in distress; by adopting individual refugees, undertaking to pay the cost of their care and maintenance and of that training which will be necessary to adapt them for entirely new conditions of life."

All churches should take their part some way in this work of mercy. This plea was issued a little after the middle of November last, and indicated that an effort is being made in the British Isles for the raising of a large sum of money to assist these Christian refugees, and Canada as a nation must not be wanting at this time in such a grave crisis when man's brotherhood has such a splendid opportunity for expression. It is a time for all the Governments of the world to act in concert. As the Bishop of Chichester said, "Unheard of human tragedies are happening every day and suicides, for instance, in Austria rose to a frightening degree after the Anschluss (joining up)".

BALANCE THE BUDGET

Dear Mr. Editor,

I am writing this little letter under a great strain and with some constraint. But I must make this appeal, at this crucial moment, to every minister, to every elder, to every member and to every adherent of our beloved church—The Presbyterian Church in Canada. It is this: Let us balance our 1938 Budget!

To this end I plead with and I pray: Let us save every dollar and every cent, let us strain every nerve and exhaust all our energy and let us sacrifice and give till it hurts, in order to balance the Budget.

When this is done I can see some light. I can see, for our Church, a future radiant with hopefulness. I can see our Church faithful to her missions and her missionaries, to her work and her workers. I can see our Church loyal to Christ and honoring God who has said: "Them that honor me I will honor and make them to ride on the high places of the earth".

By the grace of God, let each and all of us do this for His sake who made the one and only supreme sacrifice for each and all of us.

Balance our Budget! While I ever remain yours faithfully in His most glorious service.

Jno. Gibson Inkster.
Knox Church, Toronto.

Let us look to our duties and God will care for our reproaches.

The Bible deals with the deepest things in man's heart and life.

We should ask not whether a man is good but what is he good for.

Justice and benevolence are inseparable in a truly Christian life.

Experience, as pay, is still the most valuable thing in the world.

OUR LORD AS A MAN OF COURAGE

Rev. Dr. Hugh Thomson Kerr, Shadyside
Presbyterian Church

*This is the third and last of the addresses by Dr. Kerr before the Synod of Toronto and Kingston at its last meeting. In June, 1937, the University of Toronto, Dr. Kerr's Alma Mater, conferred upon him the degree of LL.D.

Text: "When they beheld the boldness of Peter and John, and had perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus."—Acts 4:13.

There is an old saying to the effect that he who loses money loses much, he who loses friends loses more but that he who loses courage loses everything. The man who has lost faith in himself, faith in others and faith in God, has indeed lost everything. This is why all through the Bible we hear the clarion note sounded, calling men to courage. "Fear not." "Only be strong." "Be of good courage." The same call rings through the New Testament. "Fear not." Everywhere and in all circumstances of life we are called upon to be strong, to act like men.

There is no suggestion that Jesus ever exhibited the emotion of fear. There is no suggestion that He ever played the part of a coward. Rightly interpreted, the agony of the Garden of Gethsemane belongs in the sphere not of fear but of royal courage. Go over the Gospels carefully and you can find no suggestion that our Lord was ever afraid. He was always calling His disciples into the front line, always demanding that they be fearless and unafraid, always calling them to courage. "Be not afraid of them that kill the body, but are not able to kill the soul." It is very interesting, too, to recall that the disciples of Jesus who had shown fear and timidity at the Cross exhibited the same quality of courage, which distinguished Christ Himself in His life and in His death, after the resurrection. The Early Church authorities—civil and ecclesiastic—wondered at the courage displayed by these obscure and humble followers of Christ: "When they perceived the boldness of Peter and John, they took knowledge of them, that they had been with Jesus."

The commonest form of courage, of course, is what is known as physical courage. It is as old as the world and there has been no improvement upon it. It is the same now as it was in the days of Lamech, in the days of Cyrus, in the days of Caesar, in the days of Napoleon. After the battle of Waterloo the Duke of Wellington said, "The British soldier is not braver than other soldiers but he can be counted upon to be braver for fifteen minutes longer." It is a subtle distinction because the endurance required belongs in another order

than the physical courage displayed. This physical courage of the soldier is mentioned only once in the New Testament and is translated by the phrase, "Quit you like men." That was the old conception of manhood, to act like a man was to act like a soldier, but it is not that quality of courage which characterized Jesus. We never think of Him—and can never think of Him—as carrying a sword, or using a bayonet, or firing a gun, and yet He possessed in a high order the same physical courage, for He holds our hearts and no true man can hold in his heart respect for a coward. We will look at two or three suggestions in which our Lord experienced what we choose to call physical courage.

The story of His temptation in the wilderness is familiar but there is a strange sidelight thrown upon it in the single verse that recalls that crisis in His life as recorded in the Gospel of Mark. St. Mark tells us that "he was in the wilderness forty days tempted of Satan; and he was with the wild beasts; and the angels ministered unto him." That is a remarkable statement. There have been strong, fearless, godly men who have made friends of the beasts of the field. In their presence their ferocity has been tamed. We remember the story of Androcles and the lion. We remember the friendship which St. Francis of Assisi had with the birds and the animals of his native land. We remember how Robert Burns philosophized about the fear shown by a little field mouse and how man's sin had broken nature's social union. In the life of the holy man of India, Sadhu Sundar Singh, we read this remarkable story: "One night", writes his friend, "just before we went to bed, we noticed lights moving in the valley, and the Sadhu explained to me that men were probably in pursuit of a leopard. . . . Long after midnight I was aroused by a movement in the room. The Sadhu had risen from his bed and was moving towards the door, which opened on the wooden stairs outside the house. The creaking of the wood made it clear that he was going down. Knowing that the Sadhu spent hours of the night in prayer, I was not surprised at this. But when half an hour or so had passed and he had not returned, I became uneasy: the thought of the leopard in the valley made me feel anxious. So I got out of bed, passed into the dressing-room, and looked out of the window towards the forest. A few yards from the house I saw the Sadhu sitting looking down into the deep valley. It was a beautiful night. The stars were shining brightly; a light wind rustled the leaves of the trees. For a few moments I watched the silent figure of the Sadhu. Then my eyes were attracted by something moving on his right. An animal was coming towards him. As it

(Continued on page 8)

Giving a Lead

From Synods, Presbyteries, congregations and individuals suggestions have come to hand showing that in many quarters of the Church there is an earnest desire to see improvement in the income provided for the carrying out of our share of the work that seeks to promote Christian advance throughout the world. One Presbytery has made a high resolve and is busy with plans to put it into effect. The aim is to have in the hands of Mr. McNeill, the Treasurer of our Church, by 31st January next the full Budget Allocation. The Presbytery is Montreal and its allocation is \$51,800. Every movement needs leadership and this Presbytery was helped by its Synodical Missionary, Dr. A. S. Reid, in making a start. With great interest one notes in his speech to a representative group on November 21st at the launching of this effort, such passages as the following:

"According to custom, the mission grants for the quarter, July 1st to September 30th, should have been paid on August 15th. For lack of funds the men in this Presbytery did not receive theirs till about October 15th, two months late. This, in some cases, caused considerable hardship. I have been told that some of our ministers scarcely knew where the food for themselves and families was to come from. Then some of the students working on Mission Fields did not receive their pay for the summer's work until a few days ago. This meant they had to borrow money for college fees, and have had all sorts of difficulties. And now payments of all kinds must wait for money sent forward by congregations from week to week.

"Last year the givings of our people throughout our whole Church averaged \$1.65 per communicant member. That is less than half a cent per day. In 1930 when, I think, money was scarcer than to-day, our givings averaged \$2.66 per communicant member.

"Since 1928 we have reduced our Foreign Mission expenditures from \$153,720 to \$96,030, our Home Mission expenditures from \$211,409 to \$154,049, our Sunday School expenditures from \$19,084 to \$8,696, our college expenditures from \$40,000 to \$26,100, and this in the face of ever-increasing opportunities for missionary effort, for example, such as we have in the great mining districts of North Quebec and Ontario, the greatest missionary opportunity I have ever seen, and yet we are scarcely able to touch it.

"From the Assembly, and through the Synod of Montreal and Ottawa, there has been assigned to this Presbytery the sum of \$51,800 to be raised by the 31st of January next. Under the ordinary routine methods which are in operation in our churches, the probabilities are that not more than \$26,000 or \$27,000 will be raised. I do not think it will be that high. That will leave about \$25,000 to be raised by special means. Now I ask, 'Is there anything unreasonable about asking the Presbytery of Montreal to raise \$51,800?' I do not think so."

Well begun! Montreal, and may the committee you have formed and the organization planned meet with full success! This idea of reckoning up in good time before the end of the Church year how much a Presbytery is likely to be short of its allocation with a view to making a whole-hearted joint effort, participated in by the whole membership according to their ability, in order that the full objective may be reached, is excellent and should commend itself to all our

Presbyteries. Indeed, the same procedure ought to be followed in the individual congregations. Where Kirk Sessions or Budget Committees have met with greatest success in obtaining from their people the necessary finances for the Lord's work the adoption of this method is generally the reason.

Doubtless many of our churches used the Fall Offering, appointed by the Assembly, for this very purpose. If no such offering was taken it is not too late to make good the omission. The church year ends on January 31st, but the books at the Treasurer's office in Toronto are open for some weeks thereafter to receive additions to the 1938 income.

WILLIAM BARCLAY,

Convener, Budget and Stewardship Committee.

(Continued from page 6)

got nearer I saw that it was a leopard. Choked with fear, I stood motionless near the window, unable even to call. Just then the Sadhu turned his face towards the animal and held out his hand. As though it had been a dog, the leopard lay down and stretched out its head to be stroked. It was a strange, unbelievable scene, and I can never forget it. A short time afterwards the Sadhu returned and was soon asleep, but I lay awake wondering what gave that man such power over wild animals." There was something about Jesus which made Him fearless in the wilderness and in the presence of the wild beasts of those wild and desolate hills. He was unafraid in God's world.

We recall the story of His courage exhibited in His own native town of Nazareth. He had gone through the towns of Galilee and had returned after having performed many mighty miracles. The people of Nazareth were expectant but there He wrought no miracles and they were disappointed. According to His custom He went into the synagogue and at the appointed time stood up to read. The lesson which He chose described Himself and His own ministry. 'The Spirit of the Lord is upon me, because he anointed me to preach good tidings to the poor: he hath sent me to proclaim release to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to proclaim the acceptable year of the Lord.' Having read these prophetic words He began to tell His fellow citizens that in Him they were fulfilled. In response to their unspoken comment as to why He did not work miracles in their presence, He suggested that it was only the foreign leper Naaman who had been healed while Jewish lepers had been passed by. He suggested that many had suffered through the famine but that only one foreign woman, a widow of Sidon, had received the blessing. They understood His meaning all too well.

While God had blessed others He was passing them by because of their unbelief and they were filled with wrath and rose up in the synagogue and cast Him out and, leading Him to the brow of the hill overlooking the city, they planned to cast Him headlong into the abyss and then the Gospel concludes with a few quiet words "He passing through the midst of them went his way." What moral majesty! What courage! What self-possession! In the very presence of imminent danger and death He moved on unafraid along the way of life He had chosen. That is physical courage and there is no example in history just quite like it.

One other reference in the life of Jesus will suffice to reveal the quality of His courage. He was on His last journey to Jerusalem going up from Jericho to the Holy City. He knew what awaited Him. He knew that it was His last journey and that at the end of the road He would find the Cross. The record reads that "He set his face stedfastly to go to Jerusalem." The story is very vivid. It is dramatic. It is all alive with human interest. The language still burns with excitement and concern. We see Jesus, His face set, seeing the invisible, moving on alone; His disciples falling back amazed, terrified, startled, scared to death, but Jesus moves on striding up the highway, moving on stedfastly going forward to Jerusalem. As He moves on alone He seems to turn to view His lingering, hesitant, terrified disciples and, as if to beckon them onward, He says, "Come, we are going to Jerusalem". Dr. Sanday says, "He moved up to the Cross as if He were going to His coronation". Others have faced death in high courage unafraid but here Jesus is seen even courting it, captain of His fate, master of His soul, moving on in the way of God's will with no fear in His heart but in high confidence that it was well with Him. That is courage.

There is, however, a higher form of courage than what we commonly call physical

courage. We speak of it as moral courage. It assumes many forms. Sometimes it is the courage to be silent. Sometimes it is the courage to speak. Sometimes it is the courage to leave the place of danger and to move off and out into security. Sometimes it is the courage to acquiesce and submit without a word, and again it is the courage to remonstrate, to speak up, to strike out.

There is courage required in speaking the truth and Jesus possessed it in a high degree. He never toned down His message. He never diluted the Gospel. To rich and poor alike He spoke true words even when they hurt. He did not make the way easy for Nicodemus the ruler, nor for the young man who was rich. He ploughed a straight furrow never looking back and never temporizing or trimming. It was the courage that was exhibited by Martin Luther when he said, "Here I stand. I can do no other. God help me". It was the courage of Polycarp facing the fire unwilling to retract a single word of the Gospel saying, "Eighty and six years have I served my Lord and Saviour and He has done me nothing but good". There came a time when our Lord was face to face with the fact that His message had lost its popular appeal. He had fed the five thousand in the wilderness and they were ready to make Him a king but they clamored for more bread. They wanted bread. It was a gospel of bread that interested them and Jesus said to them quite frankly that they were following Him because of the loaves and the fishes. He was unwilling to minister to them from that point of view. He had another sort of bread, the Bread of Life, which He came to give and He saw the five thousand moving away. Little by little the crowd moved away, the five thousand became four thousand and the four thousand became twenty and at last only the twelve disciples were with Him and with a touch of tragedy in His words He said, "Will ye also go away?" There is no suggestion that He would change His method to win the crowd. He would go on teaching the truth even though there were only twelve to listen and one of them was ready to betray Him. It would be the same if only one were listening. He would have proclaimed the same truth if there was not a single one to hear. Have we that sort of courage or do we demand the crowd and the voice of the majority?

It takes courage to break with conventional morality. We do what others do. It is difficult to stand alone and say No. It is difficult for a young girl to say No to the cocktail when her friends say Yes. It is difficult to say No to a pleasure-loving, carelessly spent Sabbath when all our friends are taking to their motors and their weekends. It is a high courage that is able to stand alone and say "As for me I cannot do it". That is the courage which Jesus displayed. The way in which the people of

that day kept the Sabbath was wrong. Jesus knew it was wrong and, although it brought condemnation and misunderstanding upon Him, He chose to stand up to what He knew was right. It was the same way in the realm of friendship. He had the courage to make friends with unpopular people, with outcasts and sinners and vulgar and common people and for that reason He was misunderstood, suspected, shunned. Even His own disciples tried to change Him from His course but He said, "Get thee hence". We like to think of Jesus as He stands in the great painting of Munkacsy's "Christ Before Pilate." Pilate sits on his throne the judge, the representative of Imperial Rome. He can condemn or acquit and Jesus stands in his presence a prisoner, bound, alone, silent but unafraid. The title should be changed to "Pilate Before Christ" for the courage of Jesus, His faith, rises above all sense of fear and the moral majesty of His presence puts Pilate to shame.

Is not this the quality that is needed to-day? Have we not become flabby and indifferent regarding conditions that exist in our industrial and political life to-day? Is it not true that we are shrugging our shoulders and sidestepping our responsibilities? May it not be true that the voice of the majority drives us into silence and that mass movements hinder our expression of moral convictions? I like to think of Captain Robert Scott who set out to reach the South Pole and died in his lonely tent in the midst of a blinding blizzard. When his body was found years after an unfinished letter to his friend, Sir James M. Barrie, was found nearby. In that letter Captain Scott tried to tell how cold it was and how hopeless it was and said "But it would do you good to hear our songs and our cheery conversation". Think of that! The last word that was written was long drawn out and it spelled courage. The letter was brought back and given to Sir James and he kept it in a little casket in his home. He carried it once to St. Andrew's University and its contents found their way into that classical address which he called "Courage". After he had received it he lost the use of his right hand so that he could not write. To him it was a tragedy, for he had never learned to dictate, and life became burdensome and he was unhappy. One day he took Captain Scott's letter out of the casket. He read it over again and then he spelled out the last word that seemed to drop away as if the hand that wrote it was falling—Courage. Then he said, "If Scott could write about courage when things were at their worst, why cannot I have the courage to learn to write with my left hand?" He did. He learned to write with his left hand and he thanked God for the faith which had tuned his heart to more heroic music.

I do not know what makes you faint-hearted. It may be the loss of friends, or the loss of money, or the loss of health. It may be that you have laid away out of your sight someone who has been dearer to you than life. It may be that you have had to face failure, or shame, or sorrow. Perhaps life has lost its zest and you, with your back to the wall, are not even strong enough to fight. Across the centuries there comes not only the example of our Lord but His challenge. On His last night, facing the Cross, alone in an upper room with eleven disciples whose courage will fail them in a few hours, He says, "Be of good cheer, I have overcome the world". May it be said of us, as it was said of the early disciples, "When they beheld the boldness of Peter and John, and had perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus."

AMONG THE CHURCHES

Jarvis, Ont.

On November 27th Rev. G. Lloyd Evans concluded a ten years' ministry at Jarvis and Walpole. On the Thursday evening previous the Walpole congregation testified their attachment to Mr. and Mrs. Evans by presenting to the former a travelling bag and to the latter a toilet case. On the next evening at Jarvis, Mr. Evans was presented with a purse. The general affection and regard for Mr. and Mrs. Evans were attested by the large attendance at both the week night meetings, but particularly on the Sunday when he preached his farewell sermons.

Swift Current, Sask.

The congregation of St. Andrew's, stimulated by the induction a year ago of Rev. Younger Lewis, and encouraged by the gift of \$600 from the Ephraim Scott Estate, purchased the building they occupied, moved it to a splendid site on Central Ave. where a manse had already been erected, placed it over a commodious basement and completely remodeled it. With appropriate services on Sunday, November 13th, 1938, the now attractive building was dedicated, Rev. H. R. Horne representing the Presbytery of Moose Jaw and taking the services for the day. The comfort and appearance of the interior of the church were greatly enhanced by fine pews, the contribution of an anonymous donor, but one example of the splendid sacrificial giving in service that has characterized all the members and has made success possible.

At the morning service there was present that veteran servant of the church, Rev. D. G. Cameron, D.D., to whom the congregation, the Presbytery and the entire Synod

owe so much for his steadying influence and wise leadership in the Church crisis of 1925. He spoke to the new communicants, twelve in number, and his message will long be remembered. At the social gathering on the Monday evening following, the happy relationship existing among the sister churches was shown in the greetings and good wishes, and in their contribution to the program.

The district of which Swift Current is the centre has for nearly ten years suffered from very adverse crop conditions and the courage, and undaunted perseverance of minister and people alike in the face of these difficulties are worthy of highest praise. If these adverse conditions continue then it will be necessary for the church as a whole to rally to the help of these people.

Kincardine, Ont.

Mr. Donald Fraser, for nearly seventy-five years a resident of Kincardine Township, a man of sterling worth, commending himself on every hand for integrity, liberality, and devotion to the Church, whose death took place a few months ago, left to The Presbyterian Church in Canada the sum of \$500 to be devoted to Home Missions and \$500 for Foreign Missions.

Lethbridge, Alta.

St. Andrew's Church has recently installed an electric organ, Northern Hammond, Heintzman & Company, and the dedication of this instrument was the occasion of special services on Sunday followed by a concert on Monday evening. The services were conducted and the messages given by the minister, Rev. E. L. Garvin. The installation of the organ was a fresh evidence of interest on the part of the congregation which has already been shown in growing attendance at public worship and larger liberality. The concert was an evidence of the happy relations existing among the choirs of the other churches, all of whom had a part in providing the program.

Port Dover, Ont.

As early as 1836 the Scottish Presbyterian settlers laid plans for the erection of a church in connection with the Kirk of Scotland. Leaders in this movement wrote at that time to the home Church, "We have engaged an English Presbyterian minister to preach to us once a fortnight for six months. His doctrine is the nearest to our own of any we have fallen in with in this place." The settlers could not forego the privilege of worshiping God after the manner of their fathers even though a minister of the real church was not available, and

their zeal secured the building some eight years later in 1844.

Then came the disruption in Scotland and as its influence extended to the new land a Free Church was organized in 1849 and in 1850 the present brick building was erected, the first of its kind in the locality. It was enlarged in 1878 and was given the name Knox Church. Separate services for a time were held in both churches, but gradually without any formal process of union the Auld Kirk people identified themselves with Knox Church to form the present congregation. Adverse conditions have necessitated stated supply. Rev. A. W. K. Herdman served in this capacity in 1936 and 1937, and Rev. Donald H. Currie during 1938. Extensive repairs during the last three years have been made to the building through the generosity of Mr. W. S. Smith of Guelph. Mr. Smith's donation of \$500, with the contributions of the congregation, has accomplished permanent improvement and added much to the attractiveness of the building.

The 102nd anniversary of the beginning of Presbyterianism in the community and the 89th of the organization of the congregation were observed with appropriate services recently. At the same time the golden jubilee of the Women's Missionary Society was celebrated. At this Mrs. McKerroll of Niagara-on-the-Lake gave a very fine address to the assemblage of W.M.S. workers from Hamilton, Simcoe and Jarvis. This address was reminiscent of the early days of the church in which Mrs. McKerroll's mother was an interested worker and one of the first Presidents of the W.F.M.S. in this congregation.

Brookfield, P.E.I.

The congregation of Hunter River, one of the stations in this charge, has decorated the interior of the church and the re-opening was marked by special services on the forty-eighth anniversary of the dedication. The preacher in the morning was Rev. Dr. Morehead Legate of St. James Church, Charlottetown, who chose the same text as Dr. James Carruthers, also a minister of St. James, who preached at the opening of the Hunter River Church. The evening service was conducted by Rev. W. Verwolf of Summerside.

Stellarton, N.S.

First Presbyterian Church has installed a Northern Hammond Electric Organ and this was dedicated on a recent Sunday, the minister, Rev. S. J. Macarthur, conducting the service. A bequest of the late Mr. and Mrs. James D. Stewart provided this instrument and the organ was dedicated to the memory of these generous donors. Since retiring from the post of Synodical Missionary some two years ago Mr. Macarthur

has been in charge of the congregation. The congregation is well organized and progress is noted in the increase in attendance upon public worship and the deeper spirit of devotion on the part of all.

Prince Albert, Sask.

Prior to their departure from the city Rev. Dr. Palmer and family were the guests of the congregation of St. Paul's and tribute was paid them both in words and in gifts, to Mrs. Palmer a purse and to Dr. Palmer a beautiful clock. The Church Club through Miss Jean Evans presented to Miss Enid and Mr. William Palmer appropriate gifts as a token of their appreciation of their work in the club. Reference was made by Mr. John McLeod, Clerk of Session, to the great loss sustained through the departure of several leading workers, Messrs. Malcolmson, Henderson, Williamson, and the "very able Superintendent of the Junior Sunday School", Mrs. W. R. McLeod, who left to reside in Toronto.

London, Ont.

A series of very successful evangelistic services was concluded recently in Chalmers Church of which Rev. Dr. W. F. McConnell is the minister. As the preacher, every night Dr. McConnell had Rev. Robert Boyle of Penmarvian, and the well known Detroit baritone, Mr. Albert Greenlaw, as the soloist. The meetings opened with an attendance of fifty which by Thursday evening had reached 100. At the young people's meeting on Friday evening when Mr. Boyle appealed to youth to follow Christ, there were about 200 present, of whom the greater portion were of the Boys Brigade and Life Boys. Mr. Boyle had experience of evangelistic work in connection with the Presbyterian Church in Ireland as the Assembly's evangelist, and has been in the service of our Church in various congregations since 1900. He is available for work of this character and would be glad to enter into arrangements with congregations for this particular service.

Dalhousie, N.B.

Work among the French appears to have opened up in a new quarter engaging the attention of the Presbytery of Miramichi, New Brunswick. Two years ago Rev. J. H. Real d'Anjou, M.A., of Fontenelle, Gaspé Co., left the Roman Catholic Church with a large following. The Moderator of the Presbytery of Miramichi having heard of this wrote Mr. d'Anjou in terms of sympathy and encouragement, and otherwise evinced his desire to assist. The result has been that Mr. d'Anjou has made formal application on behalf of himself and his followers for admission to The Presbyterian Church in Canada and this came before the

Presbytery of Miramichi on the 17th of November. As a necessary preliminary the Presbytery appointed a committee to visit the people and asked Dr. Allen S. Reid, Synodical Missionary, to act with this committee. Progress in this connection will be followed with deep interest.

Bracebridge, Ont.

The death of Mr. John Naismith, a most esteemed elder of Knox Church, leaves a vacancy in the ranks of the earnest workers of the congregation. Mr. Naismith was an active member of Session in Mack Presbyterian Church until disruption. Since that time he was identified with Knox Church and has served on the Kirk Session, attended the church courts, including the General Assembly, and diligently discharged his responsibilities.

Moncton, N.B.

Though in one sense our cause there is new, being a re-organization thirteen years ago following Union, yet back of it is one hundred years of history, and the centennial was celebrated on Sunday, November 13. Very appropriately the preacher for the day was Rev. Dr. M. M. MacOdrum, whose father the late Moderator of the General Assembly, was minister of the congregation from 1902 to 1913. His Honor, the Lieutenant Governor, Col. Murray MacLaren, attended the morning service accompanied by His Worship the Mayor, and attended by Lt.-Col. L. T. Tingley. His Honor and party were met at the west door by the minister, Rev. Victor E. Orsborn and Dr. MacOdrum, and was escorted to the flag-draped pew at the right front, the congregation standing during the procession. His Honor read both lessons, Psalm 116 and 1st John 3. Dr. MacOdrum preached in the morning on Numbers 10: 29, "Come thou with us and we will do thee good", and in the evening from I Cor. 10:1, "... all our fathers were under the cloud and all passed through the sea".

Features of the celebration were the special attention to the musical service by the choir and the messages of the soloists, the attendance in uniform of the C.G.I.T. girls who occupied pews in the left front and led in the hymn The Church's One Foundation, the special centennial hymn composed by Mr. Harold W. Freeze and set to music by Mr. George D. Skeffington, honoring the memory of former members and leaders in the congregation now deceased by flowers placed on the communion table, and a message from the Prime Minister, Hon. W. L. Mackenzie King, which was read at both the morning and evening service.

An offering of \$1,000 was requested and this it was expected would be realized, \$700 having been given in the morning.

Toronto, Ont.

Two Sabbaths were devoted to the celebration of two anniversaries in St. John's Church, the fiftieth of the founding of the church and the tenth of the induction of the present minister, Rev. Dr. R. G. Stewart.

On Sunday, November 13, the congregation heard Rev. Charles Rowland Tyner of Kansas City, Mo., rector of St. George's Episcopal Church there. Mr. Tyner was formerly in Toronto and a resident of that part of the city now known as Riverdale. He was specially active in boys' work and prominent in athletics. Later he entered the ministry of the Episcopal Church in the United States. On November 20th the congregation again welcomed the son of their first and greatly beloved minister, Prof. R. B. Y. Scott, whose father the late Rev. Dr. J. McP. Scott, began the work in 1888 which developed into the present St. John's congregation. Professor Scott is a graduate of the University of Toronto and of Knox College. He served in professorial work in the chair of Old Testament at Union College, British Columbia, and since 1931 has served in the same capacity at the United Theological College, Montreal. For his war service he has a place on the roll of honor in the vestibule of St. John's Church. He enlisted as a wireless operator and survived the experience of his vessel being torpedoed while patrolling the Mediterranean. To the missionary zeal and organizing ability of the late Rev. Dr. J. McP. Scott, with the support of St. James' Square Presbyterian Church, St. John's Church owes its origin. As a student Dr. Scott was in charge and often humorously referred to the fact that at the first service he was alone, and for the second there were but two present, an experience illustrative of the truth that small beginnings are not to be despised. Of the twenty-seven members who formed the original congregation, only one, Miss Kate O'Brien remains, and she was given a place of honor at the supper on Monday evening, November 21st, and to her was assigned the privilege of cutting the birthday cake.

Dr. Stewart was called from Belleville to the ministry of St. John's and was inducted on November 16th, 1928, the fortieth anniversary of St. John's. Thus his tenth anniversary was celebrated with the jubilee.

A special offering was solicited and when all returns are in this will be fully met.

On Monday evening supper was served and a program given by Mr. Chapman's entertainers. Very excellent addresses were given by local ministers, Dr. McDiarmid of the Baptist Church, Dr. Lawson of the United Church, and Rev. Canon Sawers of the Anglican Church. Dr. Rochester, Editor of the Record, also gave a brief address.

Little Narrows, C.B., N.S.

To the great grief of the congregation of Little Narrows death has taken from them their senior elder, Mr. Murdoch MacDonald, who had reached the advanced age of ninety-four. For many years he had been a schoolmaster, was well read, and possessed a most retentive memory. For a long time he was actively associated with the Church and to the last maintained his interest in every good cause.



STRATHLORNE CHURCH.

Glenville, N.S.

What is now Strathlorne Presbyterian Church was known 100 years ago as Brood Cove, the settlement dating from 1810, Mr. John McLean being the first settler. The first church was erected in 1831 and the first minister to give continuous service was Rev. Aeneas McLean, who served for a year. It was not until September, 1840, that another minister was inducted. This was Rev. John Gunn, who had under his care Brood Cove, Whale Cove, and Margaree in connection with the Church of Scotland, and four years after the congregation and minister transferred their allegiance to the Free Church of Nova Scotia. Some sixteen years later they resumed their connection with the Church of Scotland, a relation which continued until the death of the minister in 1870. In 1875 the congregation entered the Presbyterian Church in Canada. In 1856 the original

church was replaced by a new building and this again gave way to one erected in 1895. The development of the Inverness Coal Mines resulted in the establishing of a town of 3,000 inhabitants within the bounds of the congregation, with the result that in 1905 a new congregation was formed in Inverness, an offshoot of the Strathlorne Church.

At the time of Union the congregation was without a minister, and by a vote of 77 to 47 entered the United Church. The minority having withdrawn worshiped in such buildings as were available, and in 1931 erected a building of their own, the windows for which were the gift of the Presbyterian Church at Port Arthur, through Miss M. I. Smellie of that city. The erection of the church was the result of the effort of a small group led by the late Mr. Roderick McLean, merchant, of Kenloch, who contributed \$600 to the building fund. Though services were held regularly the interior of the building was not completed until 1938. In August of that year the fourth church was dedicated, the Moderator of the Presbytery of Cape Breton and Newfoundland, Rev. H. A. Doig, assisted by the Moderator of The Synod, Rev. A. D. MacKinnon, conducted the dedicatory services in both Gaelic and English. The congregation looks forward to the celebration of its centenary in 1940.

Burlington, Ont.

The Women's Missionary Society of Knox Church celebrated its Diamond Jubilee with special services on a recent Sunday, conducted in the morning by Rev. D. T. L. McKerroll, ex-Moderator of the General Assembly, and in the evening by the minister, Rev. J. G. Hornsby. An interesting feature was the presence of Miss Betty Pickup, a granddaughter of the late Dr. Abraham, a former minister of Knox Church, who was the soloist at the special services. Organization was effected sixty years ago by two ladies eminent in W.M.S. work, Mrs. S. Lyle and Mrs. I. McQueen. The special services were continued on Tuesday afternoon, the meeting opening with an address by Miss A. Morrine, president of the local society, who introduced Mr. Hornsby as the chairman. The history of the society was given by Mrs. Ivan Moxham, after which greetings were conveyed by representatives of the missionary societies of the local churches. Addresses were given by Mrs. Mullin of West Flamboro, Miss McQueen of Hamilton and Miss B. Armstrong, president of the Hamilton Presbyterial. The Burlington ladies served tea at the close and the honor of cutting the birthday cake was accorded to Mrs. Fletcher, the oldest member in the Hamilton Presbyterial.

Cornwall, Ont.

Having completed the work of remodeling and redecorating the interior of the church the congregation of St. John's held special services on December 4th for the rededication of the building. In the morning the congregation had the privilege of hearing Rev. Dr. Malcolm A. Campbell, ex-Moderator of the General Assembly, and in the evening a well known minister of northern New York, Rev. Dr. Wm. C. MacIntyre. In the morning the large auditorium was incapable of accommodating the congregation and it was found necessary to open the Sunday School room for the overflow. In the evening three congregations united with St. John's in recognition of the occasion, Knox United, St. Paul's United, and the Baptist Church, all of whom withdrew their services. So great was the audience that a loud speaker had to be installed in the basement room. The services also were marked by special music by the choir under the direction of the organist Mr. Howat. The basement of the church has been enlarged providing excellent facilities for Sunday School, smaller meetings, banquets with up-to-date kitchen equipment installed. A new heating and ventilating system also has been put in place. In the church proper the pulpit was changed from the side to the end giving an ecclesiastical effect rather than that of an auditorium. The lighting system, pews and carpet are new throughout. A beautiful communion table was presented by the Snet-singer family in memory of their parents, and was dedicated at the morning service.

Since the induction of the minister, Rev. G. S. Lloyd, fifteen months ago, there has been a large increase in membership both by letter and profession of faith, and fresh activity marks all departments in the church. The congregation is now in its 151st year. The town is growing rapidly and the outlook is most promising. In the near future six new elders are to be elected.

North Battleford, Sask.

The thirty-third anniversary of St. Andrew's was observed on the 27th of November last, Rev. W. G. Brown of Saskatoon, being the preacher for the day. The press gives glowing accounts of Mr. Brown's messages which were as usual marked by vigorous thought and impassioned, rapid delivery, profoundly affecting his readers. The minister, Rev. T. Murphy, speaks of the anniversary as a truly wonderful day in our history. This congregation, by the vote on union, lost a splendid church building, but was not daunted and the one now occupied was purchased and a manse also. This year the congregation had the satisfaction of completing the payment on the manse and the mortgage was burned. Al-

though the depression sorely affected the congregation they are nevertheless making heroic efforts to maintain the cause in this city and with marked success. Additions at each quarterly communion have been made to the membership, specially from among the youth. This year to date the minister reports twenty-six baptisms, six of whom were adults, and twenty were added to the Cradle Roll of the Sunday School.

Hamilton, Ont.

McNab St. Church has greatly enriched its interior by the installation of memorial windows. On the 13th of November last, two were unveiled in memory of Rev. Dr. David Inglis, the first minister. This was presented by those who were baptized by him sixty years ago. The unveiling of this window was performed by Col. Chisholm. The other was to the memory of Charles W. Graham, an elder and manager for about fifty years. This was presented by Mrs. Graham and unveiled by a nephew, Mr. Graham Robertson. These windows are very beautiful and suitable reference to them was made, and gratitude to the donors expressed by the minister, Dr. Beverley Ketchen.

Galt, Ont.

Another of our leading churches that has undergone transformation within is Knox's Church, Rev. Dr. J. D. Smart, minister, and the reopening services were held on Sunday, November 13th. The congregation welcomed its neighbor Central Presbyterian Church, that congregation having dispensed with its morning service, and its minister, Rev. Dr. M. B. Davidson, preached. Dr. Smart was in charge and conducted the service of rededication. From his address this striking and timely deliverance is taken as given in the press report:

"As we proceed to dedicate these gifts and to rededicate our church building, I would remind you that wonderful as all these things are, helpful as they are in our worship, the greatest thing of all comes from elsewhere.

"These must be sanctified and brought into the service of God by our life as a people being deepened and enriched and moulded into a worthy habitation for Jesus Christ himself. Do not depend on the beauty of the church to do what should be done by the beauty of holiness in your personal life. Not any externals, but what you as individuals are in yourselves gives to this church its character, its influence and its power. Therefore, our service of rededication should be finally a re-dedication of ourselves as the church of Jesus Christ in this place."

Dr. Davidson's sermon was upon the theme His Dwelling Place, based upon 1st

Kings 8:27, Will God indeed dwell upon the earth?

The evening service was taken by Rev. Wm. Barclay of Central Church, Hamilton, who spoke upon The Season of Mellow Thoughtfulness, taking as his text, Isaiah 1:18, Come now let us reason together. He emphasized the importance of guarding the quality of our life as represented by our greatest treasure. This quality of life must be safeguarded. He had no complaint of young people who got their pleasure in different ways than those in which their elders had found satisfaction, but he did urge that the simple pleasures of life, upon which after all depends the maintenance of life's real quality, be stoutly guarded.

The changes effected in the interior of this beautiful building have made it a thing of beauty reflecting credit upon the architects, Messrs. Pearson and Rankin, upon the committee in charge, and upon all the workmen responsible for work requiring the utmost in pains and in skill. Recognition of all who have had a part in this enterprise was made not only from the pulpit but in the church bulletin for the day as follows:

"The Ladies' Aid, who for years planned and worked to this end, and whose contribution of \$5,500 made the work possible. (Included in this amount are two bequests, \$1,000 from the estate of Miss Bessie Cowan, and \$500 from the estate of Mrs. Flora Barber); Mr. and Mrs. R. O. McCulloch, for the gift of ten beautiful windows in the auditorium; Dr. King and family and Mr. P. G. Dietrich and family for the two windows in the vestibule; Mrs. L. L. Lang for the Baptismal Font in memory of her father and mother, the late Mr. and Mrs. Jerome Dietrich; Col. John Bayne Maclean for the Communion Table and Chairs in memory of Rev. Dr. John Bayne, founder and first minister of Knox's Church; Mrs. Kate Bernhart for the new Communion Service in memory of her mother Mrs. Isabella Munro, and her sister, Miss Mary Munro; Dr. John Pearson and Mr. Thomas D. Rankin, of Toronto, architects, for supervision of the work throughout and who have given time and advice as a most generous contribution; the committee in charge of the work, and those who have given cash contributions."

Rexton, N.B.

A very important event in the community and in the history of our Church's work was the dedication on Sunday afternoon, October 30th, of the recently completed Presbyterian church. Quite near to the church stands a monument to a son of New Brunswick, distinguished as a British statesman, and at one time Prime Minister, whose father was one of the early ministers in the



ST. NINIAN'S, REXTON, N.B.

district, having been inducted in 1845. Rev. Dr. M. E. Genge in the dedication service represented the Presbytery and the sermon supplemented by an historical statement, was preached by Rev. Dr. Frank Baird, ex-Moderator of the General Assembly. Dr. Baird's sermon was based upon Isaiah 56:7 "Mine house shall be called an house of prayer to all people". The new church bears the name of St. Ninian, the first apostle of Christianity in Scotland, who died about the middle of the fifth century. From this source Dr. Baird derived the Church of Scotland and so the Presbyterian Church in Canada, concerning which he said: "We have a great inheritance and one in which we greatly rejoice, Unmerged and unmarred our ancient banner still flies".

The beginning of work under Presbyterian auspices was traceable to the influence emanating from that remarkable centre of Presbyterianism, Pictou, N.S., which sent as the first minister in Kent County, N.B., Rev. John MacLean who received his training in the college over which Rev. Thomas McCulloch presided. This was in 1826. He was succeeded in 1834 by Rev. James Hannay of Scotland, and he in turn by Rev. James Law in 1845 whose ministry ended in 1877. The building, Dr. Baird said, "not only stands in close proximity to the mon-



ST. NINIAN'S, INTERIOR.

ument to Bonar Law, but stands for his character and his faith". Many gifts made the church possible. The list of these was read by Dr. Baird and the congregation then rose in formal and grateful acknowledgment.

Initial bequest of £200, by the late Laurence MacLaren; communion table, and lectern, \$200, also cost of raising chancel floor, Lieutenant-Governor MacLaren; pulpit, stove and pulpit hymn book, the Misses MacLaren; substantial cheque, Miss Margaret MacLaren; pulpit Bible in memory of her father, the late George Jardine, by Mrs. J. D. Palmer, of Fredericton; \$100, a legacy by the late Miss M. A. Waller, Jardineville; \$300 for all inside finishings, also organ and pews, by Richibucto members; hymn board, Judge H. M. Fergusson; \$200, Mission Board; minister's chair, Church of St. John and St. Stephen, Saint John.

The pulpit and communion table were inscribed respectively:

"To the glory of God and in loving memory of Elizabeth Jardine MacLaren, Isabel MacLaren Wilson, Margaret Lockhart MacLaren.

"To the Glory of God and in loving memory of Laurence MacLaren, Jane Murray Jardine MacLaren, Laurence MacLaren, Jr."

The Communion service in the morning was conducted by Rev. Dr. Genge who also gave the address.

ERROR

In the article on page 371 of the December Record, Rev. Wm. Inglis should have been Rev. Walter Inglis.

Men are prostrated by misfortune; women bend, but do not break, and martyr-like live on.

In one aspect the cross was the denial of God, blatant and cruel; and yet it was supremely the revelation of God.

BOOKS

Show Us the Father

G. A. Gollock. Published by Longmans Green and Company, 215 Victoria St., Toronto. Price 40c.

This is a book for youth and is written with our young people in mind, reminding us in keeping with Jesus' words that if we would know God we must learn of Him through Christ. "He that hath seen me hath seen the Father". It is designed both for individual and group study and commends itself for simplicity of language, and clear portrayal of the life of the Master, presenting to the reader God manifest in Christ Jesus.

* * *

The Veil

Yvonne St. Claire. Published by The Thorn Press, Toronto. Price 75c.

The title is taken from a piece of linen of exquisite wormanship, the gift of the Roman lover to his beloved, which later was devoted by its possessor to serve as the wrap for Jesus' head at His burial. After the resurrection it was restored to her, as the story goes, by the hand of John Mark. It is a winsome story of love, discipleship of Christ and devotion to Him.

* * *

Torch-bearers of Recovery

Rev. A. T. Barr. Published by The Thorn Press, Toronto. Price \$1.00.

Dr. Barr again appears as an author. This time he expresses his view on the modern problem of world recovery as discussed on every hand, contending that this must come to pass by development of character. His theory is therefore concerned with "Enthusiasm, The Sense of Duty, Fellowship, Generosity, Christian Culture, The Open Mind, The Simple Life, Industrial Peace, Church Loyalty". These prerequisites to recovery are not discussed in the abstract but as exemplified in characters chosen from the New Testament who for the author's purpose, are Torch-bearers of Recovery.

* * *

The Minister and His Communicants' Class

Rev. George Stewart, M.A. Issued by the Publications Department of the Church of Scotland for the Committee on the Religious Education of Youth. Price 90c.

The author is the minister of North Morningside Church, Edinburgh, Scotland, in connection with the Church of Scotland, a man of great evangelical fervor, widely known both for his preaching and for the work of his pen. This work is "different from anything else in that realm, being entirely a book for ministers, the purpose of which is not to provide them with a course of talks for their communicants' class, but rather to discuss with them the various

problems of this whole department of their work".

* * *

Sons of Martha

Rev. Dr. Beverley Ketchen. Published by The Thorn Press, Toronto. Price \$1.00.

This is the title of a Labor Day sermon by one whose voice has been heard from one pulpit for over thirty-three years and is one of thirteen messages constituting this volume. No one can hear Dr. Ketchum without interest and profit. He attracts, informs and inspires, and whilst the reader is at a disadvantage as compared with the hearer, the virtue of these messages is by this book made available to all.

* * *

A Catholic Looks at War

Natalie Victor. Published by James Clarke & Co. Ltd., London, E.C. 4, England. Price 2/6 net.

The author is not speaking as a member of the Roman Church as might be inferred. He is an Anglican clergyman and speaks as a member of the Church of Christ according to the Presbyterian definition of the Church Universal.

He is a true pacifist, a man who holds the sincere conviction that "war is in itself evil, and therefore incapable of solving the world's evils" or one "who has renounced war as something contrary to and indeed irreconcilable with eternal verities". We cannot in general adopt his conclusions and regard his reference to some events, for example the Treaty of Versailles, as discrediting his judgment. Nevertheless as we should look at both sides of a question, the author of this book merits the courtesy of careful consideration of his views.

* * *

What Think Ye?

By E. L. Allen, M.A., Ph.D. Published by James Clarke & Co. Ltd., London, E.C. 4, England. Price 2/6.

Matters of vital concern are here discussed by one whose qualification is seen in the fact that he is lecturer in Theology and Religious Knowledge in the University of Durham, England, and who conducts the Question Box in the Monthly Messenger of the Presbyterian Church of England. These are plain, honest discussions of vital themes, Man, God, Christ, the Cross, Pain, Death, Immortality, by a competent leader.

* * *

The Professor as Preacher

Edited by Rev. D. P. Thompson, M.A. Published by James Clarke & Co. Ltd., London, E.C. 4, England. Price 5/-.

The book is designated as Representative Sermons by famous Scholar-Preachers. The Editor introduces his series by discussing the great traditions of the Scottish pulpit

and nowhere more finely exemplified to-day than by the occupants of our theological chairs. Whilst some may criticize these messages as not relevant to the times the Editor answers, "These are men in vital touch with the Unseen and the Eternal and therein lies the power and appeal of their message". This preaching is never for a moment out of touch with what men in this, as in every age, are feeling in the innermost depths of their being.

* * *

Through Lands of the Bible

H. V. Morton. Published by Methuen & Co. Ltd., London. S. J. Reginald Saunders, 84-86 Wellington St. West, Toronto. Price \$2.50.

The theme is attractive and is from the pen of one whose every volume, and the number is not insignificant, has been welcomed by a wide constituency and a great variety of readers. This is more comprehensive than some of the previous volumes, for it takes the reader through lands of the Bible. Our brief excursion into it reveals it to be a fascinating volume, with, for example, this paragraph as a sample:

"The fate of the fifty thousand Persians who perished in this desert on the way to Siwa is too awful to contemplate. They were sent out by Cambyzes in 525 B.C., to sack Siwa and wreck the shrine of the Oracle. They did not arrive and were never seen or heard of again. It is conjectured that they were either overwhelmed in a sand storm, or, losing the way, wandered over the desert until they went mad or perished of thirst."

* * *

Biblical Archaeology: Its Use and Abuse

By George H. Richardson, Ph.D., B.Sc. Published by James Clarke & Co. Ltd., London E.C. 4, England. Price 3/6.

The request of the Editor of the Biblical World of the University of Chicago explains the origin of this book. The author, having contributed an article to that journal, was asked if he would not take it back and deal with the whole subject in a series of articles covering some months. Notwithstanding the exacting demands of a large parish this capable author responded to the request, and his response is this book. So far as we can recall this is the first book of the kind that we have commended in these columns. Archaeology is an engrossing subject in its relation to the Bible. It is to be taken for granted however that in this realm as well as in any other, one may be misled, but the author in this dissertation shows how this helpful science may be used and not abused.

When Christ dies for some one there must be something in him worth dying for.

WANTED! A LANTERN

Dear Dr. Rochester:

A few days ago I received a letter from a small village in southern Saskatchewan telling of conditions there. They had good prospects of a crop this year, but, just before it ripened, grasshoppers and rust completely destroyed it. The people are worse off than ever and their spirits are broken. Their young minister is working against fearful odds, trying to give them something that "neither moth nor rust doth corrupt". He feels sure that a lantern for the use of slides would be a great help and has asked me to try and locate one for him. It may be that a reader of the Record knows of one that is not in use which might be donated to this worthy place.

Yours sincerely,

W. M. Kannawin.

ONTARIO TEACHERS' COUNCIL

A communication from the Convener of the Education Week Committee of this organization intimates that education week this year will be observed February 5 to 12. The theme chosen to be given primary consideration is The New and The Old in Education. This notice contains the following request:

"Would it be possible for you, Sir, to request the clergy of your Church to observe Sunday, February 5, as "Education Sunday", marking the occasion by a special service, or a sermon on an educational topic, or at least by an appropriate reference to the opportunity afforded to parents during the ensuing week to visit their schools and become more closely acquainted with the teachers of their children? As other provincial committees are doubtless working along similar lines, I make this request particularly with reference to our own province."

This is a matter of deep interest to our Church and the Council may be assured of a response on the part of ministers to the full measure of possibility.

RELIEF OF CHURCHES, CENTRAL EUROPE

Our Church's contribution to this end will be increased very considerably this year. The W.M.S. (W.D.) recently forwarded to the American branch of European Relief a draft for \$250. This is to be devoted to the relief of the people in Czechoslovakia. The acknowledgement made by the Secretary of the American branch expressed the utmost gratitude for this gift, since the organization has had a very trying experience throughout this year. When funds are needed in greatly increased measure they have fallen off sadly.

REV. W. J. FOWLER, M.A., B.D.

Mr. Fowler died at his home in Montreal on the 23rd of October at the age of eighty-two. He was born in the state of Maine and the family having moved into the Province of New Brunswick in his childhood days, Canada was his home thereafter. He was a graduate of the University of New Brunswick, taking the degrees of B.A. and M.A. For two years he served as Principal of the Harkins Academy, Newcastle, N.B. He studied theology at Queen's University, graduating in 1887. Immediately he was settled at New Richmond, Que., and served in the following charges later, Escuminac, Que., Sherbrooke, N.S., Kirkland, N.B., Elderbank, N.S. For a time he was stated-supply at Stanley Street Presbyterian Church, Montreal, at the same time serving gratuitously as librarian of the Presbyterian College, Montreal.

Next he was called to Fort Coulonge where he remained until his retirement in 1927. He was a faithful minister of the Gospel and enjoyed a great measure of success, leaving an example in this regard and also for high attainments in his personal life. He is survived by Mrs. Fowler, three daughters and one son.

REV. T. D. McCULLOUGH, M.A.

Mr. McCullough passed away on the 1st of December at the manse, Dixie, after a brief illness. He was in his seventy-first year.

He was born in County Derry, Ireland, on August 2nd, in 1868, and with his family came to Canada at the age of fourteen. He was a graduate of the University of Toronto and Knox College and was ordained on the 8th of October, 1895. He served in the ministry at Dresden, Guthrie Church in Harriston, and Port Hope, all in Ontario. For two years after concluding his ministry at Port Hope he gave his undivided attention to Children's Aid work, being superintendent of the county. Then he enlisted with the Community Service Council of Ontario, which he served for six years with headquarters at London. In 1925 he accepted a call to Knox Church, Kincardine, where he served for ten years. At this time he was also the capable Clerk of the Presbytery of Maitland. His last charge was at Long Branch and Dixie in the Presbytery of Toronto. Mr. McCullough served the church with ability and fidelity as a member of the Board of Administration, Convener of the Budget Committee of the Synod of Hamilton and London, and later of the Assembly's Budget Committee, and as a member of the Senate of Knox College. His service to the Church was recognized by his election as Moder-

ator of the Synod of Hamilton and London.

The funeral service was held in the Presbyterian Church at Dixie and was largely attended, both by members of his congregation and many ministers and friends from a distance. The service was in charge of the Presbytery of Toronto with Rev. C. K. Nichol, Moderator, presiding. Rev. J. B. Skene and Rev. Dr. F. H. Larkin assisted in the service and addresses appreciative of the deceased were given by two friends of many years standing, Rev. Dr. A. L. Burch and Rev. Dr. D. T. L. McKerroll. Interment took place at Harriston, Ont. Mr. McCullough is survived by Mrs. McCullough, three sons and six daughters.

Miss CHRISTINA CAMERON

The W.M.S. (W.D.) of the Presbyterian Church lost one of its best workers when Miss Christina Cameron passed to her reward. Throughout her whole life she was identified with Stanley Church, Westmount, and was a most devoted member and liberal contributor. She had a remarkable career, having been trained for the teaching profession she served in that capacity for some years. Then she adopted nursing as her calling and at the outbreak of the Great War volunteered for the front. During her whole period of service she had charge of a hospital close to the firing line. After her return she engaged in much voluntary philanthropic work among the poor of the city. She staunchly upheld the cause of the Presbyterian Church at the time of Union and her interest was expressed in unceasing labor and liberal contributions for the maintenance of the Presbyterian cause. Teaching a Sunday School class was another of her activities and to the members of her class she gave attention not only during the hours of Sunday School but in visits made at regular intervals. She was deeply interested in foreign missions and her liberality toward this and other causes was based upon the principle of tithing. For three years she was the President of the Provincial W.M.S. (W.D.).

REV. W. B. MacCALLUM

Mr. MacCallum, whose death took place at the manse, St. Elmo, Ont.; on the 2nd of November, 1938, had served in the ministry for forty-one years, thirty of which were given to The Presbyterian Church in Canada. He had passed his seventy-fifth year by three months, having been at Durham, Pictou, N.S., on Aug. 10, 1863. He received his preliminary educational training locally and having attended Auburn Theological Seminary, New York, he graduated from that institution in 1897. A ministry of eleven years in the Presbyterian Church in U.S.A. was followed by the acceptance of a call to Richmond, Que.,

where he served for five years. Then he moved to Shawville, Que., in 1914 and in 1926 came to St. Elmo. In the twelve years of his ministry in this historic church he became widely known, not only in his immediate district, but also throughout the whole Church. This was the church made famous by the writings of Rev. C. W. Gordon, D.D. (Ralph Connor) whose father was one of the early ministers. Mr. MacCallum was Moderator of the Synod of Montreal and Ottawa, but the sickness which ended in his death made it impossible for him to attend. However he sent the Moderator's sermon, which was read by Rev. Dr. A. M. Gordon of St. Andrew's, Quebec. He was a minister whose character was marked by fidelity, independence, and good cheer. He was one who took his own duties seriously, but at the same time gave himself wholeheartedly and in the spirit of supreme loyalty to the work of the Church at large. He is survived by Mrs. MacCallum, formerly Miss Christie Ann Fraser of Springhill, N.S., and three daughters and two sons.

A private service was held at the manse in the forenoon and at 2 o'clock in the afternoon a public service was held, conducted by Rev. G. S. Loyd of Cornwall, Moderator of Presbytery, assisted by Rev. Dr. Allan S. Reid of Montreal and Rev. R. W. Ellis of Maxville.

One has said of him that he did not leave many worldly possessions, but he did leave a loving memory in the hearts of a host of friends.

EILEEN ELIZABETH KERR

A great sorrow befell Rev. E. J. and Mrs. Kerr when their daughter Eileen Elizabeth passed away at the manse on the 23rd of November last after an illness of twenty-two years, having been smitten at the age of two years with infantile paralysis. The other members of the family are two brothers, Gerald and Gordon, and a younger sister, Carol. In this great grief Mr. and Mrs. Kerr and their family have elicited expressions of sympathy from a wide circle of friends. (New Liskeard.)

The General Medical Practitioner:

Generosity he has, such as is possible to those who practice an art, never to those who drive a trade; discretion tested by a hundred secrets, tact, tried in a thousand embarrassments; and what are more important Herculean cheerfulness and courage. So it is that he brings art and cheer into the sickroom and often enough, though not as often as he wishes, brings healing.—Fifty Years a Surgeon.

What have kings.
That privates have not too, save ceremony?

IN OTHER CIRCLES

Australia

The Moderator of the Assembly for the State of Queensland, Australia, is a Canadian, Rev. W. Wilson Smith, who received his theological training at Manitoba College and the Presbyterian College, Montreal. In his last year at Montreal in 1910, he served as assistant minister in Erskine Church, Dr. Mowatt being the minister. In that year he returned to Scotland and then accompanied his brother, a minister, to Australia. For twelve years he was minister in Victoria and was then called to a church at Brisbane in Queensland, where he served eight and a half years. He is now minister of the church in Cairns, North Queensland, the most northerly charge in Australia, being situated in the tropics, 1000 miles north of Brisbane. In a recent itinerary as Moderator through the central west he covered about 3,500 miles, 600 miles by plane used by the Church's Flying Doctor. He visited the Aboriginal Mission of Mornington Island in the Gulf of Carpentaria where he opened a new church erected in the place of one destroyed in a recent cyclone.

* * *

The Moderator's Influence

Discussing the question, Does a Moderator's Tour Serve a Useful Purpose? Rev. D. Kinsley Clark, of Banff, Scotland, in *Life and Work*, thus replies:

"It binds the local congregation more closely to the Church as a whole. A visit from the Moderator is a safeguard against parochialism; it is a source of encouragement. Not a few congregations are making a brave fight to keep the flag flying. For a congregation to realize that although they are poor they still count, and they are not forgotten, is like a tonic to a sick man, it bears witness to the quickening power of the personal touch. A visit from the Moderator is simply the application by the Church of a universal principle, that the personality of a good man is invaluable."

Speaking of Dr. Black, the present Moderator, he says:

"Everywhere Dr. Black went he was received with all the honor and respect due to his high office and to the man who endeared himself to all by his words of wisdom, illumined with the saving grace of humor, his winsome manner and the power of his preaching."

* * *

Rev. Professor Farley, M.A., B.D.

What is referred to in the Belfast Witness as a great loss to Magee University College and to the Presbyterian Church in Ireland, was incurred by the death of Rev. Professor William J. Farley, M.A., B.D., Professor of Hebrew and New Testament Greek at Magee University, Derry, and Secretary of the College Faculty. He is

spoken of as a man of outstanding scholarship, energy, ability and an enthusiastic social worker in all spheres, particularly among the poor who had no warmer friend. He had just entered his sixty-eighth year. He was a native of Armagh, the son of a well known business man. He had taken his Arts Course in Queen's College, Galway, and his theological course in the Assembly's College, Belfast, and had a brilliant scholastic career. Rev. Samuel Farley of First Presbyterian Church, Regina, is his brother. In 1927, after a period of service in the active ministry Mr. Farley's outstanding ability was recognized by the General Assembly in appointing him to the chair of Hebrew and New Testament Greek in Magee College where he had already commended himself as a lecturer in these subjects.

* * *

St. Columba's London, England.

St. Columba's is a congregation of the Church of Scotland, although situated in London. For many years Dr. A. Fleming has been its distinguished minister. In the autumn of last year a colleague and successor was called and inducted, Rev. Robert F. V. Scott. He began his ministry in 1923 in Strathmiglo, following a record of gallant service with the Royal Scots in the Great War. Later he became minister of St. Andrew's, Dundee, and in 1935 was appointed colleague and successor to Dr. White in the Barony Church, Glasgow. From this post he has come to St. Columba's congregation. He stands in a long line of ministerial ancestry in the Church of Scotland dating from 1603.

* * *

Dr. Graham Taylor

This man was famous for his distinct and pioneer effort in behalf of industrial and social welfare in the city of Chicago. His death took place in the early autumn of last year at the age of eighty-six. The Chicago Merit Award presented to him a year before his death, bore these words:

To Graham Taylor

Good Neighbor, Unflinching Citizen,
Social Scientist

Pioneer on Social Frontiers

In making the award Judge Charles M. Thomson, former President of the Chicago Bar Association, recited the story of Graham Taylor's coming to Chicago in 1892, the opening of Chicago Commons in 1894, the expansion of his course at Chicago Seminary in the Chicago School of Civics and Philanthropy, the making over of this school into the Graduate School of Social Service Administration of the University of Chicago, and the service he rendered in editing a weekly column for twenty-eight years in the *Daily News*.

Two years after his coming to Chicago, that is in 1894, he and his family took up

residence in the slums, and there he began his active ministry of neighborliness whilst conducting his classes in the Seminary and carrying on his editorial work. In his person he answered Emerson's requirement, "Don't be good. Be good for something", and Dr. Taylor's goodness "was focused upon the causes he discovered, defined, and defended".

In the article by D. M. Sterling in the Christian Leader from which we have taken our information the writer cites an incident reported to him by a Norwegian minister, a student in the seminary under Dr. Taylor. During one Christmas season Dr. Taylor received a call from the offices of one of Chicago's largest departmental stores. Visiting the offices he was offered \$50,000 to use as he pleased during the holidays. His answer was, "I thank you, gentlemen, but you can save me much trouble by distributing this sum among your employees".

"All his life he was a mediator between the extremes of life. He lived in the slums, he taught on the campus, he shuttled back and forth between working men's forums and meetings with industrial executives and bankers. He belonged to no class because he belonged to God and humanity. To quote his own words: 'Life has no privilege so great, no mission so high, as to live and work between lines cruelly and disastrously separating fellowmen by race, class, and sectarian intolerance'."

FROM THE MISSION FIELD

Szeping kai, Manchuria

Rev. E. H. Johnson, B.Sc.

These first years of our life here have been given almost wholly to language study with rather feeble first ventures into the work. We had another pleasant and profitable summer at Peitaiho given partly to recreation and partly to study. Then back to our Szeping kai home, that is beginning to look less bare as the lawn and trees take hold. Now we are getting into our Manchuria winter, with the thermometer dropping every day.

Most of our effort this fall has been given to the annual six weeks' class for workers which has just completed its fourth year. It is planned for those of our men who have not had Bible School or theological training, and is mapped out as a four year course. This year there were eight graduated, all of whom did exceptionally good work in the four years of the class, and are carrying on effectively in widely scattered parts of our field, two in Szeping kai and six in the northern and northwestern districts, the field under Mr. Davis' supervision.

For the first time, an hour a day was given to beginners' Japanese taught by the minister of the Japanese Holiness Church.



THE GRADUATES.

It was felt that under present conditions it would be of value to introduce our men to the language and encourage them to study. Although six weeks gave only the briefest introduction it was enough to master the phonetic alphabet, so that those who wish can continue to study with a textbook.

Including a number of Christians who came at their own expense to listen there were more than forty-five men. Each Sunday evening there was an especially interesting meeting at which they reported on the work of their own churches. The reports gave an encouraging picture of the whole field. Difficulties there were, frequently financial, but most reported progress and all were optimistic and keen about the future, giving evidence that the work is not without the Spirit of God.

In two weeks we shall have the annual meeting of our Chinese Council, which is the beginning of a Presbytery. It consists now of the pastors and one elder from each pastoral district which may have several churches with elders. An important question to be faced soon is the future of our Church. In our small field shall we form a new Presbyterian Church, or shall we become a Presbytery of the far-away Presbyterian Church in Canada, or shall we become a part of the old established, solid Manchurian Presbyterian Church which we adjoin, and on whose schools and hospitals we depend? In the meantime we are pushing self-support, and this year will try to put into action a plan whereby every church will have to take a proportion of their worker's salary expense. This matter has been raised before but has not met with a very wide response. This year we plan to press for definite action and hope to be able to report satisfactory results.

Plenty and peace breed cowards; hardness ever of hardness is mother.—Shakespeare.

YOUR CAREFUL ATTENTION PLEASE**Madras**

There convened in Madras, India, the 13th to the 30th of December last, a gathering of the largest missionary significance and of the greatest concern to all our Canadian Churches.

WHAT

This was an enlarged meeting of the International Missionary Council representative of the Mission Boards and Societies of the world, and of the younger churches of mission lands. Six of the 450 delegates were from Canada representing the Boards and Women's Societies of the Anglican, Baptist, Presbyterian, and United Churches.

AFTER

To follow Madras the Foreign Missions Conference of North America has arranged to bring to North America two teams of Nationals from the Orient, two men and one woman in each team. All are outstanding leaders and able to speak English fluently. Thirty-six area conferences have been arranged, six of them in Canada as follows:

East: St. John, N.B.—Feb. 7 and 8;
Montreal—Feb. 15 and 16; Ottawa—Feb. 17;
Toronto—Feb. 19, 20, 21; London—Feb. 22.

West: Vancouver—Mar. 16 and 17; Calgary—Mar. 19 and 20;
Regina—Mar. 21 and 22; Winnipeg—Mar. 23 and 24.

These our guests will speak on the situation in their respective countries and upon the Madras findings.

The Eastern Team will probably be:

Dr. Hachiro Yuasa, President of Doshishi University, Japan.

Dr. Rajah Manakim, a Secretary of the National Christian Council of India.

Dr. Lucy Wang, President of Hwa Nan College, China.

The Western Team:

Dr. Yang Yung-ching, President, Soochow University, China.

Prof. Baez Camargo, an outstanding leader from Latin America.

And a woman leader from either India or Burma.

OUR TWOFOLD PLEA

Our plea is twofold. We want you to share with us in seeking to bring the spirit, the message, and the challenge of Madras into the life of our churches just as far as possible.

(1) Our first plea then is that you make your people acquainted with Madras by referring to this important gathering from your pulpit.

(2) That you and your people unite with us in prayer for the series of Conferences across Canada, as outlined above; and for the guest speakers who are coming to us; and that you plan, if at all possible, both to be present yourself and to have a representation from your church at the Area Conference nearest you.

L. A. DIXON,

Field Secretary, Missionary Society of the Church of England in Canada.

H. E. STILLWELL,

Secretary, Canadian Baptist Foreign Mission Board.

J. W. MacNAMARA,

Secretary, Foreign Mission Board of the Presbyterian Church.

A. E. ARMSTRONG,

Secretary, Foreign Mission Board of the United Church.

MINISTERIAL FIDELITY

Rev. Prof. Frank H. Beare

Sermon preached on the occasion of the unveiling of a tablet in memory of the Rev. James Potter, D.D., in MacVicar Memorial Church, Montreal, on Sunday, September 11, 1938.

"It is required in stewards that a man be found faithful," 1 Cor. 4:2.

FRRIENDS of MacVicar Church, let me at the beginning of my sermon felicitate you upon your action in setting up a memorial in your church to Rev. Doctor Potter, your minister for twenty-five years. Surely it was God that put it into your hearts to do this, willing that this honor should be given among men to one who in all his life never sought honor for himself, but labored in the utmost unselfishness for the glory of God. It is a good thing that this tablet should be set there upon the wall, to be read of men for as long as this building itself shall stand, perhaps indeed to outlive this building which now houses it, and to adorn some future edifice that your congregation may erect for the worship of God in the years to come. It is good to honor the memory of a good man. In a world which tends all too much to glorify nothing but wealth and splendor, and the vain shows that pass for greatness, it is an excellent thing that a Christian congregation should thus publicly proclaim that the people of God honor above all things the life of humble kindness and of patient service, the unspectacular life of simplicity and love, the life that is blessed with the blessedness of Christ, the life that teaches men by its own example the lessons of the Sermon on the Mount. It is a good thing, I say, to set up such a memorial as this in honor of a life spent in the service of Christ and of the Christian Church, and yet I need not say that a nobler and more lasting memorial exists in the harmonious life of this congregation, and in the hundreds, nay, thousands, of lives that were touched for good by Doctor Potter in the long years of his ministry among you. Lives redeemed, families consoled, sinners reconciled to God, Christian souls built up in faith and hope and love, these are his memorials written not with ink, but by the Spirit of the living God; not on tables of stone, but in fleshly tables of the hearts of men.

It has seemed to me, as I reflected on what might be a suitable subject for this occasion, that I could hardly do better than speak of the office of the Christian ministry. In his first letter to the Corinthians, in the beginning of the fourth chapter, St. Paul writes these words:

"Let a man so account of us as of the ministers of Christ, and stewards of the mysteries of God. Now it is required in stewards that a man be found faithful."

St. Paul speaks, of course, of himself and his fellow apostles, but the words might

equally well have been written of your late pastor. He was in very truth a minister of Christ and a steward of the mysteries of God, and none could deny that in his stewardship he was found faithful. Indeed, it is just this very word that occurs to me whenever I think of Dr. Potter. He was faithful, a very model of faithfulness in the ministry which Christ entrusted to his charge; and therefore I shall speak particularly of faithfulness in the ministry. "It is required in stewards that a man be found faithful". In these words, St. Paul teaches us that the quality of faithfulness is essential in the Christian minister, because of the very nature of his office. The office of the ministry is in its nature a stewardship. The word steward is no longer in common use; we could perhaps substitute for it the word trustee. The minister is a kind of trustee. He has a great treasure at his disposal. In this passage, St. Paul calls his treasure "the mysteries of God"; in another place he calls it "the unsearchable riches of Christ"; and yet in another part of the New Testament it is called the "manifold grace of God". But in general, St. Paul is content to call his treasure "the Gospel", "the glorious Gospel of the blessed God, which was committed to my trust". The glorious Gospel of the blessed God is the treasure which is held in trust by the minister of Christ, and no treasure on earth can compare with it. Here, and here alone, is that wondrous power than can "minister to a mind diseased . . . and cleanse the foul bosom of that perilous stuff that weighs upon the heart". Here is the divine remedy for the broken-in-heart, and the hand that opens the prison-gates of human sin. Here is the treasure of forgiveness, of peace and of joy; the power that gives courage to the weakest heart, and brings true and deep consolation in the hour of sorrow; the living water that springs up into everlasting life; the true bread of heaven, and the light that shines upon them that sit in darkness and in the shadow of death. Here is the mighty key that unlocks the gates of death and brings life and immortality to mortals. This is the inexhaustible and priceless treasury of the love of God which He has made known to us in Jesus Christ our Lord.

But St. Paul is emphasizing that the minister of Christ holds this priceless treasure not as its owner, but as a trustee. It has been put into his hands for certain definite purposes, and he is not free to use it as he pleases. The Gospel is not the minister's own invention. It is not the product of his own high thinking or of his own hard work. It belongs to God; the minister holds it only on trust. He is "put in trust with the Gospel" as St. Paul says; and it follows that the primary quality that is required of

him is faithfulness. A trustee who is not faithful is utterly useless as a trustee, however clever he may be in other ways. Suppose, for instance, that a man dies and in his will he leaves a large sum of money to be invested for the benefit of his children. He appoints as trustee a man whom he knows to be very clever in money matters, and this trustee invests every cent of the money in excellent securities. The securities which he buys pay good dividends, and supply him with a large income. But now suppose this trustee, instead of using this income for the benefit of the man's children, uses it for his own purposes; or decamps with it; or locks it up in a box and refuses to let the children have a nickel of it, then he is unfaithful to his trust, and as a trustee he is absolutely useless. A trustee must be faithful—he must faithfully execute the wishes of the man who has made him a trustee. The quality of faithfulness is the prime essential to his usefulness. It is required in stewards that a man be found faithful.

Now with regard to the Gospel, the minister who is faithful to his trust must always remember that he holds this treasure for the benefit of others. He must not hide the Gospel from men. He must do the work of an evangelist. That is the most important aspect of his ministry, the winning of souls to Christ by the public proclamation of His redeeming grace. He must not substitute any lesser message for the Gospel of salvation, or seek to satisfy the hearts of men with messages of human wisdom and human culture. He must ever and again tell the old, old story of unseen things above, of Jesus and His glory, of Jesus and His love. You who have been members of MacVicar Church during Dr. Potter's long ministry have reason to thank God that in him you had a minister who never failed to declare unto you the whole counsel of God. You know that he never in all his life descended below the high level of the Word of God, whether to court popularity or to avoid criticism. The pulpit of this Church was never allowed to become a sounding-board for political theories or psychological nostrums, or any of the hundred and one religious fads that come and go. You heard from this pulpit the truth of God and nothing else, in the solid tradition of Presbyterian preaching. The minister whose memory you honor to-day was concerned wholly with the cure of souls. He found that task enough for all his powers, and he was wise in bringing to it the treasure of the mysteries of God of which he was a steward.

The faithful stewardship of the Gospel of God may sometimes arouse enmity; for the Gospel does not flatter the pride of man, and it often happens that when a man is confronted with the mirror of divine truth,

he is offended by the sight of himself. The Gospel breaks through the mask of respectability and of self-righteousness which men draw over their characters, and reveals the dreadful sin and wickedness that lie underneath. The Gospel reveals to every man with appalling clarity that he is a sinner who has come far short of the glory of God; and to a man who has always been accustomed to think of himself as a pretty good sort, the Gospel is frequently an offence. The preaching of the cross is an offence to the wise of this world. Christ himself met opposition and enmity; and it is impossible that a faithful minister of Christ should not experience something of his Master's sufferings from the wickedness of men.

But the minister who is faithful cannot concern himself in the slightest degree with the reception that men give to his message. He cannot change a word of it for the sake of winning favor or avoiding enmity or for any other reason, because it is not his own word that he has to deliver, but God's. When the British Ambassador speaks to Hitler or to any other foreign ruler, he can only give him the message that has been entrusted to him by the King and the King's ministers. It is no concern of the Ambassador whether the message is pleasant or unpleasant, whether it brings good results or bad results, whether it is met with friendship or with enmity and scorn. And the position of the Christian minister is exactly the same. He must speak the truth that God has committed to him, whether they will hear, or whether they will forbear. The message is not his, but his King's; he is an ambassador for Christ, and he dare speak only the message that he has been given. To turn again to the words of St. Paul:

"As we were allowed of God to be put in trust with the Gospel, even so we speak, not as pleasing men, but God, which trieth our hearts".

But if the faithfulness of the minister sometimes brings enmity and trouble upon him, it also brings, and brings in far greater abundance, its own peculiar rewards; and while the troubles which it brings are fleeting, the rewards which it bestows are everlasting. The faithful minister of Christ finds a great reward in the blessings which he brings into the lives of others, in the joy that he brings to hearts that were sunk in despair, in the peace that he brings to troubled consciences when he induces them to confess their sin and to seek the infinite mercy of God, in the consolation that he brings to the family circle when some dear one has passed away, in the grace that he ministers to the whole congregation in the sacred rites of the Lord's Supper and of baptism—and in all the countless spiritual blessings that come

to men through the Gospel which is committed to his trust; and in the world to come, there is laid up for him those rewards that exceed all earthly imagination. When he has fought his good fight, when he has finished the course and kept the faith, thenceforth there is laid up for him a crown of glory, which the Lord, the righteous Judge, shall bestow upon him in that day.

When he lays down the burden that he has carried so long, and stands at last in the presence of the Master whom he has loved unseen, he hears that longed-for Voice speaking the gracious words of judgment and blessing, "Well done, good and faithful servant; enter thou into the joy of thy Lord".

TWO WITNESSES

Answering in The Presbyterian the question, Are these foreign missions of the Christian Church really effective, Dr. Robert E. Speer gives the views of "two competent witnesses".

Amos P. Wilder, formerly American Consul General at Shanghai:

"As through village and walled town I have walked (in China), I found but one cheer. That was in the little knots of Chinese men, women and children gathered in neat, clean, peaceful rooms and learning of the Christ; in families, happy in the new light and ambitious for their children; in schools taught by men and women with love in their hearts; in hospitals where suffering was abated by men whose skill was mastered in Christian countries. Here for the few was the order and cleanliness, the quiet, the mercy and consideration that you and I know as the common lot: and I realized as never before the meaning of the words, 'The truth shall make you free'."

Sir William Mackworth Young formerly Lieutenant Governor of the Punjab in India:

"Noble have been many of the spirits who have served under Government; but I take off my hat to the humblest missionary who walks a bazaar in India, and that not because he belongs to a race in which are found the most conspicuous instances of heroism and self-sacrifice, not merely because he is called of God and has a spiritual work to do, but because he is leading a higher life, and is doing a grander work than any other class of persons working in India."

These, adds Dr. Speer, are "unimpeachable witnesses, and their number could be indefinitely multiplied."

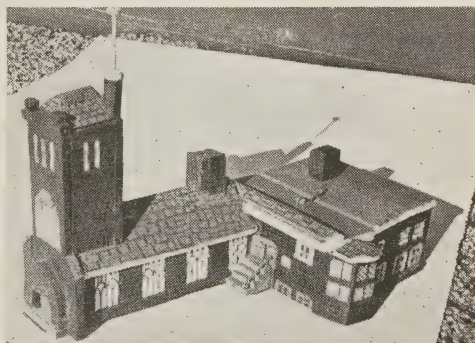
Children and Youth

BUILDING THE CHURCH

We give here an address to the youth of his congregation by Rev. Dr. R. G. Stewart of St. John's Church, Toronto. This was given on the Sunday following the special services by which the Jubilee of the church and the tenth year of Dr. Stewart's ministry in that church were observed. In sending us this Dr. Stewart said that it would be quite impossible to make the written address serve the purpose as well as when spoken. He said he could not recall any message to the young people that apparently excited as much interest as did this. However we give the picture of the church which he erected and we assured him that with this before our young readers they would be greatly impressed by this message even though it could not be as vividly presented as originally.

Jesus once said, "I will build my Church". That simple statement means much more than most of us think it does. Of course He was not speaking of erecting a building but He was thinking of the gathering in of all those from every part of the world who would be members of the Church. It was of people He was thinking and of their growth in all that is good.

I wish to speak to you on this Sunday following the Jubilee services about the part you must take in the building of the Church of Jesus Christ and thought I could best do it by placing before you a replica of my own church built with my own hands. I take the thought I shall give you to-day from the work of Jesus in building up the Church of which I have spoken, but I shall illustrate what I shall say to you by my experience in building this model of the church which is before you.



Material

To build a church one must have material. In inquiring into the matter, as I studied the life of Jesus in the New Testament, I discovered that He set about building His Church out of the material He had which was for the most part very poor material. To build this model I concluded that I should do likewise and instead of looking elsewhere I resolved to use the material I

had. With this in mind I proceeded to the basement of my house to ascertain what was available for this purpose. When I looked about me I was very much discouraged for all I could lay hands upon from which to draw was a pile of slabs which I use for firewood and a few discarded fruit baskets. The outlook therefore for building my church was not very bright. Nevertheless I must be true to my resolve so I set to work with this very poor material, so hard, so crooked and so warped, so crossgrained and rough; and as you look at this model I think you will say that I succeeded very well. You all recognize that this is the church in which you are sitting now. In taking your part boys and girls in building the Church of the Lord Jesus, that is exactly what you will have to do. You must make use of the material you have. You will find it here in this part of our city. Some of it, like the wood from my basement, is warped, crooked or rough, but it is possible with God's help to build a wonderful Church out of this poor material. It was by taking poor and unpromising material that Jesus began the work of building His Church, and we must do the same but it will require patience, devotion, energy, skill and, most of all, a passion to build the Church for Him as I have built this church for you.

The Tools

Tools as well as material I needed for the erection of a building. If I was discouraged when thinking of the material at my hand from which to build this model, I think I was much more depressed when I looked at the tools in my possession. They were very few and very poor. I did not have a square, or a hammer, or a plane, but I had a good stick, a piece of iron and a jack-knife. With these poor tools I built my church and I am very proud of the work of my hands. So your task will be to build the Church in the place where you are, with the tools you have. Too often I have asked someone in the church to do something, teach a class, lead a society, act as a secretary, be a manager or elder, etc., and so often I have been refused on the ground that the one whom I asked to serve pleaded inability, perhaps lack of education, or other gift. We hear too much of that type of plea in the Church. If the Church is to be built and to be built by us, it must be done with the tools we have and you may be sure of this that God will bless you in the use of these tools. He will give you wisdom in the use of them and you will surprise yourself by the success you attain. This was exactly my experience. I surprised myself at the job I had done and I ask you therefore to look at it again and see if this is not a splendid bit of work made by such poor tools, a stick, a piece of iron and a jack-knife.

Time

I must tell you that I built my church in the time I had. I did not take one moment of the time which belongs to this congregation and for which I am paid in erecting this little church. True I had to rise a bit earlier in the morning and work later at night. I even took time off my dinner hour, but the time which belonged to me was sufficient to enable me to do this work. A common excuse with us is that we have no time for work in the Church. We are rebuked by many in the church who are very busy, but yet find time to do something on behalf of the Church they love. So no matter how busy you are or how much other work you have to do, if you set your heart upon it you will make another discovery, namely, that you can build the Church in the time that you have. All that is needed is to try and see for yourself.

Help

I had no paint to make this model appear as attractive as it should be and as nearly like the real church as possible, and it was very necessary therefore to have my model painted. What was I to do? Well, I told a friend of mine what I was trying to do and he at once said, "I will gladly help you and give you all the paint you need. I have lots of it in my shop". Really, I did not build the church wholly by myself. I found it necessary to get the help of others. So with you in the building of the Church you can enlist the help of others and draw upon what they have at their command. I required help in another connection also. You see, we have some beautiful windows in this church. These I could not paint but I had a friend who is an artist. I therefore went to him and asked him if he would paint my windows for me. This he said he would gladly do. This therefore was a second instance of finding it necessary to secure the help of another.

Look therefore again at my church in its completeness and which others than myself have thought is a very splendid piece of work. I shall therefore once more give you in a sentence the whole story of this church.

Built out of the material I had, with the tools I had, on the time I had, and with the help of the friends I had.

A good, hearty laugh is a bombshell exploding in the right place, while spleen and discontent are a gun which kicks over the man who fires it.—Talmage.

True living is not a matter of length but of depth; and not a matter of what we make but of what we are.

The soul is a charioteer driving two horses, one gallant and spirited, the other sluggish and cowardly.



THE EXECUTIVE, ONTARIO P.Y.P.S.

ONTARIO P.Y.P.S. Fifth Annual Convention

This convention assembled in Knox Church, Toronto, with a registered attendance of 833 delegates, representatives from the far north and east and from Windsor and Sault Ste. Marie and other parts of the province. A warm welcome was given to the delegates by Rev. Dr. Inkster, minister of Knox Church, and on behalf of the city by Controllor F. Conboy, and for the Presbytery Committee on S.S. and Y.P.S. by Rev. D. P. Rowland. With these addresses, a song service, Miss Molly McIntyre, Convention Soloist, and Mrs. Mary Turner, Convention Pianist, taking part, and an address by Rev. F. B. Davidson, M.A., D.D., of Central Church, Galt, Ont., the speaker for the convention, upon Belief in Christ the first evening was occupied.

A full program engaged attention for the days following with some notable features in addition to the daily series of special studies under efficient leaders. The banquet on Saturday evening in the Royal York Hotel brought out a large company. It was marked by a varied program for which the young people themselves were responsible. Rev. Dr. D. T. L. McKerroll, a former Moderator of the General Assembly, spoke on behalf of the Church at large and fraternal greetings were received from a great variety of young people's organiza-

tions, including the Young People's Christian Union of Caledonia Presbytery, Buffalo, N.Y.

The Communion service at 9 a.m. Sunday morning in Knox Church, conducted by Rev. Dr. Inkster, was an impressive occasion and the afternoon missionary program was well fitted to provide a comprehensive view of the work of the Church at home and abroad, and to inspire interest in the cause of extending the kingdom of Jesus Christ. Rev. Wm. Thomas of Cooke's Church, appealed strongly to young men and women to dedicate themselves to this cause. Mrs. H. M. Coulter presented India as the new missionary project for the young people. Rev. Dr. John Buchanan, the veteran missionary from India, aroused enthusiasm by his fervid appeal and obtained from the gathering their pledge of support to a pre-Assembly conference next year, if this should be found possible. Miss Bessie MacMurchy, a returned missionary from India, contributed to the program by introducing seven girls and one boy in native costumes who sang in the Indian tongue, and discussion groups gave attention to Formosa, Manchuria, China, India, Korean Work in Japan, British Guiana, Hungarian and Ukrainian work at home under the direction of missionaries active in these various fields.

In the evening the large auditorium of

Cooke's Church was crowded for the special service conducted by the members of the Provincial Executive. The service of song was led by the Toronto Bible College Choir of 175 voices, and the main address was given by Dr. Davidson on The Service of Christ, based upon Paul's words "Woe is unto me if I preach not the Gospel". The officers were installed by Rev. Wm. Thomas. A fellowship service was held at the conclusion of this meeting.

The Elsie Thomson trophy competed for annually by the Presbyterian societies was awarded to Stratford Presbytery and was presented to Mr. Lew Reaney, President, by Mr. Percy Bristow, the donor. The competition in public speaking and in Bible Drama brought out distinctive talent. In the former the winner was Miss Vera Cruickshank Robson of Guelph Presbytery, who spoke on the subject, Teach Me Thy Way; and in the latter the Young People's Society of Central Church, Galt, in Guelph Presbytery, won the prize by presenting Simon the Sorcerer. In addition to these awards a silver cup was presented by Dr. Kannawin to the winner of each contest.

It was decided to hold the next conference, October 6-9, 1939, in London, Ont.



A DAILY VACATION BIBLE SCHOOL

Perhaps the most successful rural Vacation Bible School held in the province of Quebec in the past summer was at Mille Isles, Argenteuil, Quebec. For a whole week, twenty-six young people, some of them coming as far as six miles, met in the church at 9 a.m. and studied and recited for three hours. Psalms 19, 23, 24 and 91, and 1st Cor. 13, the Ten Commandments, and the first twenty questions of the Shorter Catechism were all learned and recited. The Juniors studied and recited the Primary Catechism. The life of Joseph in the Old Testament, and the life of Christ

in the New Testament were also studied and the children examined on them. The school closed on Sunday with the distribution of prizes and the reception into membership of the Church of a number from the school on profession of their faith. The student in charge, who carried the program through so successfully, was Mr. W. Stanford Reid, ably assisted by Miss Beryl Williams from Ontario, who was summering in the vicinity.



A Senior Class of Girls of Macvicar Memorial Church, Montreal. Miss Kaye Robertson, Teacher is seated in centre.

AN EASTERN ITINERARY

Representing Dr. Kannawin, the General Secretary of S. S. and Y. P. S., Rev. E. A. Thomson, of Elora, Ont., Convener of the Assembly's Board of S. S. and Y. P. S., made a tour of the Eastern provinces which he reports as follows:

The Convener of the General Assembly's Board of S. S. and Y. P. S. attended the Synod of the Maritimes and the Synod of Montreal and Ottawa and addressed both Synods on the work of the Board, the former twice and the latter once. In both Synods he met with the Synod's committees for discussion and information. He addressed different groups, C.G.I.T., Boy Scouts, S. S. teachers and officers, Young People's leaders, ministers, and elders in Sydney Mines, River John, Stellarton, New Glasgow, and Oxford, N.S., and Moncton, Saint John, and Fredericton, N.B., and Quebec, Charny, and Montreal, Que. As far as possible the whole work of the Board was presented, the literature of the Board emphasized and questions invited and answered. The pleasure of addressing the congregation was afforded in River John, Stellarton, Charny, and Quebec.

Mr. Thomson states that he found the

leaders of the Church in the Maritimes awake to the problems of their community and resolutely grappling with them in the spirit of great self-sacrifice. In this particular he extols the ministers and their wives for their labors and the spirit of self-sacrifice that has marked their patient and unselfish endeavors.



RIVERVIEW S. S., VERDUN, QUE.

Verdun, Que.

Some nine years ago in the west end of the city there was established by First Church, Verdun, a Sunday School to take care of the children in that district. The enrolment has reached 125 with ten teachers in addition. The parent Sunday School of First Church has an enrolment of over 900 members independent of the Riverview School. The Superintendent of the latter is Mr. Rod. MacLean.

HALIFAX REMEMBERS

Some years ago Melita in Manitoba was the recipient from the citizens of Halifax of a carload of fruit, an acknowledgment of kind remembrance by that western town

of the city of Halifax in its distress from the explosion. Again Halifax shows that she does not forget kindness as indicated in a paragraph in the Christian Science Monitor:

"As an expression of gratitude for Massachusetts' assistance at the time of the great munitions explosion in Halifax Harbor twenty years ago, the city of Halifax yesterday sent to the Commonwealth \$2,500 as a gift to alleviate distress caused by the recent hurricane. The cheque was sent by the people of Halifax to Governor Hurley, who turned it over to the Red Cross as directed. 'The city's contribution', said the Halifax letter accompanying the cheque, 'is prompted by a genuine feeling of regret, expressed on all sides by our citizens for those who were bereaved or who lost materially in the disaster and our desire to assist becomes the keener when the generosity of the people of Massachusetts, following the Halifax explosion, when so much immediate and continued aid was given by the people of your State, is recalled'."—Christian Science Monitor.

INTERNATIONAL S. S. LESSONS

LESSON—JANUARY 8

Peter Commended and Rebuked
Matthew 16:13-25

Golden Text: Thou art the Christ, the Son of the living God.—Matthew 16:16.

LESSON—JANUARY 15

Peter Sees Christ's Glory
Matthew 17:1-9, 14-18

Golden Text: We beheld his glory, the glory as of the only begotten of the Father.—John 1:14.

LESSON—JANUARY 22

Peter Denies His Lord
Luke 22:31-34, 54-62

Golden Text: Let him that thinketh he standeth take heed lest he fall.—1 Corinthians 10:12.

LESSON—JANUARY 29

Peter Declares His Love
John 21:11-19

Golden Text: If ye love me, keep my commandments.—John 14:15.

LESSON—FEBRUARY 5

Peter Preaches at Pentecost
Acts 2:12-18, 36-41

Golden Text: Not by might, nor by power, but by my spirit, saith the Lord of Hosts.—Zachariah 4:6.

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Bass River, etc., N.B., Rev. P. M. Sampson, Boom Road, N.B.
Bristol and Stark's Corners, Que., Mod., Rev. H. G. Lowry, Hull, Que.
Cranbrook, B.C., Mod., Rev. W. E. Smyth, Creston, B.C.
Danville, Que., Mod., Rev. J. R. Graham, Sherbrooke, Que.
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Preaching and teaching should go hand in hand.

In the spiritual warfare age brings no exemption.

Things innocent in themselves may be inexpedient.

Success may ruin a once hardy and forceful nation.

To a man dedicated to duty life is a perpetual fast.

By motives rather than actions should men be judged.

Do your best at all times and do it with your might.

In Christ is to be found the true unity of the Church.

The more things change the more they become the same.

Pride unlike freckles is a common and hideous blemish.

Strength is imparted to us by every weakness conquered.

Religion demands real sacrifice of pleasure and comfort.

Owning things can never mean so much as when they are earned.

It is better to conquer one's self than to win many battles.

Some form of voluntary discipline is necessary for everyone.

All we gain by self-denial and untiring effort becomes our own.

Christ taught detachment from earthly cares and bodily delights.

Knowledge comes but wisdom lingers.

A song will outlive in memory all sermons.

Grow rich in that which never taketh rust.

Strong men can always afford to be gentle.

There is a vast deal of vital air in loving words.

The test of life lies not in what we possess but in what we can do without.

Criticism and condemnation so often rest upon misunderstanding or ignorance.

A hypocrite is one whose outward demeanor is not an index of his inward state.

I will chide no breather in the world but myself against whom I know most fault.

There is no beautifier of complexion or form of behavior like the wish to scatter joy around us.

We have hidden possibilities of evil of which we may seldom or never be conscious.

With care our life may be a channel through which the streams of power flow unimpeded.

The Church must become a spiritual force among the masses, and in particular the poorer.

If we still feel want and care it is because we have not worked for their elimination.

Spirit rappings and communications are superfluous when we have Moses, the prophets, and Christ.

It is right to thank God heartily for bad times as for good, for in both He has a purpose for us.

Faith should prove its efficiency in the elevation of character and the easing of the human lot.

We were made for effort and hardship, danger and loss, responsibility and sorrow, service and love.

A sincere man knows that even his bitterest opponent, or any number of them, does not by any means equal the adversary within his breast.

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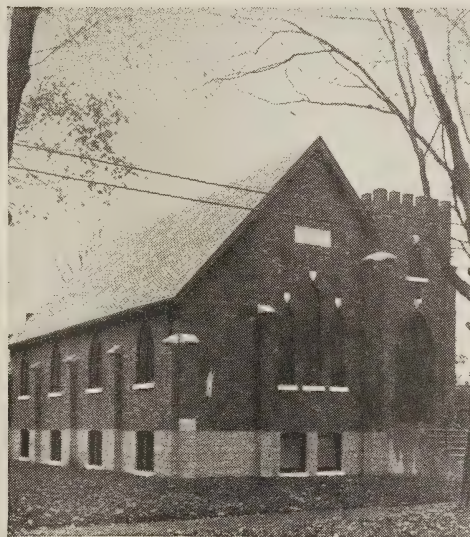
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I give (or bequeath) to The Presbyterian Church in Canada (that is the continuing Presbyterian Church not merged in or associated with The United Church of Canada) the sum of..... Dollars, to be used for "Home or Foreign Missions, or both, and I direct that this legacy be paid to the Treasurer of the Church, whose receipt shall be a good and sufficient discharge in respect thereof.

*Note:—Specify whether for Home or Foreign Missions, or both.

CONSIDERATION REMEMBERED

At its last Annual Meeting the Canadian National Institute for the Blind made a presentation to Sir William Mulock, P.A., K.C.M.G., M.A., LL.D., of a silver statuette in commemoration of the 40th anniversary of free postage for books for the blind. Presentation was made by Sanford Lepard, Toronto, one of the members of the C.N.I.B., who has made use of the privilege of receiving the Braille books for nearly forty years. The statuette was of a postman carrying a Braille book in his hands.

It was on June 13, 1898, that Sir William then Postmaster General had passed an amendment to the Postal Act securing free postage for this class of books. Thus Canada was the first country in the world to grant this concession.

The testimonial to Sir William was the gift of blind patrons of the library from one end of Canada to another. In his report the Managing Director, Col. E. A. Baker, referred to this "particularly happy event which was theirs in having as their guest one who had been of such service to them. The operation of this concession has meant that it has been possible to extend our library service to a degree otherwise impossible."

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HONOURABLE MITCHELL F. HEPBURN, Prime Minister and Provincial Treasurer

The Presbyterian Record

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No. 2

MADRAS

WE have heard from Miss Violet Tenant, Girls' Work Secretary, one of the Canadian Delegates to the International Missionary Council meeting in Madras, December 12 to 29. She speaks quite enthusiastically about the Conference, saying that so far it has been a very fine experience for all. She refers to the difficulty created by the many languages spoken, saying that with so many nations represented it has taken a while to get to the point of understanding each other's terminology, but adding that they are down to work now. She has a good word to say about the weather, speaking of it as beautiful, running up to 82 in the daytime and down to about 68 at night.

In addition to writing she has been good enough to forward us the first "Quarry" Article by Basil Mathews, Director of International Publicity for the Council. We count it a privilege that, comparatively early, considering the distance, we are able to impart to our readers some information about this great missionary gathering.

We draw therefore from Dr. Matthews' article, as fully as space will permit, with the headings he employs.

I. The Place of the Meeting.—Tambaram is about sixteen miles south-west of Madras in South India. Here have sprung up during the last few years the new buildings of the Madras Christian College, formerly housed in Madras city. The site comprises over 400 acres and the boundary fence is well over three miles long. 464 delegates are housed in cubicles vacated by the students of the Madras Christian College, who number 750. It is of enormous value to the conference to be accommodated in the beautiful buildings of the college standing in these spacious grounds away from the dust and noise of the city. As the delegates talk and work and eat and pray together in these surroundings it is natural that an intimate fellowship should grow up among them and that they should feel themselves one large family in the household of God.

The Conference holds its plenary sessions in the large College Hall of the Administration Building. The several discussion groups into which it is divided meet in the

hall theatres and the large rooms of the college.

Various missionary societies and Churches co-operating together are responsible for the Madras Christian College. It is fitting therefore that this College should house delegates coming from all over the world and from so many Churches.

The retiring Principal, the Rev. A. G. Hogg, has postponed his departure from India in order to be with the Conference. He was unable to attend the opening meeting on the evening of December 12th, as he was at that time being decorated at Government House with the Kaiser-i-Hind medal. The present Principal of the College, the Rev. A. J. Boyd, is also taking part in the Conference.

II. Preparatory Work.—The eighteen days on which the enlarged Council meets are the crowning point of a long process which has gone on over two and in some cases three years. Groups of Christian people in almost every country of the world have been meeting to discuss the main themes of the meeting and the different subjects into which these have been subdivided. Thus every delegate comes to the meeting representing not only himself but the Church in his own land, and the meeting is followed by intense Christian thought and prayer all over the world.

This preparatory process went on right up to the time of the meeting. Many of the delegations travelled to India in groups and used the voyage for intensive study and discussion. For instance, on an Italian steamer from Shanghai and Hong-Kong, forty-five delegates from China, with an American student delegate, another from Switzerland, and an American woman mission board secretary, met every day as a unit to discuss how to make the best use of the Conference and how to follow it up in their own countries. Small group discussions also took place on special subjects in preparation for the group meetings on those issues at Madras.

The Christian Sinhalese at Colombo were profoundly stirred by a great meeting at the Y.M.C.A. where over sixty of the Chinese, Japanese, Negro and other delegates spoke. The speeches of the Maori Bishop

of Aotearoa, and of a full-blooded Negro, Bishop Akinyele of Nigeria, at that meeting, made an eminent Chinese delegate declare that already all the cost of travel in time and money was repaid in the splendid Christian witness that was given at that meeting.

III. Opening Meeting.—Dr. John R. Mott, Chairman of the International Missionary Council and indeed its principal architect, presided at the opening meeting, and will act as Chairman throughout the conference. Dr. Mott has spent a long lifetime in international Christian work and it is true to say that he is trusted and beloved in all parts of the world above any other Christian leader. In his opening speech he referred to the fact that he had visited at any rate once nearly every one of the seventy nations and areas represented at the conference.

IV. Quiet Day.—The first full day of the conference, Tuesday, December 13th, was kept as a day of prayer and meditation, under the direction successively of the Bishop of Dornakal, whose theme was Penitence, Professor Henry Farmer of Westminster College, Cambridge, England, who spoke on Christ, the Prophet, Priest and King, and the Rt. Rev. Henry W. Hobson, Bishop of the Diocese of Southern Ohio of the Protestant Episcopal Church, whose subject was Miracle Workers.

V. Discussion Groups.—The issues that confront the world Christian community are so stupendous and complex and the fundamentals of the Faith by which it lives call for such searching re-exploration that the Council was driven to divide its membership into numerous groups, each of which would grapple with some special aspect of the world mission of Christianity. The conclusions reached by these groups will be submitted to the whole conference for discussion in plenary session before they are finally drafted for adoption, to give a united lead to the universal Church. Anyone who reads and meditates upon the bare titles of the subjects of those groups will see how realistically relevant they are to the life of the world Church as it faces the world storm.

VI. Some Interesting Delegates.—Among the many delegates of outstanding interest it is difficult to single out any for special mention. But the following stories of delegates, taken almost at random, will be of interest. Further stories of similar character will be given in the two later issues of this "Quarry" article.

1. The Rt. Rev. F. A. Bennett, Bishop of Aotearoa and Suffragan to the Bishop of Waiapu, is the son of a chieftainness of the Maori race and a European. His grandfather was Dr. Bennett, M.D., D.D., the first Registrar-General of New Zealand.

The Bishop has no territorial diocese, but his work takes him into any district where the Maori people are living.

Ao-tea-roa (meaning Long White Cloud) is the Maori term of affection for New Zealand. It was the expression that fell excitedly from the lips of the wife of Kupe, the Columbus of N.Z. away back in A.D. 1250 when these Islands were discovered by this daring Polynesian navigator while sailing over the Pacific Ocean in his canoe. After many weeks of constant and eager scanning of the horizon for signs of land, at last a long white cloud was discovered and from its appearance Kupe's wife knew that under that cloud there must be land. So to the Maori, Aotearoa conveys a sentiment which is sanctified by its historical associations. By the special request of the Maori people, the General Synod of the Province of New Zealand agreed that their bishopric should be known as Aotearoa.

2. Dr. Clement Chesterman, O.B.E., M.A., M.R.C.P., Medical Secretary of the English Baptist Mission—the Society which sent William Carey to India in 1793—worked for sixteen years (1920-1936) in the upper Belgian Congo. He built up a large hospital where the school for training African medical assistants was the first to be recognized by the Belgian Government. He has won an international reputation for research on the treatment of African sleeping sickness, which until recently claimed 100,000 victims annually in tropical Africa. From an incidence as high as 20 per cent among the population, it was reduced in the 10,000 square miles supervised by him and his colleagues for the Government to 0.4 per thousand. More than 25,000 cases of yaws were treated in the Central Hospital and its 20 associated rural dispensaries.

3. Miss P. S. Tseng. Looking very distinguished in a long blue Chinese gown, she had an amazing story to tell. She comes of one of the most aristocratic families in China, being of the 73rd generation of descendants of Philosopher Tseng, an immediate disciple of Confucius. Her great-grandfather, Marquis Tseng Kuo Fan, fought with General Gordon and quelled the Taiping Rebellion in 1860. A great-uncle was the first Chinese minister accredited to the Court of St. James, while K. Tseng, her uncle, was attaché to the Chinese Legation in London (1893-1900). Her father, a well-known poet, received the Han-lin (the Chinese F.R.S.) at the early age of 24.

In 1917 Miss Tseng was the first Chinese woman to graduate B.Sc. in London University. She returned to China and founded I Fang Girls' School in Changsha, of which she has been Principal ever since. Three times her school has been attacked. In 1927 the Communists drove her out at

the point of the bayonet and again in 1930 they looted and partially burnt the school; while during the present Far Eastern crisis ten bombs fell within a few yards of her. One struck the other end of the horseshoe dug-out in which fifty girls were sheltering, but fortunately no one was killed.

4. Rev. S. S. Tema. The city of Johannesburg is now one of the greatest cities of the world south of the Equator. No fewer than 400,000 Africans are employed in the gold mines of the Reef, and at any time in the day more people are working below ground than above it. Among this native population drawn from all over South Africa, Mr. Tema, himself a South African Native minister, carries on his work. He speaks four of the native languages of the region as well as the two European ones, Afrikaans and English. He is in charge of two parishes and, in addition, of an extensive social activity in the native townships, while from time to time he descends the shafts of the deepest mines.

5. Rev. Robert C. Mackie. "I am," Mr. Mackie says, "representing the World's Student Christian Federation comprising national student movements in 20-30 countries. It is interesting to remember that Dr. John R. Mott, the Chairman of the conference, began his international Christian work as first secretary of the Federation. At Tambaram there are more than 20 special student representatives from East and West and many others are former members of Student Movements. I am visiting students, not only in India, but later in China, Japan, North America."

6. Dr. Frank C. Laubach. The fact that 62 per cent of the world's population are still illiterate is never absent from Dr. Laubach's mind and with this knowledge he has become the Apostle of Literacy. It was in 1929 that he began to elaborate his system of teaching literacy by key-words and syllables based upon them. This experiment was first tried among the Moros of the Philippines and its success has attracted public attention there and suggested the application of the method elsewhere. Knowing that one-third of the world's illiterates were in India, Dr. Laubach has three times visited the country and, after many experiments, his method has proved applicable to the teaching of Tamil, Marathi, Hindi, Gujarati and Urdu. On a recent visit to East Africa, the first steps were taken, with the keenest co-operation of governors and directors of education, to adapt the method to native education there.

7. Sir Henry Holland. Sir Henry is one of the medical officers to the Conference, a post for which his 39 years of medical experience in India have abundantly entitled him. During these years he has been identified with the medical missionary work on the North-West Frontier where a chain of

hospitals was founded by the early pioneers. His skill and long service have been recognized by the many honors which have been conferred upon him, and after the Quetta earthquake of 1935 he was knighted. His chief honor, however, is the confidence which the frontier tribes and Afghans place in him, and to-day he has friends far into the "closed land" of Afghanistan. While handling every kind of case he has specialized in eye surgery and in the Shikarpur clinic alone 35,000 cataract operations have been done since 1909. In the earthquake 15,000 people were killed in 5 seconds, and only his labors, along with those of the civil and military medical officers, prevented the list from mounting further. It is his experience that if nothing else appeals to the Baluch and Afghan the gospel of love does, and among these fierce people "Clinical Christianity" gets home every time.

The Conference Hymnbook. The Conference Hymnbook is a recent edition of the well-known book of the World's Student Christian Federation, first published in 1924. It is especially suited to international gatherings as its 95 numbers contain hymns in no fewer than 23 languages. The majority are in French, German and English, but Swedish, Portuguese, Spanish, Italian, Chinese, Roumanian, Russian, Danish, Norwegian, Finnish, Estonian, Greek, Polish, Czech, Hungarian, Lettish, Tamil, Bantu, Dutch and Japanese are also represented, and many hymns are rendered simultaneously in several of these languages. The book thus becomes a symbol of the realization of a common fellowship through Christian worship.

An Adventure on the Way to Tambaram.—Stranded for 31 hours in the middle of the desert more than 50 miles from the nearest human creature—such was the exciting experience of one of the Tambaram delegates. "Across the desert in an arm-chair"—so ran the advertisement of the transport company and it all sounded very easy—on paper. Little did the cosmopolitan company which boarded the air-conditioned, dust-proof Pullman bus in Damascus at 3 o'clock in the afternoon anticipate the adventure which awaited them. The company numbered an American ambassador with his wife and daughter, three Iraqi generals on their way home from the funeral of Kemal Ataturk, a bank manager from Iran and his wife and baby, a Greek lady with a little boy, a Swiss manufacturer, a Jewish commercial traveller, and last but not least, the delegate on his way to Tambaram. They all expected a swift and comfortable passage across the desert and looked forward to being in Baghdad, 500 miles away, soon after breakfast next morning.

The greater part of the journey passed

uneventfully and the sun rose on the bus speeding along only 50 miles from Ramadi, the first town of Iraq. But a sudden cloud-burst almost instantly turned the normally hard surface into a quagmire. The bus went slower and slower until finally it ceased to move as the wheels stuck firmly in the soft mud. No amount of manoeuvring could extricate the bus and there was nothing for it but to wait patiently until the mud should dry sufficiently for the bus to move or another car should come along. The company faced the inevitable with a good grace. The steward produced some tinned sausages and the Tambaram delegate some cakes, and thus the pangs of hunger were kept off. By 3 o'clock the mud had dried sufficiently for a few bold souls to venture out, and by sunset the bus moved a little. But after a little progress it sank again deeper than ever and all hope of moving had to be abandoned. The company settled down for another night in the

desert. Dawn came—and still no sign of rescue. At last, at almost 11 o'clock a truck was sighted coming from the direction of Baghdad and was greeted with a loud cheer. It drove as near the quagmire as it dared but could not come within reach of the bus. The problem of rescue had still to be faced. It was solved by some Bedouins, who suddenly turned up from nowhere and carried the passengers pick-a-back from the bus to the lorry. It was not a dignified proceeding—but who cared for dignity at such a moment? With the help of the truck Ramadi was soon reached, and late in the evening the company arrived in Baghdad 31 hours overdue, tired and hungry but none the worse for their desert adventure.

CZECHOSLOVAKIA AGAIN

IT is not easy to write about this stricken country whose situation since the Munich agreement is so tragic. Strong feelings prevail on both sides, for and against the action of the powers. Then of course within the country itself feeling is intense.

This has found expression in a letter "written by a professional woman in Prague, well known among women's organizations in Europe, to Dame Cadbury in England". It appeared in the News Chronicle, London, and was forwarded to us by a friend. The tenor is shown in these extracts:

"I am writing to you to say goodbye. I have loved you and held you in esteem and I was happy to be able to work with you and the other women of all nationalities in the understanding of the nations. I can do no more. . . . Those who have done this have assured only one thing, the reign of the most brutal force on earth. . . . We were, alas, we were, the most sane, the most just and the best regulated state in Europe. Perhaps the treatment of our Jewish minority, which has no other protective stronghold and which has lived happily here, proves that we were just. We have lived at peace with the Germans, the frontiers have existed before the formation of the English nation, and the country which has been taken from us is the cradle of our family. The millions of little tragedies, the disruption of the State, and the humiliation and the betrayal of the nation, these are the degrading price of this peace which will not last long. . . . Although totally overthrown and altogether humiliated, my nation is an honest one! I am more proud than ever to be a Czechoslovak, and I am ashamed to be a European. You have mortally wounded the heart of Europe, the whole of Europe will soon suffer for it".

Thus in part we have given this easily

(Continued on page 40)

POST MADRAS CONFERENCES

Toronto, Sunday, Monday and
Tuesday, Feb. 19, 20, 21

Guests

Dr. Rajah B. Manikam of India.
Mrs. Monikam.
Dr. Harichiro Yuasa of Japan.
Miss Minnie Soga of Africa.

Sunday

Morning—Church Services.
Afternoon—Convocation Hall,
Dr. Yuasa and Miss Soga.
Evening—Church Services,
Dr. and Mrs. Manikam to go to
Kitchener for Afternoon Mass
Meeting; and Evening Service in
a Lutheran Church or two
churches.

Monday

10-12 Ministers' Meeting.
12.30 Canadian Club.
3.00 Women's Mass Meeting.
6.00 Supper Meeting for Sunday
School Workers.
8.00 Public Meeting — Young
People.

Tuesday

Team to go to Hamilton for:
(1) Women's Meeting.
(2) Meeting of Ministers.
(3) McMaster University.
3.30 Reception School of Missions.
6.00 Supper Meeting with Stud-
8.00 Public Meeting—General.

The Church on Exhibition

MUCH has been said and heard of the Empire Exhibition held in Glasgow last summer, a truly striking spectacle; but among its many arresting exhibits, we of the Presbyterian persuasion, who were privileged to visit it, singled out for special attention the beautiful group of ecclesiastical buildings which the Church of Scotland had erected just under the shadow of the symbolic Empire Tower which, set on the highest point of the grounds, could be seen for many miles around.

The Church Exhibit was so arranged that one had to pass through an outer hall before entering the house of worship. In this hall, admirably presented in special bays ranging around the walls, were pictures and models with explanations covering all the enterprises of the Church as well as representing the long course of its history.

Perhaps the greatest centre of interest was a large relief map of the World, on which, by the use of electric light, the spread of Christianity was indicated by a magic movement, lasting three minutes each time it was repeated. To begin with, a Cross shone out at Jerusalem followed by two bright dots in Scotland one at Whithorn and the other at Iona. Then, there radiated dotted lines of light to Africa, India, China, the West Indies, the Argentines, Australia and Canada. All along these lines crosses of different colors indicated missions and daughter churches, thus showing, in the words of Jesus, that the Field is the World. Above the map a painting of Him, who is the Light of the World, symbolized the source of mankind's greatest blessings.

Services were held in the church three times a day and seldom indeed could the church not be described as crowded. This may be taken as evidence that the appeal of religion has not completely waned. There is, however, away from the novelty of a church in the midst of a great Exhibition, back in the familiar surroundings of one's own city or countryside, great need to rally afresh, in days like these, to the public worship of God. There is a danger of people becoming used to the continuation of crises and slacking off in their determination to match fateful years with their best powers. We all need to give heed to our appointed leaders, not only in the Church but in the State, who regard religion as the cement of civilization and particularly desire that the Church and Democracy should go hand in hand. Truly, if the real nature of the test through which our Empire is passing was recognized, the professed followers of Christ within its borders would take the duty of public worship much more seriously.

Really the Church is put on Exhibition before the eyes of the world most effectively, through the lives and daily conduct of its members; and while this page of our Record is designed month by month to commend our plans for supporting the work of our Denomination, surely we must all realize that all the problems of The Presbyterian Church in Canada, including the financial one, would be solved, if we could have a Forward Movement in which every one of us was striving to make the Church a fit instrument for God's use in carrying out His Divine Purposes.

WILLIAM BARCLAY,

Budget and Stewardship Convener.

P.S.—If it might be possible for any of our workers at home or abroad to get some one with a standard movie camera to provide our committee with a length of film illustrating some specially interesting phase of their work we should be glad to correspond with him on the matter. (Size of film 16 millimetres or about three-quarters of an inch.)—W. B.

understood, passionate outburst of a suffering patriot and it is good that we should pay earnest heed. Therefore, leaving judgments aside for the meantime, we conclude with the letter's impassioned appeal:

"I know that you can no longer save us, but you can, by explaining to your friends this terrible injustice, save thousands of families who abhor the Third Reich. A place must be prepared for the Germans and German Jews who will have no possible means of obtaining work in an impoverished Czechoslovakia, enfeebled and placed at the mercy of a neighbor who is only waiting for the moment to seize us."

In another communication however we have the appeal of a whole Church, the Evangelical Church of Czech Brethren to the Christian Churches of the world. This is taken from The Presbyterian of December 22nd and is here given in full. Apparently it was sent to the Churches abroad and although we are usually in receipt of such literature a copy has not reached us.

* * *

A Voice from the Land of John Hus

A Statement from the Czech Brethren Evangelical Church and the John Hus Faculty of Theology at Prague: Ferdinand Kavka, Kamil Nagy, Frantisek Bednar, Frantisek Ziika and J. L. Hromadka.

In the name of the Evangelical Church of Czech Brethren, we beg to lay before Christian Churches abroad the following statement of our feelings in regard to the events of the past months and weeks:

When half a year ago heavy clouds began to gather over our land, the Federation of the Evangelical Churches in the Czechoslovak Republic turned to the Christian Churches of the world with an outcry for the defence of right and humanity, righteousness and the liberty of small nations. At that time the land of John Hus and John Amos Comenius reminded the world of the danger that threatened her. We received many replies of deep sympathy and friendship.

Since those days, tremendous changes for our state and nation became realities and historical facts. We were stricken with hard blows such as hardly any European nation has suffered. Four world powers decided arbitrarily about our frontiers as well as about the inner structure of our nation. With the humiliating pressure of an ultimatum, at the time when our government was ready to come to an understanding of conciliation and good will with our neighbors, and at the moment when our people were ready to defend their liberties fearlessly against violence, they forced us to capitulate. Our people were compelled to accept such losses of territory that their existence

in the remaining area was endangered and condemned to a mere vegetation. All this was done with the avowed purpose of safeguarding European peace.

For a long time our nation tried to convince the world that the main reason for the attack on Czechoslovakia was not the question of minorities, but the endeavor to control our state and to become the master of Central Europe.

We do not intend to persuade our foreign friends that faults and mistakes were not made by our people. The present tragedy leads us to a humble revision of our work in the last twenty years in order to correct what was not done right.

But we dare to state that our best statesmen and teachers tried to build up our state upon the noble ideals of humanity, righteousness and liberty. Our state wanted to safeguard even for the Germans, Jews and others within its borders the independence of responsible citizens. We attempted to subordinate politics to the highest principles of Christian civilization. We put reason, conscience and right over might. We tried to embody into the laws of the Republic the care for the poor and weak. Our Constitution guaranteed to the minorities the right to draw freely from the deepest resources of their national and religious traditions. We longed to realize a state order in which each individual could have the right to fulfil his human destiny. We believed that the state built upon these principles would guarantee also to the German citizens their political and civil rights more easily than the German totalitarian state.

Even if it was not always possible to satisfy all claims of the minorities—may the blame fall wherever it will—nevertheless, our statesmen always promoted good will in regard to all complaints and endeavored to create conditions for the full satisfaction of all citizens.

Led by T. G. Masaryk, whom even the foreign countries deemed worthy to become the President of a United States of Europe for his personal qualities, and after him, by Edward Benes, whose work for the post-war re-organization of Europe was generally acknowledged, the Czechoslovak state moved step by step toward the ideals of a free, democratic state. It was our first President who reminded us with his motto, "Jesus, not Caesar!" that "righteousness exalteth a nation, but sin is a reproach to any people" (Proverbs 14:34).

When racial nationalism and imperialism tried to enforce the re-organization of Europe without meeting an effective opposition, our country would have also contributed with her sacrifices to the general peace and conciliation of nations. Our President up to the last moment offered the hand of

agreement and understanding. It was, of course, expected that a revision would be made by general agreement in an international conference in the spirit of righteousness with solidarity and loyalty to one another. But just at the time when Czechoslovakia was doing everything to solve the minority question in the spirit of righteousness, our statesmen became the object of an organized propaganda unheard of in the history of international relations.

From all sides came the cry of "Peace, peace", but none of the official representations of the world powers proclaimed that peace without justice and freedom for the small nations and for the weaker man was no just and lasting peace. Peace bought at the price of injustice carries with it the beginnings of new wars. "They have healed also the hurt of the daughter of my people slightly, saying: Peace, peace; when there is no peace!" (Jer. 6:14.) We were almost sure—as far as man can judge—that a decisive word of firm resoluteness from Western Europe to stay any attack, would have saved the freedom of small nations without war.

The process of our humiliation and mutilation is over. To-day not only German territory is being occupied by German soldiers, but also that territory where from times immemorial have dwelt those who have spoken the Czech tongue. One of the oldest boundaries of Europe, if not the oldest, which has for a thousand years served as a barrier against invaders, has been ruthlessly torn down. And who can fathom the depth of the wounds that have wounded our souls? The loss of territory, though very grievous, is nothing compared with the terrible wounds inflicted on our people, and on our faith in the power of truth and of good will in the world. The faith in covenants and treaties, in pledged words and solemn promises was shaken.

It is of this that we wish to remind the Churches and individual Christians, whose conscience has not been deadened. Never has the abyss between the ideals of Christianity and national politics been so deep and wide as during these days. We beg them to realize the far-reaching effects of the terrible international catastrophe, both political and spiritual, the tale of which will be written in history in terrible letters.

What will be the effects of it all?

Thousands of Czechoslovak citizens will be deprived of their existence. They left all in the home that now belongs to a strange land, and are fleeing into a crippled and poverty-stricken country. Governments decided the transfer, but they left our helpless people to their fate, privation and sometimes even death. No one knows into what depths, economically and morally, our nation has been thrown, so terribly disap-

pointed and humbled. Our country was betrayed into the hands of its mighty neighbor, and in its innermost being feels that those who thus decided were using methods which are leading to a victory of violence and selfishness.

Religious work in Czechoslovakia, which was our joy and pride since the beginning of the free state, has been deeply shaken. The Czech Brethren Church is losing a large number of its congregations, some of which have existed since 1781. Mission work will be curtailed. We are afraid that, morally crippled, our people will be weak before the onslaughts of anti-Semitism, of vulgar nationalism, and of the belief in a violent reaction.

Even though our words sound bitter, we speak to you without anger, as unto brothers in faith and love. We humble ourselves before God in such times of trial and fire, and pray and plead for help to stand fast in the faith. We commend unto His keeping both ourselves and the Czechoslovak nation, and will not cease believing that God the Father of our Lord and Saviour Jesus Christ will in the end bring righteousness, justice and truth to victory. "The Lamb shall overcome them: for He is Lord of lords and King of kings: and they that are with Him are called, and chosen, and faithful" (Rev. 17:14). In Him we have the forgiveness of our sins. He will be the final judge of the world. Unto Him be glory and honor for ever!

* * *

Dr. Adolf Keller has made his appeal for this needy Church in the name of the Central Bureau for the Relief of Evangelical Churches in Europe. The Church of Scotland however has actively interested itself in the situation as shown in an article in *Life and Work* November, 1938, by J. M. W.

Having stated the facts the writer says: "In view of the foregoing it was but natural that at meetings of the Executive of both Committees, that is the Continental Committee and the Jewish Mission Committee of the Church of Scotland, in the beginning of October, the present distressing circumstances of the country should be carefully considered, and a letter of heartfelt sympathy was sent in the name of both Committees to the Czech Brethren, and a fund was opened for the relief of Protestant people in the Republic.

"Thus, it has been made fully clear by correspondence, by resolutions at meetings of Presbytery and by calls at the Church Offices, that our Church members are deeply moved by the state of the Czech people. Although public funds may do much to relieve general distress our sister Czech Church has a claim upon us. The loss of territory places enormous new finan-

cial responsibilities upon us. Many of their ministers and their families are suffering great privation, large numbers of the members are cast adrift. As refugees they stretch out their hands for help. Their own Church has no funds to render them assistance.

"Accordingly our Church Fund now open for the aid of the stricken Czech is the channel through which the thankofferings of our own members will reach the distressed and the needy."

* * *

In our response to European appeals we act through the Central Bureau of Relief. Annually we make a contribution to this body and it is to that relief that the W.M.S. forwarded \$250 as reported recently. This was sent through the usual channel to the Central Bureau by way of the American Branch, the Secretary of the Committee on Correspondence with Other Churches, Dr. Rochester, acting as the agent for forwarding. This gift was for Czechoslovakia.

The Bible thoroughly known is a literature of itself, the rarest and richest in all departments of thought or imagination which exists.

BOOK OF PRAISE

Within the past year it has become necessary for the Board of Administration to make arrangements for the re-printing of the Book of Praise. As the number of copies in each edition required to supply our Church is necessarily much smaller than formerly one of the problems was that of an increase in price. In order to assure a continued supply of the various editions of the Book of Praise and keep the prices as far as possible within the present limit, the Board have arranged that Presbyterian Publications shall be responsible for the re-printing of the various editions at the lowest possible cost, and also shall have charge of all sales. Any congregation wishing to purchase copies of the Book of Praise should send its order to Presbyterian Publications, St. Andrew's House, 73 Simcoe St., Toronto.

Among the Churches

Port Alberni, B.C.

Rev. T. S. Glassford, who after his retirement from the active ministry took up residence in this place, attained recently his ninetieth birthday. Accordingly a company of members and officers with friends assembled in the church on the 7th of December to pay their respects to this veteran in the Church service.

Rev. Donald Munro the minister presided and in the name of Mr. Glassford's many friends presented him with a gift as a token of their affection and regard. In response Mr. Glassford gave a most interesting address in which he related a number of incidents in the experience of his youthful years in the ministry and expressed his gratitude to all for remembering him on this auspicious day. A number of Mr. Glassford's friends following the presentation expressed themselves in terms appreciative of his character, his relations to all in the community and his ministerial service. Notwithstanding his advanced age Mr. Glassford maintains his interest in current events and particularly in the Church. During his long ministry he served both in eastern Canada and in British Columbia, being especially active in extending the Church's bounds in that area from the Kootenays to the coast. In this home mission work he was closely associated with Rev. Dr. Robertson, the Superintendent of Home Missions.

Winnipeg, Man.

As a memorial to the late John Fraser Ross the Sunday School of Norwood Church presented to the church a silver baptismal bowl with a suitable stand. The font was dedicated at a joint service of the congregation and Sunday School. It is a most appropriate memorial for Mr. Ross who labored faithfully in the Sunday School serving for a time as its Superintendent and as a remembrance of his exemplary life and loyalty to the church. This memorial was a testimonial by the past and present pupils and teachers to their esteem for their late Superintendent.

Victoria, B.C.

Since his induction into St. Andrew's, which took place on the 1st of September last, Rev. J. L. W. McLean, formerly of Leamington, Ont., fifty new members have been welcomed into the fellowship of St. Andrew's. Twenty-eight of these were received at the service preparatory to Communion on the 9th of December last. At the close of the service Mrs. C. W. Hawkins, the President of the Women's Guild, called upon Mrs. W. L. Clay, Honorary President, widow of the late minister, to make the presentation of a beautiful silk Geneva gown and cassock to the minister.

The ceremony of robing the minister was performed by his mother, Mrs. T. W. McLean. Mr. McLean expressed his warm appreciation of the act of the Women's Guild in bestowing this generous gift.

As St. Andrew's is our leading congregation in the capital city it is very gratifying to note these signs of fresh interest and this evidence of progress.

Pembroke, Ont.

The rare experience of celebrating one's hundredth birthday fell to Mrs. Alexander McLeod, an honored member of the First Presbyterian Church, on Saturday the 17th of December last. The return of that day was marked by many messages of congratulation and good wishes. Notable among them were those from the King and Queen and the Prime Minister of Canada, Rt. Hon. W. Mackenzie King. Our Church conveyed felicitations by Rev. Dr. J. W. MacNamara, Clerk of the General Assembly, and Rev. Louis H. Fowler, Moderator of the Lanark and Renfrew Presbytery. These four messages were read at the morning service in First Church. That from the King and Queen was as follows:

The King and Queen are much interested to hear that you are celebrating your 100th birthday and send you hearty congratulations and good wishes.

The Prime Minister's message had special significance in the fact that his birthday and that of Mrs. McLeod coincide. Mrs. McLeod is in good general health though suffering somewhat from impaired vision and was able to receive for two hours in the afternoon and two hours in the evening, her many visitors. On Sunday the minister of First Church, Rev. R. Bertram Nelles, with two of his elders and in the company of some intimate friends administered to Mrs. McLeod the Sacrament of the Lords' Supper. She is greatly interested in the Record which is read to her regularly by her daughter, Miss Christina McLeod. Mrs. McLeod is outstanding in the district having resided within its bounds for ninety-four years. She was born at Almonte and her parents having come to the township of Alice when it was but a wilderness, devoted themselves to the cultivation of the land. After her marriage she lived in Alice township until 1922 when she moved to Pembroke.

Duart, Ont.

At the Christmas season the congregation of Turin gave a banquet in honor of the minister Rev. Dr. G. G. Treanor and Mrs. Treanor. There were about seventy attended and they testified their appreciation of the minister and his wife by presenting them with a quilt inscribed

Knox Presbyterian Church, Turin, 1938
and on the blocks the names of the families

and individuals of the congregation. Mrs. James Tinline, President of the Women's Association made the presentation. Mr. Harold Child, prominent in one of the benevolent organizations of the province was present and gave a very timely address.

At Duart on Christmas Sunday, at the morning service, a memorial window to the late Peter McKellar was unveiled and dedicated. Mr. McKellar was an elder for forty years and occupied the post of Sunday School Superintendent for thirty years. The unveiling was made by Mr. McKellar, of West Lorne, a nephew of the deceased. At the same service the minister, who spoke from They went back another way, Matthew 2:12, dedicated forty Bibles, the gift of the Sunday School class of which Mrs. McKellar is the teacher.

For this part of the service the Session stood in front of the pulpit facing the congregation. In this Sunday School every child who can read uses the Bible instead of the Sunday School leaflet. This was regarded as a very impressive service.

Orillia, Ont.

In the death of Olive MacKinnell, beloved wife of Robert S. Cunningham, Orillia Presbyterian Church and W.M.S., and specially Barrie Presbyterial of which she was an officer for over thirty years, have sustained a very great loss. In failing health for several years she nevertheless courageously and loyally performed her duties in the W.M.S. Her co-workers in the Barrie Presbyterial greatly esteemed her for her unselfishness, integrity, steady courage, and her affection for her friends. She had a marked talent for music and, having specialized in voice culture, she was for many years leading soloist in the Orillia Presbyterian Church. As Library Secretary in Barrie Presbyterial she showed herself possessed of a fine gift for this service and in this sphere rendered most valuable service.—Press Sec. Barrie Presbyterial.

London, Ont.

The congregation of Chalmers Church recently elected four additional elders to the Session. These were ordained and inducted at the morning service on Christmas Day. By this addition the efficiency of the Session will be greatly increased.

Regina, Sask.

The wonder of radio will long abide with those who reflect. A voice goes forth from some church or private room and is carried to the world's end. The benefit therefore is incalculable and we are constantly reminded of the comfort thus brought to the sick and lonely. Every minister "on the air" has his glad responses from grateful listeners. Recently, for example, Rev. Samuel Farley of First Church, Regina,

reports a letter of thanks from Amesdale, Ont., 200 miles east of Winnipeg, and another from Evansburgh, Alta., 74 miles west of Edmonton. Points as far west as Banff have been reached. He said that his radio mail is beginning to be so voluminous that he does not attempt to reply except in cases of absolute necessity. Acknowledgment of correspondence is made at the beginning of each service.

Sydney Mines, N.S.

A short time ago another mine tragedy was reported from Nova Scotia in which twenty-one lives were lost. This accident occurred in the Princess Mine at this place and the details of it have been widely given in the press. How these tragedies come close home to ministers is indicated by a letter received from Rev. Quincy A. McDowell in response to a communication from Dr. Kannawin, General Secretary of S.S. and Y.P.S. He writes:

Many thanks for your kind letter! We did appreciate it so much. You have sensed our situation very well indeed for one so far from it. It has been a trying time indeed. Seven of the twenty-one killed were Presbyterians. Five from our church and two from St. Giles in North Sydney.

Yes, Mr. Norman MacLeod, the white-haired man who showed you through the pit was quite seriously injured, but he is now out of danger. For 56 years he had been in the mine. He stayed right on the "trip" to the disastrous end of its journey. To think that he came out alive is a wonder. But his blood was clean and his constitution strong and he came through remarkably well. I have borne to him your kind sympathy which he appreciated very much.

The ministers were called at once as well as the doctors. I was right down in the mine to the scene of disaster about 45 minutes after it happened. Three of the first men killed whom I saw in the pit were my own men. Mr. Norman MacLeod was among the first being borne on a stretcher to the surface that I met. Others badly injured whom I saw down there were well known to me. Some I had married, others were close friends. I hope never to be called on to go through such an experience again. But I was glad to be able to be of some help and comfort to the suffering and the shocked, and also to the sorrowing families. There is one consolation, that among our people who were killed no large families of small children were left. Most of the men were older men whose families were grown.

Rosburn, Man.

This is the Post Office address for the Lizard Point Indian Reserve, officially known as Waywayseecappo Reserve. Mr. Crump, who is in charge of our work here,

in sending in his order for Records for 1939, furnishes some interesting information. During the year there were eleven baptisms, two adults and nine infants, and two were received into full communion on profession of faith. At the Argyle church which is part of Mr. Crump's charge, at the last sacrament administered by Rev. E. H. Lockhart, two adults and two children were baptized and four were received into full communion. Speaking of the financial state in which these people find themselves Mr. Crump states that although there was every prospect of a bumper crop, when the grain was ready to cut a terrible hailstorm laid the crops low. Some of these hailstones were as large as baseballs and many as large as eggs. He was caught in the storm four and a half miles from home but fortunately the hail there was comparatively small. The storm was of sufficient violence however to make the situation very serious for a while, but he reached his destination in safety. Seven windows were broken in the church on the reserve and two in the manse. Argyle Church also suffered. Of his garden he said it was badly battered and a barrowful of pumpkins were made "squash" by the hail, yet such was the yield that for the household they had more than enough for themselves and were able to give a goodly supply of vegetables to the needy.

Calgary, Alta.

North Hill Presbyterian Church of which Rev. John Hart is the minister, issues a mimeographed sheet with information with respect to the congregation. This is called The Mirror and carries one feature designated The Minister's Message, from which we take the following:

Have you ever paused to think of the dangers of going to church? A good Presbyterian elder in Manitoba came with his family to afternoon service one Sunday, and parked his car at the rear of the building. Presently a violent wind started to blow. It blew down a chimney, and several of the bricks, falling on the car, made it look like a wreck. Fortunately the damage was not nearly so great as at first it seemed to be. With a smile, the owner said: "There now, if we had not come to church that would not have happened."

But of course, there are far worse possibilities in attending church than having to be out of pocket, or catching a cold, or getting a new hat spoiled by an unexpected shower of rain on the way home. The following quotation from Coleridge's Aids to Reflection points to one: "It is a strange folly in multitudes of us, to set ourselves no mark, to propound no end in the hearing of the Gospel. The merchant sails not merely that he may sail, but for traffic, and traffics that he may be rich. The husband-

man plows not merely to keep himself busy, with no further end, but plows that he may sow, and sows that he may reap with advantage. And shall we do the most excellent and fruitful work fruitlessly—hear only to hear, and look no further? This is indeed a great vanity, and a great misery, to lose that labour, and gain nothing by it, which, duly used, would be of all others, most advantageous and gainful.” . . .

This publication is used also to promote contributions to the Budget and announcing a special offering toward the close of the past year, we have the following:

“In bringing the matter of the Budget of our Church to the attention of members, the Session committee responsible feel that they are not only fulfilling the suggestion of the General Assembly, but are also presenting a duty which is plainly laid on all Christian people. Our contributions toward this fund show an improvement for this year. This annual appeal is being made with the hope and confidence that our allocation will be nearly or completely met.”

Lachute, Que.

Dr. John McQuat Drew, physician, and elder of the Presbyterian Church for twenty years, deeply interested in all the Church's activities at home and abroad, whose death took place toward the close of 1938 in his sixtieth year, is mourned by the congregation and the community. Since 1925 he was especially active and gave liberally of his time and energy to the work of the local congregation.

Banff, Alta.

In December last this important congregation in the West celebrated its Golden Jubilee. An attractive booklet with 1888-1938 upon its cover page draws attention to the several important anniversaries with which the year 1938 was marked, the 400th anniversary of the placing of the open Bible in the Churches in England, the 300th anniversary of the signing of the National Covenant on the 28th day of February, 1638, in Greyfriars Church and churchyard, Edinburgh. The booklet dwells upon the nature and scope of these events so worthily commemorated, and adds that others might be mentioned, the 350th anniversary of the death of John Bunyan, and the 200th of the conversion of John Wesley.

From incomplete records the booklet gives the history of St. Paul's Church. The first Presbyterian service in Banff was conducted by Rev. Mr. McKay in 1887. The following year the original church, now used as a church hall, was erected. The late Sir William Whyte, General Superintendent of the C.P.R., gave the lumber for the building. Later, the site not being regarded as satisfactory the building was moved from the corner of Lynx and Bear Sts. to

Banff Ave. Prior to 1925 combined services were held with the local Methodist Church, Presbyterian and Methodist ministers serving for set periods in rotation. This arrangement however, did not appear satisfactory and following Union the Presbyterians decided to continue as a Presbyterian Church. The present position offers great opportunity, being much more favorable than the former. The population of the town is estimated at 2500 and a recent religious census reported 125 families claiming to be Presbyterian, giving St. Paul's Church a constituency of probably 500 individuals. However, Banff attracts tourists from all parts of the world and in this connection the church has a most interesting and large opportunity. The visitors' book in the vestibule shows that people from many lands have worshiped here, England, China, Japan, India, Malay Straits, and all parts of the North American continent. The position of the church is therefore unique. The present beautiful building was erected in 1930. With its comparatively lofty spire it is a landmark standing in the midst of mountains. “It is not strange that constantly in our thoughts are the words of the Psalm, ‘Unto the hills around do I lift up my longing eyes’.”

The interior of the church is still incomplete and to finish this work a jubilee building fund has been established, the Treasurer of which is Mr. Jack Campbell.

Among the rather long list of ministers who have served since 1887 we note in particular the name of one of the Clerks of the General Assembly, Rev. Dr. T. Wardlaw Taylor, 1902-6. The present minister is Rev. Charles Mackay Cameron who succeeded Rev. Harry Lennox now in Kerrisdale Church, Vancouver.

MRS. D. MacRAE

At the advanced age of ninety-three years Mrs. MacRae's life ended and a great ministry of many years was brought to a close. She was the widow of Rev. D. MacRae, the founder of St. Paul's, Victoria West, B.C. She was a resident of Victoria from 1890 to the time of her death, a period of nearly half a century. Her home was in Scotland and at the age of twenty she came to Canada. Her devotion to the local church and the Church at large was marked in time, energy and liberality. A testimony of her deep interest in the Church is a legacy of \$400 for missions. At the funeral service, conducted by her minister, Rev. J. Hyde, attention was directed to her varied qualities as a woman of culture and charm, with strength of faith and deep convictions, blended with loving kindness and gentleness, yet withal a strong character having the spirit of the Covenanters.

JEWS AND CHRISTMAS

Rev. M. Zeidman

CHRISTMAS, 1938, has been one of the most joyful I have ever experienced, because never before have I seen the Jewish people participating in the celebration of the birth of the Prince of Peace with such whole-hearted enthusiasm and a spirit of sincere admiration for the teachings of Him "of whom the prophets did write."

Never before have I seen Jewish people sing Christmas carols so lustily as they did this year in the Scott Institute which is the Presbyterian Mission to the Jews in Toronto.

At our own Sunday School Christmas party about 130 Jewish mothers and children with some fathers were present. All joined in chanting the Lord's Prayer, and all participated in the singing of Christmas carols. The children recited, and presented a Christmas play which was listened to attentively and was enjoyed by all present, the parents taking particular delight in the performance of their children, and their ability to memorize the Christmas message.

It has been a joyous Christmas, because it has been proven to us. We have heard with our own ears and we have seen with our own eyes the results of our missionary labors in this city. These labors have not been in vain. We have broken down, to a great extent, the middle wall of partition between Jew and Gentile. We have made the Jewish people more receptive to the Gospel message, and they have shown a remarkable willingness to listen to the Gospel of Jesus Christ when properly presented.

Jews Feasting Gentiles

The following incident will illustrate how thoroughly the Jewish people have caught the spirit of Christmas.

Two days before Christmas, two gentlemen of the Tip Top Tailors in Toronto came to my office at the Scott Institute. One was a Jew, Mr. Rose, the other was a Gentile, Mr. McKechnie. The Jew, Mr. Rose, conceived the idea that it would be a nice gesture to give a Christmas dinner to the poor and unemployed people in the city of Toronto. The two gentlemen conferred with the President, Mr. David Dunkelman, well known for his charitable acts, and the other directors with the result that they unanimously agreed to proceed with the arrangements for the Christmas dinner. They decided to invite 500 needy guests. They issued 600 invitations, and actually 650 destitute men, women and children partook of the turkey dinner that was so generously provided by the Tip Top Tailors Company. Every invitation had two car tickets attached to it, so that the guests would not have to walk to and from the party.

Grace before the meal was given by the Rev. W. Hunniset of the Fred Victor Mission in Toronto, and the writer of these lines was asked to say a few words to all those assembled that day in the spacious cafeteria.

The 650 poor people, who, by the way, were all Gentiles, were served and waited on by a corps of waiters and waitresses who were mostly Jewish, with a small sprinkling of Gentiles.

The turkey dinner consumed, all, Jew and Gentile, guests and waiters, joined in the singing of Christmas carols to the accompaniment of an orchestra. And how they sang those hymns of praise to the Prince of Peace.

It was a real joy and thrill that I experienced, hearing Jew and Gentile united in singing "Joy to the World, the Lord is Come". After it was all over, the poor children as well as grown-ups, were presented with a Christmas Box, the gift of the company.

What impressed me about the whole gathering was the spirit in which the dinner was given, and the truly Christian atmosphere that pervaded the proceedings. It was not a mere treat for the poor, but in a very real sense a true family gathering and community dinner, which was enjoyed by those who gave and those who received. It is the spirit of Christ that unites us all into one brotherhood. For in Christ Jesus there is neither Jew nor Greek, bond nor free, male nor female.

After the gathering was over, I began to wonder whether the time has not come when the Jewish people as a nation are beginning to realize that the "best Friend to have is Jesus". The teachings of Jesus Christ and His apostles, and those of the prophets of the Old Testament are being challenged to-day by the dictators in Europe. The New Testament teaches us that in Christ Jesus there is neither Jew nor Gentile, and to this Nazism and Fascism are opposed. Recently in one of my Gospel meetings I appealed to my audience, composed of Jews, asking them: "Are you for Nazism and Fascism, or are you for Jesus Christ"? They all responded, "We are for Christ".

"Ye seed of Israel's chosen race,

Ye ransomed from the fall.

Hail Him who saves you by His grace,
And crown Him Lord of all."

"For the Bible is Europe's one book. And with regard to Asia, as far back as the time of Chrysostom it could have been read in languages Syrian, Indian, Persian, Armenian, Ethiopic, Scythian, and Samaritan; now it can be read in every language and in almost every dialect under the sun". Theodore Watts-Dunton (1832-1914).



REV. JAMES GRAY, LL.D.

In the columns of the Record we have had occasion now and again to mention the name of a valued correspondent in South Africa, Mrs. James Gray. She was the International Correspondent for the Women's Association of the Presbyterian Church of South Africa and we frequently printed articles from her pen. Her husband, Dr. James Gray, was a very prominent figure in the life of South Africa and of course particularly in the Presbyterian Church. To him we made brief reference in the Record of April, 1931, as a pioneer in organization work of the Presbyterian Church in several large areas in South Africa, but then retired. Quite recently the report reached us of his death which took place at his home in Johannesburg at the age of eighty-six years after an illness of but a week.

The picture shows both Dr. and Mrs. Gray.

Splendid tributes have been paid him in the press of South Africa and in particular, we learn, in The Presbyterian Churchman. This however has not reached us but we have a communication which briefly reviews his career and is a testimony to his character and service. This we welcome for the readers of the Record and for the deceased's many friends in Canada. One relative, a niece, resides in Toronto, Mrs. W. Goodwin, 255 Sheldrake Ave.

This is the letter to which we refer:

"Rev. James Gray, LL.D., the doyen of the Church in South Africa, was a many-sided man, a greatly beloved pastor, an earnest preacher and in his young days he had a strong, powerful and arresting voice. He was musical, fond of art and literature, and was at one time State Librarian in Pretoria while being the Padre of a Scottish Regiment and a visitor at eight hospitals during the Anglo-Boer War. He was a keen lover of books, fond of science and pro-

gressive in his views. The multitude of letters received by his widow show how his strong personality influenced men and women in every grade of society.

"They are from people of many nationalities and creeds, and disclose not only respect and admiration but deep affection. He came out to Africa from a church in Northumberland, England, because of his health and to his regret he had, on that account, to decline to become the pastor of the historic church in Amsterdam where the Pilgrim Fathers had worshiped. He had much to do in mission work among the natives in the five parishes where he labored until his resignation in his seventy-fifth year. His home was open to students, to missionaries and to visitors from other lands including Sir James Bryce, M.P., Sir Wilfred Parker, General Booth, Rev. Francis E. Clark of the Christian Endeavor, and he was not unknown to Lord Tweedsmuir when he as John Buchan was Secretary to Lord Milner. He was known also to Lord Kitchener, and to Lord Roberts during the Boer War when he served as Chaplain to the Royal Scots Fusiliers and Scottish Rifles. His only son was "missing" in the Great War. Three daughters also passed away and he is survived only by his dearly beloved and sorrowing wife."

LANTERN NEEDED

Our Missionary at the Lizard Point Reserve, Manitoba, states in a recent communication that they are sadly in need of a magic lantern, one that would run on a 6-volt battery, but they are unable to meet the expense. Mr. Crump finds himself handicapped in his appeal to the Indians owing to the equipment used by the Roman Catholic priest. On his visit he brings with him a lantern and moving pictures and is thus able to make an attractive appeal to the Indians. The address is Mr. H. Crump, Waywayseecappo Reserve, Box 346, Rossburn, Man.

CONTRIBUTIONS

A cheque for \$30 was received by the Treasurer recently to be set apart for the Ephraim Scott Fund, the designation being as follows:

"To the Ephraim Scott Fund, Board of Administration of The Presbyterian Church in Canada, the sum of \$30 to be used for the above fund.—In Remembrance."

Another contribution of \$1,000 was handed to the Treasurer as an anonymous gift, \$200 for the Ephraim Scott Fund and \$800 to apply on the accumulated deficit.

BOOKS

Calvinistic Congress

Printed for the Congress Executive and published by them at the Congress Office, 15 N. Bank St., Edinburgh. Price 5s.

In the October number of the Record last year we gave a report of the Calvinistic Congress held in the month of July previous in Edinburgh. Now the Report of the Proceedings of the Congress is in print and appears in the form of a substantial volume of 267 pages. This presents papers in full and the speeches delivered at public meetings. There is an introductory note setting forth the basis of the Congress and giving the names of the Executive Committee responsible for the program, the initiative devolving upon the President, Rev. Professor Donald Maclean, D.D. A valuable feature is the Who is Who of the Congress, including a list of many generous helpers who did not participate in the proceedings. The book is the product of a capable editorial committee with Rev. Prof. J. H. S. Burleigh, D.D., Convener. The report is enriched also by a photograph of such members as could be present on the occasion. Its contents justify a wide circulation and the result will be a truer judgment upon the nature of Calvinism and a fresh revelation of its influence in developing and strengthening character and as a vital force for good in the world.

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Starting Afresh

By Rev. W. P. G. McCormick. Published by Longmans Green & Co., 215 Victoria St., Toronto. Price 75 cents.

The author who is minister of St. Martin-in-the-Fields, London, England, holds high recommendation. The Bishop of London says that "by appointing Dick Sheppard to St. Martin-in-the-Fields, I was the humble means used by Providence to turn an empty shell of a church into probably the most vigorous church in Christendom. . . . When half way round the world in 1926 I heard Dick Sheppard was leaving St. Martin's, I immediately appointed Pat McCormick, Vicar, which resulted in the wonderful ministry for the past eleven years of the author of this book".

Starting Afresh is of course the thing required of those who have gone wrong or failed, but it is an ever-recurring act in every life and "our help is in the name of the Lord". Nothing in this book is formal, stilted, or in any way formidable. The reader is in the hands of a sympathetic understanding friend who by carrying throughout the figure of a highway makes his meaning plain and his counsel helpful.

* * *

I Give You—Yesterday

By William R. Watson. Published by The MacMillan Company of Canada Limited,

St. Martin's House, Toronto.

That means that here we have the story of a life, and it is well and fascinatingly written. We have known the author for some years, and have written about him. See The Presbyterian Record March, 1934. We knew of his handicap, the deprivation of hands, and we learned also that he could make his foot take the place of a right hand and write, sketch, eat, shave, etc., with that accomplished foot. We heard of his triumph in education, university, music, law, but knew him not as an author. This book is the evidence and the commendation it has met places him high in that class. The book is here then to be purchased and read to the profit both of the reader and the author.

* * *

Recollections

By E. M. Macdonald, P.C., K.C. Published by Ryerson Press, Toronto. Price \$2.50.

The author is a well-known lawyer in the Maritimes, the benefit of whose legal attainments and skill have more than once been to the advantage of our Church. He is a man also who has not only occupied a high place in his profession but in public life in the Provincial Legislature, the House of Commons, and in the Federal Government. It might therefore be expected that his recollections will prove engaging and instructive to the reader and in this, to us at least, there is no disappointment. Important events are revived and their significance revealed. Leading figures in Canada's history live again and we are introduced to a list of notables within and without Canada with whom the author has had intimate association and whom he has had opportunity to judge. The book is well written and holds attention to the end. In its political aspect it covers a most interesting period in Canada's history 1896 to 1929, and is a valuable addition to Canadian literature.

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Avenues of Approach to the English Bible

Reprinted from the University of Toronto Quarterly, Vol. VIII, No. 1. October, 1938.

This is a timely paper coming as it did in the year of commemorating the 400th anniversary of Henry VIII's order to the clergy

"That ye shall provyde . . . one boke of the whole Bible of the largest volume, in Englyshe, and the same set up in summe convenyent place within the said church that ye have cure of, whereas your parishners may most commodiously resort to the same and rede yt."

It is most valuable for too few are acquainted with the interesting facts therein set forth. It is happily entitled Avenues of Approach. We did not get the English

Bible in a bound. The avenues of approach were many and gradual, as in all great processes and all attainments in life. "The translations of the Bible in present use by the English-speaking peoples are the outcome of a process extending over centuries." Men labored in this sphere and other men entered into their labors and improved and extended them; and even yet the process goes on, for the Authorized was followed by the Revised and individual versions such as Moffatt's Translation. Great names appear in this paper and are appraised, John Wycliffe, William Tyndale, Miles Coverdale, Erasmus, Luther, etc. Among the English translators pre-eminence is accorded William Tyndale who was burned at the stake in 1536. Luther's merit and service are extolled because he "has left a deep mark on the English Bible through both William Tyndale and Miles Coverdale".

What we owe to these and others in this sphere is appreciated where the value of the English Bible is understood. "The English translations were made to be read and understood by the common people, and the Authorized Version of 1611 became so nationally important that it stands on its own merits with the value to them of an original. It has moulded the English language, determined the moral and social attitudes of average persons, and is even yet an authoritative Word to the majority". The reader will acknowledge himself under great debt to Sir Robert whose scholarship has produced this illuminating treatise. His closing comment on ignorance of the Bible is that it is a "serious handicap in the appreciation of other masterpieces of English", and declares that in every University "which claims to offer opportunities for comprehensive culture recognition must soon be given to the writings of the Hebrews and of the early Christian faith, which have been English Classics for four centuries. . . . To live by ethical truths and spiritual realities is to have been liberally educated".

A GOVERNMENT REQUIREMENT

The following paragraph is taken from the last issue of The Church Record, The Canadian Presbyterian Mission, in British Guiana.

"Many of our readers, particularly those in Canada, must be wondering why they received no issue of the Church Record for the past quarter. It was because Government had brought to the attention of the Mission Council a law requiring a bond to be posted by all publications within the colony, as guarantee against libel. With the co-operation of the printer, arrangements have been made to meet this requirement, but these were not concluded until quite recently."

MISSIONARY NOTES

Happy Mount Leprosy Colony A Circular Letter by Rev. Hugh MacMillan

News Letter No. 11 was written for Christmas, 1937. At that time it was not intended that letter No. 12 would appear a whole year later, but intentions to write more frequently were not carried out. I can think of no other reason than the speed at which time appears to pass, and at which changes take place in the Orient. While that is true in general, we remember weeks during the past year that seemed like decades!

Dr. and Mrs. Gushue-Taylor were on leave in Canada and England for a year from April, 1937, till April this year. While in Canada they evidently had an overflowing itinerary of visiting and lecturing. From England their letters came from the Mission to Lepers Offices, Bloomsbury Square, and the School of Tropical Medicine. While there, studies left little time for anything but speed-hand correspondence. In February they attended the World's Conference of leprosy experts held in Egypt. Letters from Cairo read like passages from the Old Testament. "King . . . entertained us together with the elite of Egypt . . .", etc. The patients at Happy Mount wistfully expect the Doctor to bring back a quick and sure cure for leprosy from such an august assembly! Since April the Gushue-Taylors plugged at the Japanese language in Japan proper. Dr. G. T. is said to be using all his old student tricks in literally surrounding himself with his subject. Waking up at night he can pull an electric light string and be brought face to face with a wall decorated with irregular verbs and usable sentences. Ere you receive this they will have returned to Happy Mount and to the great work that awaits them.

Mrs. Gauld, wife of the late Dr. Wm. Gauld of Formosa, and her daughter Miss Gretta Gauld, R.N., have lived at the Colony during the Gushue-Taylors' leave. Miss Gauld is a most popular person with the leprosy patients. Where there is gloom she breaks through with sunshine; when there is sunshine, there is no one can enjoy it more fully than she. Her influence at Happy Mount will be long remembered. Mrs. Gauld with 46 years of service in Formosa to her credit, and to the glory of the Lord, keeps on just as if her years of work were but beginning. What a choir she has worked up among the patients! Would that radio connections would permit an international broadcast when her singers are all in practice! Besides music she spends much time in the centre of little groups teaching Bible reading, and gathering great thoughts about life.

Recently on a visit to the Colony Mrs. Gauld told this story about a patient. It seems worth repeating, word for word, if

I can remember. "One day an English lady visited the Colony and brought us three bundles of lily bulbs. We planted them and the patients watered them. We all waited expectantly for the first signs of life. One morning not long after I went up, and what did I see but a most beautiful lily in bloom, full of red life in praise to the Creator.

"I know what I'll do", I said. "I'll just take that to Khai-tek. He's in the hospital, very low and scarcely able to speak even a whisper! 'See what I brought you! Isn't it beautiful?' I asked him. 'Indeed it is', he whispered hoarsely, 'and no doubt there are many such in heaven.' 'Certainly', I assured him. 'How are you to-day, Khai-tek?' I asked him. 'Right here', he whispered hoarsely, touching his throat, 'is very sore, but there is great peace in my heart. I am just lying here, waiting, waiting for the Lord to come and take me home.'

Mrs. Gauld added that Khai-tek had only to wait till the next day to be taken home.

Much credit for the carrying on of this work is due to the faithful services of the Formosan staff. Dr. Lee, in addition to his duties at the Mackay Memorial Hospital and his scientific research gives half a day every week to leprosy treatment at Happy Mount Colony. Pastor Kay has general oversight over the patients' community life and work. Mr. Chin looks after the office but also can turn his hand to the organ, the movie machine, or even the hypodermic needle as occasion dictates. Mr. Ko, the apothecary, is always on the job with a smile as fresh as his laundered lab. coat. The spirit of the nurses too is most commendable. To live in an obscure colony off the beaten path daily tending the sores of leprosy sufferers is not the kind of life young Formosan nurses ordinarily choose. The Happy Mount nurses do it for the sake of Him who said "Cleanse the lepers". Khun-hok, the coolie, is also worthy of mention. No one seems to have more frequent or more varied contacts with the patients than he. Their rice, their vegetables, their grunts and groans; Khun-hok knows more about their inner lives than anybody. He is just a local farmer with a banana leaf hat and bare feet.

Of sixty-three patients at present in the Colony, sixty have already become members of the colony church. Two elders and two deacons, elected by the congregation, manage the affairs of the church. Election and ordination of elders, communion services, and baptisms will remain vivid memories.

This year's contributions from friends abroad have dropped considerably. Has the troubled state of the world been the cause? One anonymous giver sent a ten shilling note with these four words scribbled on an attached piece of paper, "coin of the Realm." May a copy of this letter reach him so they can thank him.

SYNODS

The printed reports of various Synods have just come to hand providing the first opportunity of drawing attention to the business transacted by these several courts of the Church.

British Columbia

The place of meeting was Vancouver in Mount Pleasant Church, the Moderator being Rev. D. A. Smith, Superintendent of Chinese Missions in Canada. The Synod met on the 11th day of October, 1938, but, upon report of the Committee, it was agreed to adjourn to meet again in the same place on Tuesday the 1st day of November, 1938, in order to have the privilege of having with them Rev. W. G. Brown, an ex-Moderator of the General Assembly.

Pursuant to this adjournment the Synod met and was opened in the usual form. Public worship was conducted by the Moderator, whose sermon was upon the passage, The just shall live by faith, Hab. 2:4, and This is the victory that overcometh the world, I John 5:4.

The Synod having been constituted the roll was called, and the Moderator reviewed the work of the past year, and welcomed Rev. W. G. Brown of Saskatoon. Then he called for the election of his successor. This resulted in the placing of Rev. F. G. St. Denis of Trail, in the Moderator's chair.

The first report to be considered was that of Home Missions, presented by Rev. A. C. Wishart, Convener. In this as in other Western Synods, the Home Mission work is a serious problem and the recommendations of the Committee therefore received earnest consideration. In substance these are:

Aid-receiving congregations were enjoined to put forth every effort to increase their revenue in accordance with the regulations of the Church, and thus conserve mission funds; that Presbyteries arrange for a visitation of all aid-receiving congregations at least once a year, to bestow special care upon these congregations when vacant and to see that the regulations in the matter of supply and call are observed; the regular dispensing of ordinances in all mission fields was enjoined and the finding of last year to the effect that instead of employing a Synodical Missionary Presbyteries make a careful selection of such ministers most conveniently situated to the various mission fields to the end that a sympathetic oversight may be exercised.

The Committee on Church Life and Evangelism was represented by the Convener, Rev. R. C. Acheson. On recommendation of the Committee the Synod accepted the recommendations of the General Assembly as these appear on page 107 of the Minutes, with changes specified on pages 31, 53, 54, 55, 57, 58.

Special services for the purpose expressed in the Recall to Religion were commended for the closing months of the year to be followed by the Week of Prayer according to the World's Evangelical Alliance program. The value of the weekly prayer meeting was also emphasized and the question of the appointment of an evangelist given consideration. From the standpoint of social life the Synod urged upon all ministers the necessity of fortifying the people against the evils of gambling and intemperance.

Some of the resolutions of the Resolution Committee presented by Rev. J. T. McLean Bell, were concerned also with Church Life and Work, and accordingly the Synod adopted a "reaffirmation of faith in the supreme power of the Gospel of Jesus Christ if persistently preached and practised to correct and cure the evils in society and to usher in the Kingdom of God on earth", and urged ministers and people to study seriously social conditions and to cultivate that practical sympathy with the unfortunate and the distressed which will result in persistent endeavor to alleviate suffering and to remove its causes. Gratitude to Almighty God was expressed for the averting of the war so seriously threatened in the autumn of the year.

The Committee on Sabbath Schools and Y.P.S. through Rev. Harry Lennox, expressed high appreciation of the work done by all serving in the Sunday School and Young People's Societies and urged attention to the Cradle Roll, the Home Department, Daily Vacation Bible Schools and missionary instruction. The observance of Father and Son Week, second week in February, and the devoting of a special offering on the Sunday following to the support of a Boy's Work Secretary, the Ten-One-Three Plan were commended, and Sessions urged to do their utmost to enlist young men of the highest qualifications for the special service of the Church. The Board of S.S. and Y.P.S. was requested to issue to successful candidates in the Temperance Tests Examinations certificates similar to those awarded for regular Sabbath School attendance, making it possible for the affixing of seals. Regret was expressed that no provision was made in the Education Act for religious instruction in the schools.

The work of Miss Blvth who has labored in the Kootenay and Victoria Presbyteries for the past year was highly commended and the thanks of the Synod expressed to the Board of S.S. and Y.P.S., and the W.M.S. (W.D.) for making provision for this service.

The Budget and Stewardship Committee report was in the hands of Mr. C. H. Gordon who directed attention to the fact that a large proportion of the congregations and mission fields have sent forward substantial contributions to the Budget and that in a

number of cases an increase was shown over the past year. He urged those Presbyteries who were still below the standard of last year to make an earnest effort to make up the difference and Presbytery Conveners and Committees were asked to approach all congregations and mission fields which have not yet contributed to the Budget, so that none shall be reported as wholly defaulting in this connection. The Synod did not see its way clear to accept the allocation made by the General Assembly and adopted \$12,300 as their figure.

The Synod expressed its profound appreciation of the help given by Rev. W. G. Brown in his stimulating addresses.

The Minutes record a tribute to the late Rev. R. J. Douglas, D.D., Synodical Missionary for British Columbia, noting the fact that during thirty-three years he never missed a meeting of the Synod and notwithstanding illness in his late years that he "labored with fine patience, kindly dignity, and solemn determination."

Saskatchewan

The retiring Moderator, Rev. James Evans, in his sermon at the opening of the Synod spoke from the words of John 1:38. A welcome was extended to the Synod by the minister of the church, Rev. A. Roskamp, who later was elected Moderator for the ensuing year. It was in his church that the Synod met in the town of Weyburn, Southern Saskatchewan.

The report on the S.S. and Y.P.S. received earnest and protracted consideration. One important feature was the Sabbath School by post for the benefit of isolated Presbyterian families, and careful plans were laid to reach all of these. The Synod also urged the importance of ministers in their local church work giving attention to the training of teachers and leaders. By resolution the Synod requested that the Committee give special study to the character of Lesson Helps and obtain information from the Boards of other Churches in this connection. The slides provided by the Board were also commended and it was resolved that a provincial representative be appointed to distribute these to the various Sunday Schools. It was agreed that the pictures in possession of Mr. Murphy of North Battleford should be forwarded to the W.M.S., for the purpose of having slides made.

Summer Bible Schools in every congregation were also commended with special attention to the Summer School for young people in Saskatoon, urging that ministers attend and that they give the fullest publicity to this among their young people so that all congregations would be represented. The advisability of concentration upon this School was urged rather than to have a number of smaller substitutes.

The importance of Presbyterian rallies and conventions for young people in the spring and fall was urged upon the attention of Presbyteries, and the duty of filling out reports adequately and accurately was strongly emphasized.

The Committee on Budget and Stewardship reported through Rev. W. G. Brown, and allocations for the several Presbyteries were adopted as follows:

Regina, \$3,500; Saskatoon, \$2,100; Moose Jaw, \$1,200; Prince Albert, \$1,200.

Upon these the various Presbyteries reported later that the allocations had been accepted and apportioned to the different congregations, the one exception being Prince Albert which was unable to hold a meeting as only one member was present at Synod.

The Committee on Church Life and Work, through Rev. Donald Rowat, recommended a synodical conference to be held next year and that Rev. James Evans, Rev. W. G. Brown, and Rev. A. Roskamp, be a committee to arrange the program.

The following recommendation was adopted with respect to The Presbyterian Record:

"The Synod of Saskatchewan, while appreciating the fine work being done by The Record, feels it could render a greater service if it included more material dealing with Biblical exposition, and simple doctrinal teaching, in order that our people in the West, without many of the means of grace, might learn the central verities of our faith."

The presentation of the Home Mission report by Rev. Gordon Baulch was marked by brief statements of the work within their bounds by the conveners of the several Presbyteries.

Great care was shown by the committee in dealing with all the problems and in preparing suggestions for improved administration. In connection with students, an appeal was made to the Senates of the colleges to provide a course of lectures on Pastoral Theology and Homiletics for students in Arts proceeding to the ministry in order to prepare them for their summer work. Presbyteries were urged to observe carefully the law of the Church in certifying students and the Synodical Missionary and Synod's Home Mission Convener were asked to meet with the student bodies of the colleges both in the spring and fall to present an appeal on behalf of work in the Synod. Closer oversight was urged upon Presbyteries with respect to work on the mission fields and a form of report was adopted to be presented monthly by students on the field.

The question of religious education was before the Synod and a resolution adopted

"that the Sunday School and Young People's Committee be asked to inquire into possible means of advancing religious education in the Synod and report to the Synod conference." This inquiry was also to be made with respect to radio.

On present day conditions the following resolution was passed:

"That this Synod is profoundly conscious of the momentous issues that are challenging this generation in all lands; that it deplores the apparent indifference of a large body of people connected with the Christian Church, to the far reaching consequences of the attitude and action of this generation to these issues, especially in relation to the present and future interests of our Young People; that it calls upon all members and adherents of the Presbyterian Church in Canada, in co-operation with members of all other branches of the Christian Church, to stand together against all efforts to destroy the civil liberties of the people of Canada; that it protests against iniquity and cowardice in high places in the presence of great evils; that it calls for a quickened consciousness in all Christian people in Canada to the end that they may unite their efforts in support of every movement whose object is the recognition of God as Sovereign and Lord of Life, to the end that justice and honor and truth and freedom may be secured for all men in all lands; to organize and consolidate the will to peace, that collective security might replace the present collective terrorism of war; that the Christian Church might lead the nations of the earth to establish righteousness among men and nations for the glory of God and the well-being of mankind in this generation."

The memory of an Indian Chief lately deceased, was honored by placing on record the appreciation of the service to the Church of the late George Dzeever, Chief of the Mistawasis Band of Indians, stating his interest in the work of the Presbyterian Church in Canada was genuine and of great practical value.

In the interests of the efficiency of the General Assembly it was resolved to commend the appointment of commissioners from those only "who by a reasonably regular attendance at Presbyteries and Synods are in a position to contribute constructively to the work of the Church."

The coming of the King and Queen evoked a resolution as follows:

"The Synod of Saskatchewan of the Presbyterian Church in Canada, now meeting in the City of Weyburn, desires to express their loyalty and attachment to Your Majesty's throne and person.

"Though seas separate us in Canada from

the centre of Imperial rule, we assure your Majesty that in no part of your vast Dominions are there more devoted subjects than the members of this Synod, now rejoicing in the prospect of your approaching visit. Our people do not forget the heritage of freedom bequeathed to them from the Motherland, and it is their ambition to perpetuate this noble tradition in the years to come.

"It is the prayer of your devoted subjects here represented that God's richest blessing may be poured out upon you and Her Majesty the Queen, and that you may be long spared to reign over a prosperous and contented people."

Alberta

Knox Church, Red Deer was the place of assembly and the session was duly opened by Rev. Andrew Walker, ex-Moderator in the absence of the Moderator, Rev. H. Jack, now of Seaforth, Ont. Mr. Walker's sermon theme was The Gospel of the Grace of God, based upon the text, Acts 20:24.

The call for the election of a Moderator issued in the choice of Rev. T. A. Rodger of Knox Church, Calgary. The privileges of the court were extended to Rev. W. G. Brown of Saskatoon, and Rev. H. R. Horne of Regina.

The list of new members who were introduced was quite imposing, Mr. Ross K. Cameron of Edmonton, Mr. E. L. Garvin of Lethbridge, Mr. A. F. McSween of Wanham, Mr. W. D. Grant Hollingsworth of Medicine Hat, Mr. R. A. Sinclair of Sylvan Lake, and Dr. K. D. Toth of Calgary. Mr. J. H. Low, Stated Supply for Red Deer, and Mr. Robert Dickie, student of Chauvin, were also introduced.

The report from the Pension Fund was presented by Rev. T. A. Rodger and this evoked a very general and earnest discussion, particularly with respect to the desirability of the younger ministers connecting with the fund.

The Synod heard Mrs. Forrester of Red Deer, representing the W.M.S. (W.D.). She reported increases in the number of Auxiliaries, Young Women's Societies and Mission Bands, and accounted for a reduction in the amount sent to the central office by the change of policy allowing funds to be used for local purposes. She emphasized the need for a deaconess at large for the Synod, exclusive of Peace River and for a missionary on the Willowdale field.

As in the Synod of Saskatchewan Sunday School by Post received attention and the plan followed by Saskatchewan adopted. In this work the Women's Missionary Society is to be associated. The policy of employing a deaconess for the four Presbyteries was also adopted. At a later sederunt Miss Freda Matthews, a deaconess was

heard upon her work at Shaughnessy, and neighboring points.

In further consideration of the report on Home Missions the following resolution was adopted:

"In dealing with the matter of deaconesses, going alone into isolated fields, it is recommended to the W.M.S. that deaconesses be sent in two by two, or else that the deaconess be domiciled with the school teacher, or some other responsible person."

The Budget report was presented by Mr. Ross K. Cameron in the absence of the Convener. The policy of two special thankofferings, spring and fall, a separate treasurer in each congregation to take care of Budget offerings, and monthly remittances by congregations were recommended. Education in congregations with respect to Home and Foreign Missions was stressed and it was recommended that the envelopes and literature provided by the General Assembly be used. An effort to reach every congregation which had not met its allocation was urged and that ministers and church sessions be approached accordingly, and further that a definite effort be made to secure new contributors. The allocation of \$14,000 for the Synod was accepted, each congregation to consider its share at the annual meeting, in keeping with its allocation. The importance of missionary education at regular periods in the Sunday School and Young People's Societies was emphasized and the conviction expressed that each minister must be seized with this as the first and foremost of his duties, to arouse interest in the mission work of the Church.

In the S.S. and Y.P.S. report, Sabbath School and Young People's Committees were authorized to make the very best possible arrangement with respect to a summer school or camp.

Mr. D. S. Campbell in presenting the report on Church Life and Evangelism declared:

"That it is the main task of the Church to proclaim and interpret God's word; the eldership should be encouraged to greater activity in the service of the Church and special attention should be given to recruiting for the ministry. The recommendations of the Assembly's Committee were re-affirmed with special emphasis on Nos. 3, 6 and 8. The consideration of this report was followed by the adopting of an overture to the General Assembly:

"Whereas we believe that the great mission of our Church is not being presented to the Presbyterian people in the Dominion in a way to create sufficient zeal, raise sufficient funds and enlist a sufficient number of men to carry on the work adequately;

"We, the Synod of Alberta, humbly

overture the Venerable, the General Assembly to appoint and send out, through the Church, certain men who are well acquainted with the whole work of our Church, to appeal to our people for an immediate whole-hearted response."

A further overture was:

"Whereas we believe that it has proven in the past to be practical, and other organizations and businesses to-day recognize it as advisable, and practise it;

"We, the Synod of Alberta, hereby overture the Venerable, the General Assembly, to put into effect by June, 1940, the retirement of all paid church officials, appointed by the General Assembly, at the age of seventy."

And yet another:

"Whereas men graduating from our colleges hesitate and even refuse to serve in our Church in Western Canada;

"Whereas the fact indicates a lack of vision of the work of our Church in this part of the Dominion;

"We, the Synod of Alberta, humbly overture the Venerable, the General Assembly, to investigate and determine how the training of these men in the colleges bears upon this condition."

The Maritimes

This was the sixty-fifth Synod and the meeting was held in New Glasgow, October 4-6, 1938. The sermon by the Moderator, Rev. A. D. MacKinnon, was an exposition of the text, As my Father hath sent me, even so send I you.—John 20:21.

Two names were submitted in nomination for the Moderatorship, Rev. C. J. St. Clair Jeans of the Church of St. John and St. Stephen, Saint John, N.B., and Rev. H. S. Graham, Musquodoboit Harbor. Mr. Graham having withdrawn his name Mr. St. Jeans was elected by acclamation.

As in the case of the Alberta Synod there was quite a number of ministers recently settled within bounds to be introduced, Mr. A. H. Sproule, Mr. W. S. Sutherland, Mr. D. A. MacKinnon, Mr. T. G. M. Bryan, Mr. D. A. Campbell, Mr. F. Clarke Evans, Mr. F. A. Lawrence, Mr. Chas. H. McLean, Mr. Alexander Allan, Mr. Murray Y. Fraser, Dr. A. O. Thomson.

The Synod was welcomed to New Glasgow by Deputy Mayor Mr. MacDonald, acting in the unavoidable absence of Mayor Mason, and a United Church representative was heard, Rev. C. R. F. MacLennan, in the name of the Presbytery.

Resolutions were passed respecting the decease of Rev. Dr. D. MacOdrum, Moderator of the General Assembly, Dr. A. Stanley MacKenzie, President Emeritus of Dalhousie University, and there were recorded in the minutes obituaries with respect to Rev. John A. Pritchard and Rev. J. A.

Kennedy. The illness of the Most Rev. Dr. J. A. Richardson, Archbishop, of Fredericton, elicited a message of sympathy. Sad to relate this illness resulted in the death of Dr. Richardson.

The Clerk, Dr. F. Baird, presented his report which summarized the gains in the Synod under three heads, Ministers, Membership and Missions as follows: Ministers 5, membership 178, Missionary Contributions \$488. Though other Synods of the Church have fluctuated, sometimes showing losses, and other years gains, the Synod has never shown a loss in any year in communicant membership but always a gain. Last year the increase was 13, this year 178. In 1925 after the exodus our figures were 16,802. Our latest figures are 19,334, a gain in thirteen years of 2,532, or an annual increase of 194.

Since 1925 the Synod for substantial reason has not identified itself with the Maritime Home for Girls, an interdenominational institution. In this connection Dr. Munroe introduced the following report which was adopted:

"In 1932 the Synod having the same matter before it adopted the following resolution:

"That the Synod of the Maritime Provinces of the Presbyterian Church in Canada, will gladly consider representation on the Board of the Maritime Home for Girls when they are convinced that full recognition is given them by their own correct name and title as submitted by the Clerk of the Synod."

"These conditions having been now fulfilled by the absence of all objection to the use of the name, The Presbyterian Church in Canada, the Committee recommends the signing of the proposed agreement as submitted to the Synod in 1937."

Following the adoption of this report appointments to serve on the Board were made, as follows: The Moderator and Clerk of Synod, Dr. C. M. Kerr, Rev. G. M. Dix, Miss Isabella McCulloch, Mr. Don F. Fraser, Mr. Andrew Fraser, and Sheriff McVicar.

A resolution was adopted that inquiry should be made of the Board of Administration with respect to funds still available for the Synod from the Ephraim Scott Fund, the proceeds from the sale of the Sydney Rescue Home, the Bingham and the McCormick Estates.

Rev. F. Buchanan Carey in reporting for the Historical Committee directed attention to the two great events celebrated last year, the 400th anniversary of the placing of the Great Bible in the Churches of England, and the 300th anniversary of the Great Covenant signed in Scotland in Greyfriar's Church, Edinburgh. He also mentioned the fact that an agreement had been reached

with the United Church with respect to the use by us of the name, The Presbyterian Church in Canada.

An ancient document relating to the founding of St. Andrew's Church, Lunenburg, which has been in the hands of the Clerk for many years, was handed over to the custody of the Session of that congregation.

As Convener of the Budget Committee Rev. Dr. Munroe reported there had been from 1928 a steady decline in the Church's revenue, that in the Synod having fallen from \$43,000 to \$22,000, and in the Church as a whole, from \$532,000 to \$290,000. He drew attention to the fact also that this decline prevailed in other Churches. The allocations to Presbyteries were then adopted as follows: Cape Breton and Newfound-land, \$8,500; Pictou, \$11,450; Halifax, \$5,515; St. John, \$3,515; Miramichi, \$1,660; Prince Edward Island, \$5,000.

A special thanksgiving service as the means of raising the full allocation was commended and the use of the duplex envelopes emphasized.

Dr. McCulloch Thomson's introduction of the report of the Synod's Committee on Home Missions was followed by brief addresses by representatives of the various Presbyteries.

Dr. Davies submitted the report of the Committee on Church Worship in which the effort of ministers and Presbyteries "to maintain and restore the chaste reverence and simple dignity of public worship within the bounds" was commended. It was urged that the new Book of Common Order be secured by all ministers, that in every Presbytery a committee on Public Worship be established as a standing committee and that the services at the opening of all the sessions of Synod be arranged in consultation with the Committee on Public Worship.

An important feature following the report of the S.S. and Y.P.S., presented by Rev. Quincy A. McDowell was an address by Rev. E. A. Thomson, Convener of the Assembly's Committee. The recommendations of the report as adopted by Synod were concerned with the appreciation of the services by Sunday School Teachers and Officers, the use of Lesson Helps, etc., as provided by Presbyterian Publications, the instruction to ministers to supervise personally the making out of the Annual Report of the S.S. and Y.P.S., the holding of a Synod Young People's Rally in 1939, an approach to the Board of Administration to secure the use of the Pictou Residence for a synodical conference, and appreciation of the act of the Board of S.S. and Y.P.S. in sending its Convener Rev. E. A. Thomson to the Synod, with thanks for his able and inspiring messages.

A further appeal was made to the Board

of Administration following the report of a special committee, as expressed in this resolution:

"Resolved that the Synod of the Maritime Provinces request the Board of Administration to give further consideration to the law costs in the Newcastle church case. The Synod has found the obligation incurred a heavy burden and has had to borrow to pay the account. In view of several law cases initiated in the Synod, and successfully carried on, and resulting in great benefit to the Church as a whole, the Synod hopes for sympathetic consideration for this its present request.

"The Synod does not consider it opportune or wise to make special appeal to its people at the present time as it feels that this would injure the work of the Budget and Stewardship Committee."

Miss Susan Sylvester, deaconess, having been invited to address the Synod, proceeded in a most interesting manner to report on the work done in mission fields by herself and other deaconesses.

Upon report of Rev. E. J. White from the Presbytery of Prince Edward Island with respect to the Gordon Homestead, Dr. Baird was appointed by the Synod to co-operate with the Presbytery in maintaining the home and in obtaining a tablet setting forth the leading facts in the lives of the Gordon brothers whose heroic memory the home is intended to perpetuate.

Rev. G. Carlyle Webster, for the Presbytery of Prince Edward Island, reported the reception into the Church of the Churchill congregation of the Central Parish of the Church of Scotland.

With a view to promoting economy in transportation the following resolution was adopted:

"That each Presbytery be requested to form a Transport Committee with a view to grouping members of Synod in the different Presbyteries and having them travel in cars to Synod on the basis of actual outlay shared jointly."

SYNODS 1939

Time and Place of Meeting

Hamilton and London—April 24th. Place yet to be fixed.

Toronto and Kingston—May 2nd, St. John's, Toronto.

Maritimes—October 3rd, The Presbyterian Church, Sydney, N.S.

British Columbia—October 10th, Central Church, Vancouver.

Saskatchewan—October 17th, St. Paul's, Prince Albert.

Alberta—October 24th, First Church, Edmonton.

The dates of the other Synods have not yet been forwarded to us.

A GREAT CONFESSION

Rev. W. B. MacCallum

Here is given, as taken from the manuscript, the sermon with which Mr. MacCallum, as Moderator, should have opened the 1938 Synod of Montreal and Ottawa. Sickness however prevented his attendance and his message was read by another. It proved to be his last message for in a short time the sickness culminated in his death.—Ed.

Having therefore, obtained the help that is from God, I stand unto this day testifying both to small and great, saying nothing but what the prophets and Moses did say should come; how that the Christ must suffer, and how that he first by the resurrection of the dead should proclaim light both to the people and to the Gentiles.—Acts 26: 22-24.

I ONLY hope to lift into clearer light a few of the gems in this ageless address, vital as though spoken yesterday. I also wish very humbly to make this confession my own.

These verses contain the substance of Paul's apologia, his explanation and defence of the unpredicted and amazing change in his life and career. He had been wholly identified with this people in their hopes and heritage, had been scandalized by this new upstart religion and had become the fiercest persecutor of its adherents. He now felt that it was owing to his own people that he should explain the cause of this change, and to show that the cause was sufficient to the effect he declared that "he had seen the Lord".

As to the setting of the picture. More than two years have passed since the Roman Governor Felix, with soldiers, attended one of the Jewish feasts. As was common, a riot broke out and word was brought to the Governor of the murderous attack upon a victim. The soldiers immediately rescued the victim from their hands, who was none other than the Apostle Paul. He was brought with violence to the Roman residence and having reached the stairs he asked permission to address them. Notwithstanding his skill and diplomacy of speech, they demanded his life. He was brought inside the palace for safety, and his accusers were asked to appear at Caesarea Philippi. They appeared with flattering tongues, but demanding the life of this offender against the law. Felix unable to understand the nature of the complaint asked the accused if he would be willing to go back and be judged of his own people. This he refused, and being a Roman citizen demanded to be heard of the Emperor and it was immediately decided that to him he should go. For two years he had remained a prisoner, this strange compound of conscience and corruption, Felix, hoping for a bribe, his outgoing foot-prints sullied by unworthy motive. To placate the Jews he left Paul bound. Such was boasted Roman justice.

The incoming Governor found a prisoner

in his keeping against whom no charge was laid and who had made his appeal to Caesar. A visit being paid him by King Agrippa, knowing Agrippa's Jewish ancestry and history, he mentioned his perplexity in connection with this Jewish prisoner, having no charge to state to the Emperor. Agrippa expressed the desire to hear him. "Tomorrow", he said, "thou shalt hear him". On the morrow when Bernice and Agrippa, the Roman Governor and his retinue, had taken their places, as Luke puts it "with great pomp", Paul was brought in and permitted to speak for himself.

First. The secret of the one marvellous change. Paul had been identified with his people as a Hebrew of the Hebrews and a hater of the sect of the Nazarenes; and now he is preaching the faith that he once sought to destroy, and he felt that he owed it to his people to show the cause of his defection from them and his association with the persecuted sect of the Nazarenes. The story is thus: On his way to Damascus with officials, and authority to bring down to Jerusalem for punishment all those who were of the Way, the mid-day sun was eclipsed by illimitable light and he and those with him were all smitten to the earth. He alone heard a voice speaking in his native tongue, "Saul, Saul, why persecutest thou Me"? And he answered, "Who art Thou, Lord"? "I am Jesus whom thou persecutest" and all purpose died within him. His hands became unclenched, and his teeth unset and the proud persecutor was led a helpless sightless creature into the city and for three days he could neither eat nor drink. He receives his commission. He is a chosen vessel to bear the name of his Master before Kings and Princes and the children of Israel and soon the tidings of this unexpected marvel is the theme of universal conversation and comment. He who once persecuted us now preaches the Faith of which he once made havoc, and the cause was sufficient for the effect, "He had seen the Lord".

Second. The secret of his continuance in face of unremitting, violent opposition and murderous intention. It was the simple but sufficient explanation that he had received help from God. And this help was, first, physical, the power to live and to do in face of constant effort to kill him. Once he was stoned, and they left him for dead, but when the disciples came, he rose up and went with them. Beaten with rods, in perils of robbers, strangers and of his own countrymen. Forty men had taken solemn oath that they would neither eat nor drink till they had slain Paul, but he was delivered out of their hands and assured that God would keep him unto his heavenly kingdom. Cromwell's assurance that he was immortal until his work was done was held with

greater confidence by this marked soldier of the Cross; and he who had been chief persecutor became Paul the Apostle, the most indomitable herald of the Cross that the world has ever seen.

But he also required sustaining grace in his unceasing labors. He was often lonely and perchance sometimes discouraged and if the fire would burn it must be fed from higher sources. A special messenger is sent to him at Antioch, assuring him of God's protection and care and that as he had borne witness for him at Jerusalem, he would also bear witness for him at Rome. The golden lamps that Zacharias saw were fed from the olive trees standing by. 'Twas this that gave them their seven-branched brightness.

Third. The light that shone upon him was in perfect keeping with the light along the Messianic pathway. Its twilight break, the darkness of man's sin, and continued shining until in the fulness of time Christ came. Moses by solemn rite and sacred symbol had prefigured man's approach to God through forfeited life, till with blood offered for sins he comes at length to the mercy seat. "Abraham", said Christ, "rejoiced to see my day; he saw it and was glad". After days of awful soul strain he reaches the place of sacrifice and there sees the sacrificial lamb, of God's providing. And he sees something of the infinite heart and the eternal atonement. Isaiah said these things because he saw His glory and he spoke of Him, and his, what we term the 53rd chapter of Isaiah, is the shrine at which we bow when we come to Calvary. This was the same face that Saul saw, only radiant and glorified; and by His resurrection He proclaims light to the people and the Gentiles. Light upon life's dark web of life. Light upon the mysteries and seeming contradictions of God's ways and works. Light upon the tomb and through the gates into the city where we hear its new song. God hath shined into our hearts to give us the light of the glory of God in the face of Jesus Christ.

"Watchman, tell us of the night,
What its signs of promise are:
Traveller, o'er yon mountain's height,
See that glory beaming star!
Watchman does its beauteous ray
Aught of joy or hope foretell?
Traveller, yes; it brings the day,
Promised day of Israel.

Watchman, tell us of the night;
Higher yet that star ascends:
Traveller, blessedness and light,
Peace and truth, its course portends.
Watchman, will its beams alone
Gild the spot that gave them birth?
Traveller, ages are its own,
See, it bursts o'er all the earth.

Watchman, tell us of the night,
For the morning seems to dawn:
Traveller, darkness takes its flight,
Doubt and terror are withdrawn.
Watchman, let thy wanderings cease;
Hie thee to thy quiet home:
Traveller, lo, the Prince of Peace,
Lo, the Son of God is come!—

HIGH IN PUBLIC SERVICE

"He who makes two blades of grass grow where but one grew before is a public benefactor" is a well-known saying. How high in the ranks of those promoting public welfare by the discovery of hitherto unknown resources and placing them freely in the hands of the public George Washington Carver stands may be gathered from the following taken from *The Presbyterian*:

Dr. George Washington Carver, the son of a slave and a slave himself, Bachelor of Science, Master of Science, Honorary Doctor of Science, winner of the Spingarn Medal for Negro achievement, member of the Royal Society for the Encouragement of Arts, Manufactures and Commerce of Great Britain, is a discoverer renowned far and wide for his chemical wizardry in creating useful new products, according to James Saxon Childers, in the *American Magazine*. Dr. Carver equipped a laboratory at Tuskegee from old scraps which he rescued from trash heaps; he has made land which produced a net loss of \$16.25 an acre annually pay a profit; has made synthetic marble from wood shavings; insulating walls for houses from peanut shells; fertilizer from the muck of swamps; paint from cow dung; milk, butter cheese, candy, instant coffee, pickles, sauces, oils, shaving lotions and wood stains, dyes, lard, linoleum, flour, breakfast food, stock foods, face powder, shampoo, printers' ink, axle grease and tan remover from peanuts, and 118 products from sweet potatoes. He has never had anything. He started with nothing, and out of almost nothing he has created wealth for the world of inestimable value.

What seems to grow fairer to me as life goes by, is the love and peace and tenderness of it; not its wit and cleverness and grandeur of knowledge, but just the laughter of little children, and the friendship of friends, and the cosy talk of the fireside, and the sight of flowers and the sound of music.—J. R. Green.

Let us not weaken in the determination to make Christ Lord of all, of the world within and without.

Children and Youth

BIG SHIPS AND LITTLE SHIPS

By Rev. John McNab, M.A., B.D.

A New Year's address given at the rally of Sunday Schools in St. Paul's Church, Hamilton.

And there were also with him other little ships.
—Mark 4:36.

ONE of our finest books for boys and girls is the story of Robinson Crusoe. Perhaps the part of the story where our pulses started to beat a little faster is when he was saved from the sea. His life was saved, but he was stranded on a desert island.

Now suppose for a moment that man had never learned to conquer the sea, then Robinson Crusoe would have been a prisoner forever on that lonely shore. There would never have been a British Empire. The ministers who have crossed the Atlantic to preach in Canada would not have been able to leave the Old Land, without the services of a ship. It was a fine thing for Harry Lauder to offer fifty thousand dollars to the first man or woman who would swim the Atlantic, but who expects to win the prize? Most of us need a ship.

Man's first attempt to conquer the sea was the crossing of a pond on a floating log, which he paddled with his hands. Then he afterwards streamlined the log, dug out a hole to sit in and used a pole for propelling. Later he made boats out of skin and used crude paddles, and others invented bark canoes and rowboats. One day a sailor stuck a mat upon a pole to save himself from the heat of the sun and the wind shot his boat forward. The sailing ships followed that discovery and for many centuries in every part of the Seven Seas most of the world's business and the poetry and romance of time centred around the "Fairy Galleons of Cathay".

One day a twelve year old boy in the north of Ireland got an idea of a steamboat. His name was Robert Fulton. Robert found that others were working with the same idea, but he experimented and invented until he knew that it was possible. He went to France, saw the great Napoleon and offered to build him boats driven by steam, if he would support him with money. Napoleon consulted with French scientists who laughed at the idea and Fulton left Paris and crossed over to New York. As he built the hull of his proposed steamboat in that city, young and old came to see it and laughed and jeered at the foolishness of the young man. They nicknamed it "Fulton's Folly". But Fulton persevered until he won in 1807 and became the pioneer of the modern steamship. That is why we have to-day, Big Ships and Little Ships.

Almost every young person likes ships, for as they cleave through the water they

thrill one with sunny hopes, and the thought of great adventure and joyful days. I remember one great teacher who used to talk to his yacht as if it were a person, and ships with their comings and goings are very much like our lives:

1. Every ship must have a **purpose**. Think of all the different types and the reasons why they are built.

There are passenger ships to carry people and freighters to carry cargo. There are pleasure ships and treasure ships and ships for adventure or for exploration. And we have lifeboats, ships built to save life. Besides there are warships, built to protect and sometimes to destroy life. And every ship has its purpose.

The purpose of Columbus in the Santa Maria was to discover the new land across the Atlantic, and there is one entry that occurs and recurs in his diary, "This day we sailed westward". So he reached America.

Another great explorer was Captain Scott who sailed for the South Pole. When Scott left his ship to travel over the hummocky ice floes, he was lost with two comrades in those dreary wastes. But he has told how in their greatest danger, they knew that there was another presence with them—a Fourth Presence, the presence of the Christ.

What is the purpose in your life, boys and girls? What are you going to make of it? Will Jesus be linked with the purpose in your life?

One ship drives East and another drives West,

'Tis the self-same winds that blow,
It is the set of the sails and not the gales,
That tell us whither they go.

Like the winds of the sea are the waves
of fate

As we voyage along through life

'Tis the set of the soul that decides the goal

And not the storm or the strife.

2. Ships must have **power**. It is power that makes the ship go. It may be the dip of the paddle, the swing of the oars or the wind on the sail. Perhaps it is the gasoline of the little put-put, or the oil and steam of a mighty vessel.

Once I went down to the engine-room of a great 40,000 ton steamship. It was a wonderful sight to see all those flying pistons and the power of the great engine that drove us through the water. This was during the war, and the engineer showed us some of the poor coal they had to use, and he said that they needed the very best coal for power to drive those engines. Nothing but the best!

Boys and girls, within yourselves you have a power given you by God, a power to

choose what is right and refuse the wrong and the second-best. But Christ can give you even greater power if you will open your lives to Him as your life-partner.

3. Ships must have a pilot. All big ships have compasses and charts and instruments in their wheel-house. Again and again the captain puts his head into the wheel-house and asks, "How's she heading"? Take a little ship and it may not have a chart or compass but whoever is steering must know the channel or the direction, or his boat will pile up on the rocks or never reach the harbor.

In treacherous and difficult waters every ship needs a pilot. If you are going down the St. Lawrence to the sea you must have a pilot to steer you past the shoals or rocks or derelicts along the river.

Young people, you are going out into life, the finest pilot to give you direction and steer your life into the ocean of righteousness and truth is Jesus Christ. As you begin the year 1939, take him as your pilot and entrust Him with your life. The thing that your minister and your Sunday School teacher wishes to know is, "How are you heading". Christ, and Christ alone, can give you purpose and power and be your pilot.

It was my privilege once to cross the Atlantic on a big freighter. Passengers on such a boat are free to go up on the bridge, down into the stokehole or any part of the ship. We took the northerly route and one morning when I went up to the bridge, we could see the northern coast of Scotland. I turned to say "Good Morning" to the man at the wheel, but there was no person there. As the Chief Officer came along I asked him where the wheelsman had gone. He laughed loudly and took another turn along the bridge before he answered. Then he pointed upwards to another wheelhouse perched above, and said "Up there we keep a higher compass, that is away from the steel or metal in the ship that might put the needle off the true." Next he pointed downwards to the swirling and speedy currents of the Pentland Firth, and said, "In all such dangerous waters we steer our vessel by the higher compass". Let us all go forward into the New Year with Jesus Christ, the Best of all possible pilots.

Say, "By the help of God I will", And you shall climb the steepest hill.

Say, "By the grace of Christ I can", And you shall dare the greatest plan.

Say, "I am weak, but He is strong", And sighing shall be turned to song.

Say, "Here's the task my Master gave", And you shall do and dare and save.

A.Y.P.S. STUDIES THE CHART

THE society referred to in the title of this article is that of St. Andrew's Church, Niagara on the Lake, of which Rev. Dr. McKerroll is the minister, and it is to Mrs. McKerroll that we are indebted for this report of an interesting experience of study in matters relating to the life of the Church. Miss Joyce Hope was the Conventer for this meeting and she called in turn upon each of the sixteen members who took part to present their respective aspects of the study.

The chart is that which appeared at its latest printing on pages 336, 337 in the Record of November, 1937. It not only appeared there but an enlarged copy of it was sent to every congregation to be posted in some prominent place in the church, and a sufficient number of a smaller size was sent to provide a copy for every household throughout the Church. It should therefore be possible for every Young People's Society to procure a copy and to study it as did the one whose story is here presented.

A chart usually has to do with places and suggests a study in geography, but these young people gave their attention to the contributions of our Church to the Budget and the use made of these. The title of the chart is clear

HOW YOUR BUDGET DOLLAR IS SPENT

To assist in the study the dollar chart, the large size, was hung on the wall. Members of the society were provided with short notes on the various features of the chart to assist at the beginning of the study. That study took the form of a series of questions and answers, the outline of which should be helpful to other societies.

1. What is the Budget?
2. What is the amount required for the year?
3. What is our congregation's share? (If that does not appear on your copy of the chart the minister can tell you). Are you bearing your share?
4. Does the Budget include the W.M.S. Budget? Ans. No. It is an additional Budget for the work assigned to the Society.
5. Using a pointer indicate on the chart how each dollar is spent.

Home Missions

This includes grants to weak congregations and mission stations to assist them in getting student or other supply; payment of salaries in full in purely pioneer fields, such as the Peace River District, work among groups of Chinese in Canada, the largest being in Victoria, Vancouver, Montreal, Toronto; Western Relief, money for

weak churches, clothing and carloads of food stuffs; non-Anglo Saxon work among the Hungarians, Jews, Ukrainians, and others; settlement work in Montreal, Hamilton, and institutions such as Scott Institute and Rescue Home for girls, Toronto.

40½c of each dollar contributed to the Budget is spent in Canada on the work.

Foreign Missions

India, the Bhil Field and Jhansi; Manchuria; Koreans, Japan; Formosa; British Guiana; Christian Literature Society, Shanghai.

Name one or more missionaries in each of these fields, past or present, and give some facts about the work.

This work requires 25 1/3 cents of the dollar.

The Board of Missions

How formed and what is its work?

2 2/3 cents of the dollar are spent upon this to pay office rent, telephone, stenographers, postage, cables, and salaries of Synodical missionaries, and the Secretary.

The General Assembly

Describe its work.

The yearly meeting takes 4½ cents of the dollar for railway tickets for commissioners, that is, elders and ministers sent from every Presbytery, conveners and secretaries who report.

The Church has two Theological Colleges, Knox, Toronto, and the Presbyterian College, Montreal. On these is spent 8¼ cents of the dollar for care of buildings, libraries, and salaries of professors, matrons, janitors, coal, etc.

S.S. and Y.P.S.

This Board employs a General Secretary and a Girls Work Secretary, paying half the salary of the latter, issues literature on missions, memory courses, leadership training, cradle roll, Home Dept. of S.S., Daily Vacation Schools, summer camps and schools, and aids new schools with supplies. The Boards proportion of the dollar is 3 cents.

Presbyterian Missionary Training and Deaconess' Home

This institution is devoted to the training of deaconesses and women missionaries. It spends 1 1/6 cents of the dollar for this including maintenance of the property and salary of principal and wages of house and grounds employees.

Pensions

This fund provides for payment to all ministers and missionaries who pay the rates, \$600 a year after 40 years of service and after 70 years of age, with reduction for each year less in age and in service, and a small allowance for widows, at a cost of 1½ cents of the dollar.

General Administration

Expenditure of 6¼ cents of the dollar by this Board includes salaries of Clerks of General Assembly, Accountant, Treasurer's and statistical staff, printing, etc. The Treasurer's services are voluntary.

Bank Interest

Because money from congregations is not sent in advance the work must be carried on by borrowing from the bank. See the importance of prompt remittance to the Treasurer. Note therefore that interest uses 5 1/3 cents of the dollar.

Miscellaneous

1½ cents of the dollar

The result of this discussion was a much fuller acquaintance on the part of the young people with the work of the Church, its needs, the source of its supplies, and the uses to which the dollar is devoted.

A BETTER COUNTRY

Rev. H. De Courcey Rayner, B.A.,
Amsterdam, British Guiana,
in The Church Record, of The Canadian
Presbyterian Mission.

But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for He hath prepared for them a city.—Hebrews 11:16.

THE thoughts of our people have been turned towards the homeland of India by two events during the past year. First, there was the celebration of the Centenary of the advent of the East Indian people to this colony, a celebration in which our church had its part. More recently, when some nine hundred fellow-countrymen claimed the right of re-patriation, and sailed on the S.S. Ganges for the mother country.

Against the advice of wise friends and government officials, the latter left British Guiana and turned their faces towards India. For the most part, the faces were radiant with faith and hope. No amount of persuasion could convince the returning voyagers that their hope was unjustified and their faith futile. One thought dominated their hearts and minds, blotting out all else, and leaving them impregnable against argument. It was the thought of HOME!

Is there not a lesson that we Christians can learn from the love of country which so stirs the hearts of all of us? A lesson in spiritual patriotism. As the writer to the Hebrews reminds us, God has not neglected to provide for the future, He has given us a sure promise of a homeland that is made radiant with His presence. The thought of home may well dominate all that we think, and determine all that we do, as Christians. For that home is a heavenly one. Ours is a migration to a better country!

CHILDREN LEAD

Somewhat over eleven years ago there was dedicated a church in Ontario concerning which we told the story of a boy's part in the erection of the building. The place is Guthrie, and the report of the dedication of the building when Dr. Kannawin, General Secretary of S.S. and Y.P.S., preached at both services, is given in the November Record, 1927. Following union those who remained with the Presbyterian Church were without a place of worship and for eighteen months met regularly in the home of Mr. Norman Campbell. The general feeling was that they were too few in number and they were without money to venture upon building. One morning in a certain home a little boy, before breakfast, told his father and mother, "I know where we ought to have a new church. It is in the corner of the field near the road where the old apple tree stands". He spoke thus because he had heard about the problem of a new church. On the Monday morning he took his little wagon and went to the barn where he found two bricks and a tile. These he put upon his wagon and drew them to the site of the old apple tree, which he said would have to be cut down anyway for the apples were not any good and there would be no loss. He laid this material beside the tree and standing back and looking at them said, "It ain't very much but it is a start". Before the end of the summer the new church was completed and dedicated on that site.

In one of our exchanges we found another story quite similar to this in which a little boy and his sister took the leading part. This was told by the Moderator-General of the Presbyterian Church of Australia, Rt. Rev. John MacKenzie, when he officiated at the dedication of a new Sunday School for the East Brunswick Church on a Sunday afternoon. "Fifty years ago or more" he said, "the people of this congregation desired to build a church but were not able to obtain the money. In the congregation there was an architect whose small son and daughter had heard of the desire to erect a new church. The boy loaded four bricks on his toy barrow, and the girl placed some sand in a paper bag. They then set off to see the minister, to whom they offered the bricks and the sand. The father of the children when he knew of this was so touched that he offered to draw the plans for the desired new church without payment and in the end the church was built."—R.

Let us pray God that He would root out of our hearts everything of our own planting, and set out there with his own hands, the tree of life, bearing all manner of fruits.

BROWN'S VACATION

By Amos R. Wells

"I've had a vacation", said Timothy Brown; "A fine one, although I have not left the town.

I merely vacated my worries and fears, And at once became younger by fairly five years.

I vacated my ruts, and began to enjoy My regular humdrum, but useful employ. I changed my whole outlook and vision of life,

And made it a pastime instead of a strife. I've had a vacation, not vacant, a bore, But fuller and freer than ever before; The best of vacations for fat purse or lean—

A change of the seeing instead of the scene."—Exchange.

INTERNATIONAL S. S. LESSONS**LESSON—FEBRUARY 12****Peter Heals a Lame Man**

Acts 3:1-10; 4:8-12

Golden Text: Then Peter said, Silver and gold have I none; but such as I have give I thee.—Acts 3:6.

LESSON—FEBRUARY 19**Beverage Alcohol and its Social Perils**

Amos 6:1-6; I Peter 2:11, 12; 4:1-5

Golden Text: It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth.—Romans 14:21.

LESSON—FEBRUARY 26**Peter in Samaria**

Acts 8:14-25

Golden Text: Come ye, buy, and eat; yea, come, buy wine and milk without money and without price.—Isaiah 55:1.

LESSON—MARCH 5**Peter Preaches to Gentiles**

Acts 10:30-48

Golden Text: Look unto me, and be ye saved, all the ends of the earth; for I am God and there is none else.—Isaiah 45:22.

OUR CHURCH CALENDAR**Vacancies**

Ailsa Craig, Ont., Mod., Rev. J. A. Isaac, R.R. 4, Ilderton, Ont.

Amherstburg and Knox Church, Windsor, Ont., Mod., Rev. H. M. Paulin, D.D., Windsor, Ont.

Bala, Port Carling, Torrance, Ont., Mod., Rev. P. W. MacInnes, Bracebridge, Ont.

Bass River, etc., N.B., Rev. P. M. Sampson, Boom Road, N.B.

Bluevale and Eadies, Ont., Mod., Rev. K. McLean, Wingham, Ont.

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Creston, B.C.
Danville, Que., Mod., Rev. J. R. Graham,
Sherbrooke, Que.
Erin, Ont., Mod., Rev. George Aitken,
Caledon East, Ont.
Fenelon Falls and Glenarm, Ont., Mod.,
Rev. Wm. McRoberts, Bobcaygeon, Ont.
Harrington and Burns, Zorra, Ont., Mod.,
Rev. A. A. Hare, St. Mary's, Ont.
Holstein and Fairbairn, Ont., Mod., Rev.
T. L. Williams, Harriston, Ont.
Janetville, Ont., Mod., Rev. H. R. Williams,
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Currie, Port Dover, Ont.
Keene, Westwood and Warsaw, Ont., Mod.,
Rev. D. K. Perrie, Hastings, Ont.

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Molesworth and Gorrie, Ont., Mod., Rev. W. A. Williams, Brussels, Ont.
Montreal, Que., St. Matthews, Mod., Rev. Dr. Frank Morley, c/o Stanley Church, Westmount, Que.
Murray Harbor North, Peter's Road, P.E.I., Mod., Rev. R. Hensley Stavert, Wood Islands, P.E.I.
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Shakespeare, Ont., Mod., Rev. W. J. West, 12 Trow Ave., Stratford, Ont.
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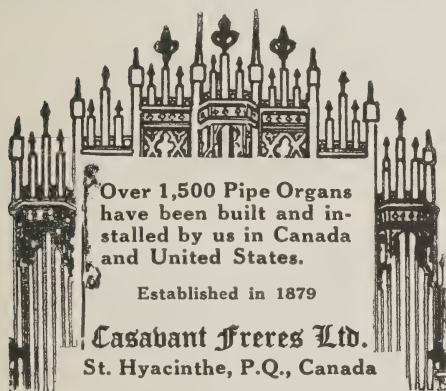
Quotations from Popular Report entitled "Bread"—

"I am the bread of life, declared Jesus. He Who gave bread to the multitude in the wilderness, to the disciples in the Upper Room, to the wayfarers in the Emmaus cottage, and to the fisherman by the lakeside, is Himself the Bread of Life. And the Scriptures which testify of Him and satisfy the hunger of our souls may also be thought of as the Living Bread."

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Life's battles must be fought to a finish.

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Nothing sets wrong right so soon as geniality.

Those who scatter sunshine cannot live in the shade.

God is sufficient for all life's varied experiences.

Every trouble becomes blessed when it brings God nearer.

Seek the truth, hear it, love it, defend it until death.

It is our privilege in every realm to transform waste into wealth.

There may be sterile preaching but there is much sterile listening.

Whatever religion can do for us should surely be done here and now.

In preaching as in praise we primarily seek a form of entertainment.

God looks with special sympathy upon those who start life handicapped.

The only failure to be feared is that of cleaving to one's best purpose.

The spectre of tragedy is very nigh even in the most joyous moments of life.

There are some who are embittered by sorrow; others are mellowed and sweetened.

The envious spirit cannot be kind, and the really kind spirit cannot be envious.

In the church guard against being a listless spectator of conventional devotion.

The star of the Ideal fades from human sight when men make no effort to follow it.

Christ urged all to face every situation in quiet and confidence, and Himself set the example.

Often it happens that only when a man looks death in the face does he know the meaning of life.

What we should expect from God will come to us only as we keep the channel of reception clear.

Men drunk with power cannot see clearly.

No victory is secure which is incomplete.

It means more to have melody in the heart than in the voice merely.

Getting and spending at high pressure is barbarous and unchristian.

He who would promote the kingdom of Christ must be temperate in all things.

By virtue of conscience men become heroic in the face of terrific opposition.

Pride may be accounted for by a lack of self-criticism and a sense of humor.

Like the bootblack one is twice blessed whose mind is on the shine not the dime.

Machinery in the Lord's work has its place but must not supplant the work itself.

God's main purpose with us is not to get us somewhere but to make something of us.

A duty dodged is like a debt unpaid; it is only deferred and must be settled later.

No youth can be called friendless who has God and the companionship of good books.

Instinct, impulse and desire must be under the control of an enlightened conscience.

Preaching may present many noble things and yet fail to present clearly the supreme thing.

When a minister is concerned only about his own progress a great evil has laid hold on him.

There is a death to be died, the death unto sin, and a life to be lived, the life unto righteousness.

God's will, truly known, makes men forget themselves; it rebukes, chastens, humbles and dedicates them.

Did ever a man try heroism, magnanimity, truth, sincerity and find that there was no advantage in them?

It is not the will of God that personality should in anyone remain enslaved by sin or conquered by trouble.

Circumstances may change and trials multiply but He who holds us in His powerful hand cannot change. He is the same yesterday, to-day, and forever.

NEC TAMEN

CONSUMEBATUR

The **PRESBYTERIAN RECORD**

THE OFFICIAL MONTHLY RECORD OF
THE PRESBYTERIAN CHURCH IN CANADA

Vol. LXIV

TORONTO, MARCH, 1939

No. 3



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MUNICH AND THE RECORD

The Munich agreement has affected the Record, improbable as that would seem. We have notification from a minister that his former address is no longer correct. His copy of the Record has hitherto been directed to Czechoslovakia. Now we are advised that his address is Hungary which means that the part of Czechoslovakia in which he resides is now incorporated in Hungary.

Postscript to Adventure

The Autobiography
of
RALPH CONNOR

By CHARLES GORDON

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"The book reads as thrillingly as an adventure story—and is probably the most notable autobiography of any Canadian"—Rev. F. W. Kerr, St. Andrews Church, Montreal.

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No reformation succeeds unless it be genial. No one was ever corrected by sarcasm; crushed, perhaps, if the sarcasm was clever enough—but drawn nearer to God, never.—F. W. Faber.

What I was as an artist seemed to me of some importance while I lived; but what I really was as a believer in Christ Jesus is the only thing of importance to me now. (On tablet to John Bacon the sculptor).

The Presbyterian Record

VOL. LXIV

TORONTO, MARCH, 1939

No. 3

By the Editor

WITHOUT A COUNTRY

WHEN Edward Everett Hale wrote his amazing story, *The Man Without a Country*, he smote heavily upon the chords of human sympathy, notwithstanding that the man upon whom sentence of expatriation had been passed had brought his doom upon himself. Arraigned upon a charge of complicity in treasonable acts against the United States of America this man openly cursed his country and declared the wish that he might never hear its name again. The court took him at his word and so decreed. Henceforth his life was spent in banishment and wholly upon the high seas transferred from vessel to vessel and always under the strictest surveillance. The pain of his banishment was somewhat mitigated by the fact that he enjoyed the liberties and privileges of a guest rather than being compelled to suffer the restrictions of a prisoner. Never again however was he to set foot upon or see his native land, and so explicitly was the sentence put into effect that, so far as ceaseless vigilance could accomplish it, he was not permitted ever again to hear his country's name. His companions were instructed to be constantly on guard in conversation, books were chosen for him with that precaution in mind, and all papers and magazines were censored and mutilated so that the death-like silence with respect to his country's name should be maintained.

This in brief is the story of *The Man Without a Country* and under the skilful pen of Edward Everett Hale it is a very affecting tale. Nevertheless it concerns but one man who alone was responsible for his plight, and it is fiction, not fact.

If one is moved by this affecting story from a gifted pen how profoundly should he be stirred by the situation that confronts us to-day. It is not one man who has been driven forth from his country, or would if escape were possible, but hundreds of thousands, and through no fault of their own for they have been guilty of no crime, and this is actual, not imagined tragedy.

They are the victims of a new nationalism as expressed in the policy of the Nazis. Many have escaped and the great mass would if they could, but conditions prevent

and they remain to endure appalling humiliation and suffering. Relief for the oppressed must be found. Their cry goes up "How long?" "Nearly one and a half million people living in indescribable misery are knocking at the doors of the world for mercy". That knock is heard loudly upon Canada's door and in the name of our common humanity it must not continue unheeded.

In response to their cry organization, sponsored by the League of Nations Society in Canada, has been effected by deeply interested citizens in Ottawa under the title Canadian National Committee on Refugees and Victims of Political Persecution, headquarters being at 124 Wellington St. of that city. The response of other nations is reported by the organization in the pamphlet, *Should Canada Admit Refugees*.

"Since 1933 more than 150,000 Germans have fled Nazi Germany. Of these 125,000 were Jewish and 25,000 non-Jewish. Approximately 45,000 have found permanent homes in Palestine, 11,000 in England, and about the same number in France. The United States has permitted its German quota of 27,000 to be partly filled every year since 1933. This does not include the many thousands who have been granted temporary asylum in England, France, and Holland."

Canada's part thus far has been limited to the issue of "occasional visas to a number of refugees in the following categories: (a) First degree relatives of persons now in Canada; (b) bona fide agricultural settlers; (c) persons possessing substantial capital."

In behalf of refugee children "Palestine has offered to receive 10,000 subject to the permission of the British Government (which has been refused) and as already stated 5,000 refugee children have been received in England. Belgium also took two thousand. In Germany alone (Saarland and Austria not included) there are over 35,700 children under 16 years of age who should be evacuated without delay."

It seems reasonable to expect much from Canada on account of her unoccupied and sparsely settled areas and limited population, but it is argued that our immigration

laws stand in the way and prevailing unemployment forbids a welcome to new-comers.

For extended adequate consideration of these protests see the pamphlet mentioned. Suffice it to say that as a Christian nation we ought not to stand upon ceremony or be daunted by material consideration. Help is needed. Let us give it and at once. To what the prophet Isaiah depicts we are called:

Is not this the fact that I have chosen? To loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house, when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?

The poor rebuke us for any hesitation. When disaster takes its heavy toll in a mining camp the neighbors with their large families and small means provide home, food and raiment for the orphans and the helpless. Even Mrs. Wiggs of the Cabbage Patch witnesses against us.

History however suggests that it might be to our profit to provide homes for these refugees. France suffered her greatest loss when 500,000 Huguenots in the days of Louis XIV left her shores and a corresponding benefit was reaped by the countries in which they found refuge. The British Isles to-day enjoy the fruit of Huguenot artisanship and industry.

Two refugees came to the United States and in a western centre gave themselves to their special trade of working in leather, and now they employ some 300 in the industry they brought with them. This feature is discussed in, Should Canada Admit Refugees.

"One of the greatest needs in Canada is that of forest conservation or reforestation. Many of the Czech foresters worked on the government forests in the Sudetenland and their skill is world-famous. Some of them could be advantageously placed on abandoned farms in Ontario and elsewhere, and be allowed to supplement their earnings by reforestation projects. . . . Not a few of these refugees have managed in various ways to save some of their capital. One is known to have brought \$750,000 with him."

Some Jewish refugees from Germany lately found a home in Italy. Now however that the Nazi policy is in effect there they seek another home and are looking abroad. This little company managed by some means to transfer money to England and there they have \$80,000 to their credit.

The Committee on Correspondence with Other Churches at a recent meeting, passed the following resolution:

"That this Committee place on record its conviction that with respect to these refugees wise and well-controlled immigration policy be adopted by the Dominion Government."

This is a course which the circumstances and the impulses of humanity imperatively demand.

Now is the time to pay heed to the Scriptural counsel:

"Withhold not good from them to whom it is due when it is in the power of thy hand to do it."

IN IMMINENT PERIL

THAT institution which when rightly used so enriches life, promoting well-being and happiness, is ever the object of attack by selfish interests, and to-day under that menace is in peril. We do not exaggerate or use "scare" headlines when we say it is in imminent peril. Circumstances have arisen which indicate that this is but a plain statement of the truth.

As a day of rest it has enjoyed in our and other Christian lands the protection of law by which freedom from unnecessary labor is guaranteed and the quiet, essential to home life and public worship, is assured.

The integrity of this humane institution is constantly menaced by business. Always there will be found those who think that day lost if deprived of prosecuting the work of their ordinary calling. The most subtle however and persistent form of business menacing the integrity of our day of rest is that of amusement. Our federal statute recognizes that and places this form of business under the same ban as business in general. It does not prohibit amusement or recreation as such except as it may disturb public worship, but it aims to control business in all forms, including the business of amusement. Hence it provides:

"It shall not be lawful for any person on the Lord's Day, except as provided in any Provincial Act or law now or hereafter in force, to engage in any public game or contest for gain, or for any prize or reward, or to be present thereat, or to provide, engage in, or be present at any performance or public meeting, elsewhere than in a church, at which any fee is charged, directly or indirectly, either for admission to such performance or meeting, or to any place within which the same is provided, or for any service or privilege thereat."

To an influential delegation which waited upon him recently the Attorney General of Ontario plainly indicated his purpose, taking advantage of the clause in section 7, "except as provided in any Provincial Act or law or hereafter in force," to introduce legislation at the next session of the Legis-

lature to permit of that being done within the province which is forbidden by this Act.

If his purpose in this regard is carried into effect then there can be no question that we shall have within the province the open Sunday for commercialized sports, and most probably the open theatre.

We have passed through several crises in this connection of late years and if ever a country was fortunate with respect to its weekly rest day Canada was when it saved itself from the impositions threatened during the period of war. Two of these were the Sunday newspaper and the Sunday theatre. Both sought the privilege of conducting their business on the Lord's Day. Most fortunately however these plans were frustrated and Canada has the proud record which places it in this particular above most, if not all, the nations of the world, of being able during the experience of war to save itself from both evils, the Sunday newspaper and the Sunday theatre. Now apparently the battle is to be joined again. There must therefore be no slackness or indifference. What was accomplished before can be done again, and we must resolve that it shall be done.

We have gathered that the plea, that in the matter of Sunday pleasure there is one law for the rich and one for the poor, will be urged to the utmost. Representations in that particular are very misleading. They are based upon the old Upper Canada Act which forbids the playing of ball on Sunday. However because the rich may play golf on Sunday it is alleged that there is discrimination against the poor. That is not the fact. Golf is permitted on Sunday, not because they who play are rich, but because a judgment of the court declares that it is not a noisy game and therefore does not come within the prohibition of the Upper Canada Act. The statute does not discriminate between classes but between games. The poor as well as the rich are at liberty to play golf on Sunday, but the rich as well as the poor are restrained from playing ball on that day. It permits on Sunday equally to rich and poor liberty for private recreation but as in every other realm, housing, food, clothes, travel, those with larger means, because of their means, have greater privileges. It does not follow however that they get greater enjoyment.

In this effort to safeguard this institution the Lord's Day Alliance of Canada is taking the lead and should have the utmost co-operation of all who wish Ontario to meet and overcome this menace and maintain in proud possession her weekly rest day in its integrity.

The authorized shouting of vulgarities, musical and verbal, so often befools us into thinking we have worshiped.

RADIO AT FAULT

ONE of our ministers has written soliciting our attention editorially to the character of certain radio programs, supporting his request by quoting what he had heard recently over Canadian Broadcasting lines. It has not been our misfortune to hear any of this, but to have what our correspondent reports come over Canada's broadcasting system is not merely to be regretted, but to be summarily and vigorously condemned. We join heartily therefore with our correspondent in his protest "in the name of decency and the moral interest of Canadian youth," and in his appeal to the Christian public "to demand that the sponsors of radio programs refrain from transmitting over the air features which shock the finer sensibilities of the decent element of the radio audience."

In the light of this report surely censorship is urgently required and it may suffice that the attention of those in charge be directed to this offence.

Since this matter has been mentioned, we have a complaint of our own to make.

The Lord's Day act prohibits as follows:

"It shall not be lawful for any person to advertise in any manner whatsoever any performance or other thing prohibited by this act."

It seems clear that this regulation applies to radio, coming within the meaning of that clause, "in any manner whatsoever"; and yet the advertising of business is the persistent feature of Sunday broadcasting. Even the excellent programs of the Ford hour are an illustration. The announcer in concluding the program states that it is "presented by the Ford Motor Company, manufacturers of," and then follows a list of the cars produced by the company. Since it is unlawful to transact on the Lord's day any business of one's ordinary calling, it is therefore unlawful "to advertise any performance or other thing prohibited by this Act."

In arriving at this conclusion, some vital consideration may have escaped attention, but we cannot conceive what that would be. The Canadian Broadcasting Corporation should take this matter very seriously. This Sunday radio advertising is the more to be deplored when combined with a religious program. This is hypocrisy to the limit and gravely discredits all concerned. We wonder that business men do not see how objectionable this is and that it is as likely to injure their trade as to help it. The large proportion of our community resent the parading of religion as an adjunct to business. The Canadian Broadcasting Corporation should have something to say about this also from the legal standpoint and those advertising are answerable both to the law and public opinion.

The Torch Bearers of Early Canada

A FINE young man presented himself during the Great War to a recruiting sergeant in a Scottish city and was on the point of being put into a certain regiment sadly lacking recruits.

"But I want to join the Black Watch", said the youth.

"Ah—" said the sergeant, "There is little difference";

Then the young man replied—

"But I want to go into the Black Watch because my brother gave his life in that regiment."

Sentiment, someone will say. But much that guides us throughout life is sentiment. Loyalty itself is sentiment; and recalling the early exploits of Presbyterians in Canada we can find the inspiration to a deeper loyalty to our Church and a finer enthusiasm for its present work.

I.

The earliest pioneers suffered almost unbelievable privations in the Maritimes after the expulsion of the Acadians. The tide of immigration flowed northwards from New England, Pennsylvania, Rhode Island, and other colonies, attracted by Governor Lawrence's promise of religious freedom to all settlers. From across the ocean also Colonel Alexander McNutt, an enthusiastic adventurer brought successive shiploads from the north of Ireland to the shores of the Bay of Fundy, beginning as early as 1761.

Practically all of these emigrants were in destitute circumstances on arrival, yet they had to make clearings and build homes. Huge forests swept down to the waters edge, and in their midst the lonely toiler lifted up his axe to prepare a piece of land, where he might grow wheat for the family bread. War and rumors of war and the fear of hostile Indians added to their trials.

A large number of these settlers were Presbyterians, whose attachment to the faith of their fathers was so deep-rooted that petitions were forwarded to the American Colonies and the Old Land for ministers to break the Bread of Life. To-day we may thank God that these settled Churches responded to the appeal, as we trust Presbyterians will always respond. Men like Rev. James Lyon came from New Jersey, Rev. James Murdoch from the North of Ireland, and Rev. Samuel Kinloch from Scotland. By 1769 there were nine ministers laboring in the Province, sharing the people's hardships, frequently facing starvation because of repeated bad seasons.

Had it not been for the relief collections sent from the Churches on the other side of the Gulf Stream, both ministers and settlers would have succumbed to the terrible conditions of those early years. We cannot in the 20th century forget the helpfulness of the missionary-minded churches who stood by those small Canadian groups.

The battle of Culloden, and the subsequent penalties imposed upon Stuart supporters in the Scottish Highlands, was largely responsible for the migration of the Highlanders on the Hector to the county of Pictou. There began the magnificent missionary labors of Rev. James MacGregor, extending to Cape Breton, Prince Edward Island and New Brunswick, among the scattered communities. On these pilgrimages "a plank was his bed and a potato was his fare", for the people were destitute not only of the Gospel, but of life's necessities. Yet even in those circumstances, one community helped another to establish the cause of religion. There was nothing of congregationalism about them. They were Presbyterians to whose minds faithfulness in extending the Word of God to others appeared essential to their own spiritual health.

II.

Pass from the Maritimes to the Lower Canada of 1759, when the forces of Wolfe had captured Quebec. The gallant Fraser's Highlanders, who had been foremost in scaling the Heights of Abraham, had a Presbyterian chaplain, and held their own parade services.

Religious liberty was unknown prior to the capture of Quebec. Even the adventurous Huguenot sailors who came at times into harbor were forbidden to sing the Psalms of David as their ships lay in the St. Lawrence. Printing was not permitted in French Canada. Protestantism began with a tremendous handicap. Numbers were few, and General Murray, an early Governor of the Province, lamented the fact that many even of the Protestants were lacking in character and education.

Arising out of the military chaplain's services and a subsequent migration of young Scotsmen, a Presbyterian congregation was organized. For many years they worshiped in a chapel at the Jesuit's College, till at last Dr. Alex. Spark led them into the erection of "a decent plain church for public worship." This was St. Andrew's, Quebec, for many years the strongest and most influential Presbyterian Church in the Do-

minion. Immediately people and minister began to share the burdens of the small Presbyterian groups scattered through the province deprived of regular ordinances. Dr. Spark did valuable pioneer work, travelling as far as Three Rivers and Sorel to keep alive the sense of spiritual things in the hearts of his co-religionists. Without this brotherliness Canada's development would have been very different from what it has been.

III.

The whole current of Canadian history was altered by the migration of the United Empire Loyalists. When the Revolution ended, all Loyalists were deprived of their citizenship in the newly-formed United States. Migrating for conscience's sake, as truly as did the Pilgrim Fathers, some of these refugees came over the border. The majority were Protestants, and this became a vital factor in the formation of the Canadian nation. The sacrifice that those Loyalists made was significant, since they had been mostly men and women in fine homes and good positions, and now sought refuge, under the Union Jack, in a veritable wilderness.

Many went to the Maritimes, but our chief concern is with the large numbers that came into the wild portions of Upper Canada, now Ontario. Rev. John Bethune, a Loyalist chaplain, passed through Montreal in 1786, organized a Presbyterian congregation there, and a year later settled with the Highland Loyalists in Glengarry. In our 20th century easy-chairs, we cannot realize what these refugees experienced. Each family had a one-roomed log cabin, their coarse garments were spun from flax and hemp, their rough furniture was hewn by an unskilful axe, and men who had skill and learning in other occupations were compelled by necessity to wrest food from the soil. Wolves, bears and lynx were near neighbors and the winters long and cruel. The famine years of 1787-8 saw many making soups from birch leaves and the bark of trees. Wheat, flour, tea and sugar were unknown. Yet they remembered the worship of God and with devoted spirit erected churches at Williamstown, Martintown, Lancaster and Cornwall, under the leadership of Rev. John Bethune.

No missionary was more dauntless than Rev. Robert McDowall, a minister of the Dutch Reformed Church, from Albany, New York, who, making his headquarters with the Loyalists on the Bay of Quinte, in 1798, travelled east to Brockville, and again and again to York (Toronto), and was known to have penetrated the trackless forest even to western Ontario and watered his horse in the river Thames, where is now the city of London.

Enemies of religion had preceded his ar-

rival. Anti-Christian principles had been disseminated and the doctrines of the faith ridiculed. Against such a background, McDowall for forty years preached the Gospel triumphantly. Week-day and Sunday, his messages were delivered in little log shelters, at no fewer than seventeen different points, where churches a few years later were constructed.

IV.

Five hours in a trans-continental aeroplane would carry us to-day to the banks of the Red River, where the Selkirk Settlers arrived, via Hudson's Bay and York Factory. But 125 years ago it meant lonely months, battling ice-floes in an Arctic ship, and a long trek of weeks by land before they reached their new Kildonan in 1812.

Scarcely had they set foot on the river's bank before they realized that they were to be the butt of a guerilla warfare between the rival fur-trading companies, the North-West and the Hudson's Bay. Perils and privations were faced. When they sowed their little crops, drought and a plague of grasshoppers destroyed everything that grew. It was six years before some of them ate their first bread. A rabbit, a crow, a snow-bird and even pieces of parchment were eaten to keep body and soul together.

In their homesickness they longed for "The lone shieling on the misty island." But their greatest malady was a homesickness of the soul. Petitions were sent to the Earl of Selkirk, and afterwards to the Hudson's Bay Company for a Presbyterian minister, but in vain. Finally they asked the Presbyterians of Upper Canada to send them a minister, and again brotherliness responded.

Rev. John Black in 1851 came in answer to the appeal. That fine pioneer, who preached in Geneva gown and moccasins, saw them quarry their own stone, leave, after family worship at two and three o'clock on cold winter mornings, to travel thirty miles for sleigh loads of pine, because they had a mind to build the House of God. When the music, for them heavenly music, of axe, chisel and hammer brought to completion the building, not a penny of debt was left on church and manse.

In its turn, this isolated congregation felt the urge to spread the Gospel to the Crees of the Middle West. When Rev. James Nisbet set out across the prairies in a covered wagon to found Prince Albert and begin our first mission to the red men, it was the Kildonan congregation that equipped the expedition, because they felt that, "Missions are the chief end of the Christian Church." Horses, oxen, carts and harness, with a parting gift of five hundred dollars, were joyfully and sacrificially provided be-

fore the cavalcade started on its momentous journey to evangelize a neglected Indian tribe.

Space will not allow us to tell how the East poured out men and money to help, "The man of the hour", Dr. James Robertson, as he established churches, manse and missions in Manitoba, Saskatchewan and Alberta during the stirring decades of the late nineteenth century. Christian liberality saved the West from becoming "wild and woolly" under the blight of irreligion.

Before a great railroad had even contemplated surmounting the Rockies, two young ministers, one from the South and the other from the North of Ireland, had landed on the Pacific Coast. It was the lure of gold that drew white settlers to Vancouver Island and the British Columbia mainland. In 1861, carrying as treasure more precious than gold, Rev. John Hall began services in Victoria, and in 1862 Rev. Robert Jamieson followed in New Westminster. The story of Jamieson, who remained thirty-years pioneering in British Columbia, is the record of one Presbyterian who sacrificed his health and even his life prospecting for the Church. In the courthouse, bar-room, stable and kitchen, he gathered small groups of worshipers, and, under his inspiration, at New Westminster, Vancouver, Kamloops, Clinton, Nanaimo and other centres spires rose heavenward as a silent token of the uplifted heart.

Thus across our Great Land the story of heroism, adventure, sacrifice, and unflinching remembrance of others, is told and re-told in the exploits of the Presbyterian pioneers. Our Dominion is now a religious nation because they saw that the torch of truth was never allowed to be extinguished. A clerical friend said to me after President Roosevelt's speech before Congress, that he was greatly heartened because the President had declared the future of Democracy and Justice rested upon religion. But we must see that the kind of religion we are possessed by is pure, noble, sacrificial and practical. Such religion built Canada. Such a religion is needed still to keep what has been gained in the land we love.

"A vast new land, half-wakened to the wonder
Of mighty strength, great level plains
that hold
Unmeasured wealth; and the prophetic
thunder
Of triumphs yet untold.

"A land of eager hearts and friendly faces
Lit by the glory of a new-born day,
Where every eye seeks the far-distant
places
Of an untravelled way."

—John McNab.

THE PRESBYTERIAN POLITY

By the Reverend Daniel J. Fraser, D.D.,
LL.D.

Principal Emeritus of the Presbyterian
College, Montreal.

THERE are three distinctive forms of church government and there are only three—the Congregational, the Episcopal, and the Presbyterian. The varied Christian Communions may be classified under one or other of these three forms.

In the Congregational system, the congregation is self-governing. To this system belong the Independents of England, the Baptists, the Orthodox and Unitarian Congregationalists of New England, and the many separate religious groups that have multiplied in recent years.

In Episcopacy the Diocesan Bishop is the one who governs, and under this system come the Church of England, the Protestant Episcopal and Methodist Episcopal Churches of the United States, branches of the Lutheran Church as in Scandinavia, the Roman Catholic Church, for the Pope is merely the Supreme Bishop, and the Eastern Orthodox Church as it exists in Greece and Russia, for example, because the Patriarch is merely the Supreme Bishop.

In the Presbyterian system the government of the Church is by Presbyters or Elders, and to this form of government belong the Mother Church of Scotland and her daughters, the various Presbyterian Churches in Canada and many other countries, the United Church of Canada, for the Methodists of Canada were Presbyterian in their church polity just as their brethren in the United States are Episcopal, the English Unitarians, the Welsh Methodists and all of the Reformed Churches of Europe.

There have been periods in the history of the Church when the teacher of church government in our theological colleges defended the Presbyterian system as literally "in accordance with the Word of God". He sought to prove from the Old and New Testaments that the Elder or Presbyter—for "Presbyter" is just the Greek form of the word "Elder"—was the divinely appointed ruler of the Christian Church. But we have ceased to believe in the divine right of Presbytery just as we have ceased to believe in the divine right of kings. Our claim to-day is that the Presbyterian system is in harmony with the spirit and practice of the primitive Church as revealed to us in the Acts of the Apostles and the Epistles of the New Testament, that our present form of government in detail has developed out of historical circumstances, and that it has justified itself by its practical results. Our sister Churches, too, have largely abandoned the effort to prove that their

systems are in literal agreement with the method of the Apostolic Church. The Congregationalists claim only to preserve the truly democratic principles of church government as essential to the spirit of Christianity, and they show their willingness to adopt certain features of the Presbyterian system in order to avoid the danger of individualism, or democracy run mad. They have established Congregational Unions, very similar to our Presbyteries, for the oversight of groups of churches, and the Congregational churches of Canada in 1925 agreed to be merged in the United Church which holds the Presbyterian system.

The dogmatists in the Church of Rome and the Anglo-Catholic party persist in advocating the divine right of Episcopacy, but the great Anglican scholars of the last century and even several scholars in the Roman Church who have been allowed to publish their conclusions, content themselves with the claim that the Episcopal system took its final form in the third century of our era under the guidance of the Holy Spirit in the Church. My dear lamented friend, Dr. Herbert Symonds, Vicar of Christ Church Cathedral, Montreal, sometimes said to me, in his intense desire for a clearer expression of our Christian unity: "Why cannot you Presbyterians, while retaining the office of Presbyter, accept the Diocesan Bishop just as you accept the canon of the New Testament, for they both took form at practically the same time as the result of Christian experience?" I think that the attitude of Dr. Symonds, which is that of several Bishops of my acquaintance, might have led to a closer co-operation or union of Anglicans and Presbyterians in Canada, had it not been for the unfortunate forcible measures that were resorted to for achieving the organic union of our Church with the Methodists and Congregationalists and that led to the disruption of 1925. However that may be, the impartial students of history have given up the effort to prove that any one of our present modes of church government has exclusive support in New Testament teaching or in the practice of the Apostolic Church. The doctrine of apostolic succession has taken on a much broader, saner, less sectarian, more spiritual meaning than it has under the old mechanical interpretation, which was, that our Lord established a definite type of church organization with St. Peter at its head, and that only the successors of St. Peter by Episcopal ordination can exercise a valid ministry. That dogmatic conception has no basis in history.

The office of Elder is a very old institution, for we read of "Elders of Israel" in the time of Moses, and the "Elders of the people" frequently appears in the Gospels. It was a Jewish institution that was carried over into Christianity. In his first mission-

ary journey St. Paul appointed Elders in every church which he founded in South Galatia. He and Barnabas carried the dispute over circumcision to the Apostles and Elders at Jerusalem. They sent the collection made at Antioch to the Elders of Judea. We have the report of the address St. Paul gave to the Elders of the Church at Ephesus. St. Peter in his letter to the churches of Asia Minor says: "The Elders among you I exhort who am a fellow Elder". The author of the Epistle to Titus says: "For this cause left I thee in Crete, that thou should'st set in order the things that were wanting and appoint Elders in every church as I gave thee charge, if any man is blameless; for the bishop must be blameless as God's steward". This is one of the evidences that in the early Church "bishop" and "elder" were synonymous terms. The word translated "Bishop" literally means "overseer"—one who has the "episcopate" or oversight. The term "Elder" or "Presbyter" refers to the office; the term "bishop" or "overseer" refers to the functions or duties of the office. The Elder is a Bishop and the group of Elders have the spiritual oversight of the congregation. It was necessary for the group of Elders to have a presiding officer; but he was merely *primus inter pares* of the Session, the Moderator of the Council of Elders. He did not hold a higher office than the other Elders or Presbyters. The office was the same, but his function was to preside. It was later that the Diocesan Bishop came into existence as a separate office, as one who had the rule over a diocese or group of churches.

Now at the time of the Reformation, the Reformers who were associated with Switzerland, including the Scottish reformers, favoured going back of the Episcopal development to the more primitive form as found in the New Testament. Recognizing that *Episcopos* and *Presbuteros*—Bishop and Elder—represented the same office, they favoured the system which we call Reformed or Presbyterian—that every church shall have its own bishop or pastor or minister with whom other Elders shall be associated in Kirk Sessions or Consistories. Thus our Eldership in its present form is an inheritance from the Reformation, and we believe it to be according to the Word of God. Not that we make any exclusive claims for it as of divine right. We recognize the validity of the Ministry of our sister Churches which do not hold our view or practice of holy orders. Our doctrine of the Church is given in the Westminster Confession of Faith as follows:

"The Catholic or Universal Church, which is invisible, consists of the whole number of the elect that have been, are, or shall be gathered into one, under Christ the Head thereof; and is the spouse, the body,

the fulness of Him that filleth all in all. The Visible Church which is also Catholic or Universal consists of all those throughout the world that profess the true religion together with their children Unto this Catholic Visible Church hath been given the ministry, oracles or ordinances of God."

While we recognize the validity of the orders of our sister Churches, we ask from them the recognition of our ordination as valid and regular. We believe that our system of church government is in harmony with the principles and the spirit of the New Testament. We believe that the practice of the Apostles in the first century carries as great authority as the dogma of St. Cyprian in the third century, that the Bishop is a unique priest. We may not literally follow the practice of the Apostolic Church in detail; indeed there may not have been a rigidly uniform practice in the primitive Church; a growing young Church would develop its own organs for the better fulfilment of its functions under varying circumstances; we are content if our Church system is spiritually "in accordance with the Word of God" and if it bears the fruits of the Spirit in teaching, worship, character and life.

Presbyterianism is a system of doctrine and a form of government; and we should have a very clear idea of what we mean by the claim that the Presbyterian system is sanctioned by the New Testament. We do not place doctrine and government on the same scriptural basis. We draw a sharp distinction between Faith and Order. That I may make our position clear, I will quote the words of the Very Reverend Alexander Martin, Principal Emeritus of New College, Edinburgh, in an address on "Our Conversations with the Anglicans" delivered to the Union of Perthshire Elders, a few years ago:—

"To us (Presbyterians) Faith is sacred; its possession gives us our fundamental title to be considered a true branch of the Catholic or Universal Church of Christ, and fidelity to it (the Faith) constitutes the apostolic succession we care about. Church order (or government) is on an altogether different level of things. The Faith creates the Church, but the Church, in our view, creates its own order as the Spirit of God within her and the teaching of the times direct. In doing so, it is not bound to adhere literally to the precedents even of the New Testament age. In point of fact there is uncertainty as to which form of government—the Congregational, the Presbyterian, the Episcopal—they follow, so that a recent scholar can conclude his investigation with the cheerful verdict that 'Every one has won and all shall have prizes'. What modern Presby-

terians ask is that the Church's mode of ordering her whole life and work should be in general harmony with the New Testament. This we take our system in its characteristic features to be—the parity of our ministers, our conciliar or consultative administration, the recognition we make of the people and their gifts throughout. Such principles and practice are, we consider, consonant with the New Testament teaching and genius, while also such indications as appear of a nascent church government in the primitive time serve to illustrate them. In that sense our Presbyterianism is, we hold, in accordance with the Word of God".

May I go aside to suggest that in the present age with its communistic propaganda and the ambitious claims of its dictators, the Presbyterian Church with its system of popular representation in its government should prove to be a guiding and steadying political influence. In large measure we owe the responsible government we enjoy to the long-drawn out struggle of the Scottish Presbyterians for religious freedom. There are few periods of history that are so thoroughly misunderstood as this time of quarrel between the Scottish people and the Stuart monarchs. We frequently hear it said that Jennie Geddes threw her stool at the Dean's head in St. Giles as a protest against the use of a liturgy in public worship. That is absurd. That indignant dame was quite accustomed to worship according to the John Knox's liturgy. What she objected to was a liturgy of English manufacture, suspected of Roman Catholic tendency, forcibly imposed upon her by an autocratic King. Nor was the Scottish struggle a mere controversy over the meaning of the Greek terms *presbuteros* and *episcopos*, or between Presbytery and Episcopacy. It was essentially a struggle of the rights of the people against the tyranny of Kings, of popular government against foreign dictation. It so happened that Presbytery was identified with the cause of freedom, and Episcopacy with the side of tyranny; but that may have been an accident of history. The Scottish people do not seem to have had any dislike of Episcopacy as such, but what they could not tolerate was the forcible introduction of an alien ecclesiastical system. It was a struggle of national religious instinct against outside interference, of popular freedom against monarchical dictation. James the First is reported to have said:

"Presbytery doth consist with monarchy as well as God with the devil."

Yes; with monarchy as he conceived monarchy, with absolute monarchy; but it consists very well with limited and constitutional monarchy. And by winning their own religious freedom these Scottish stal-

warts won for the world political freedom. At least they won ordered liberty, responsible government, for the people who are capable of using and enjoying such blessings. Indeed they did their full share in preparing the way for the spirit of the Coronation ceremony when our King accepted the crown, in his own words, "by the grace of God and by the will of the free people of the Commonwealth".

If we look closely into the origin of the American Declaration of Independence too, we cannot fail to discover what a predominant influence the Presbyterian principles of Geneva had in the framing of that historic document. The population of the American colonies had been drawn most largely from Calvinistic sources, and with the exception of the Puritans of New England they were largely Presbyterian; and these were the people who gave the United States the republican form of government. If we are loyal to the fundamental principle of our church system—the right of the people to choose their officers from among their own number and the responsibility of the members to know those whom they have placed over themselves and to esteem them exceeding highly in love for their work's sake, we shall render a national service to-day of inestimable value in preserving a sound democracy amidst the competing extremes of communism and autocracy.

In the first Epistle to Timothy we learn the qualifications of the Elder or Bishop in the early Church:

"Faithful is the saying, If a man seeketh the office of a bishop, he desireth a good work. The bishop therefore must be without reproach, the husband of one wife, temperate, sober-minded, orderly, given to hospitality, apt to teach; no brawler, no shirker; but gentle, not contentious, no lover of money; one that ruleth well his own house Moreover he must have good testimony from them that are without."

Now we have seen that the Elders were originally the leaders of the congregation. St. Paul appointed Elders in every church. At the very beginning, therefore, there would be in every Christian community a session of Elders without a moderator. As each congregation grew, the duties of the Elders became more special, and by and by they came to be regarded as in some degree apart from the other brethren. The group of Elders in any church would choose the presiding officer or moderator from among their own number; and something very like our Kirk Session came early into existence. The minister presided; he was *primus inter pares*. It is very probable that this presiding Presbyter gradually developed into the bishop, as he is known to-day in Episcopal Churches. And there are

many students of Church History who contend that this early method of the election of the presiding officer, not his appointment by an outside authority, never wholly disappeared even in the medieval Church which was largely under the dominance of Rome. In the monastic orders we find that there was always a protest against the supremacy of the Bishop in favour of the Presbyters. Now St. Columba, who introduced Christianity into Scotland in the sixth century, was not a Bishop. He was an Abbat or Presbyter. "The Roman love of exact order and deference to precise law did not appeal to the Celtic mind. The Celts were more responsive to a leader or a cause. The Abbat's claim was personal rather than official." These scholars then claim that Christianity in Scotland from its beginning was really Presbyterian or Abbatial and that Episcopacy, whether Roman or Anglican, was always a foreign intrusion.

It is not altogether safe for us to dogmatize on this rather obscure period of Church History, but there is no doubt that at the Reformation the Presbyterian system appealed to the Scottish people. The Scottish Reformers brought from Switzerland—from Calvin in Geneva and especially from Swingli in Zurich—the democratic principle that the representatives of the people had a place in the administration of the Church. They gave due recognition to the lay element in church government. "The Elders of the Kirk were the embodiment of the apostolic principle that the Church was the whole body of the faithful, and of the Swiss practice of associating certain men with the pastors in the government of the Church, as the representatives of that whole body." (Principal Story's "Apostolic Ministry in the Scottish Church," page 250. The Elders were not Presbytery in the sense in which that word is identical with bishops or ministers; they were the Elders of the people. In the first Scottish Book of Discipline the Elder is defined as a man of good life and godly conversation; without blame and all suspicion; careful for the flock; wise and above all things fearing God. And his office is defined as consisting in governing along with the ministers, in consulting, admonishing, correcting and ordering all things appertaining to the state of the congregation; and as differing from the office of the ministers, in that it includes neither preaching the Word nor ministering the Sacraments. The Elders' co-operation with the clergy included all administrative business. Thus the distinction arose between the teaching or preaching Elder and the ruling Elder. They are all alike Elders, but their functions differ. The Minister or Presbyter preaches the Word and ministers the Sacraments; the ruling Elders are associated

with him in the administration of the Church.

It is clear then what are the special qualifications of the ruling Elder. Sometimes the members of the Church make unreasonable demands upon the Elder—that he be a good exhorter, that he be qualified to superintend a Sunday School or teach a Bible class, that he be able to conduct the mid-week service, lead the people in prayer, visit the sick and afflicted. Now it may be a very desirable thing that the Elder, or indeed any member of the Church, should have these gifts; but they are not the essential qualifications of the Elder, and by insisting on the Elder's possession of these gifts we may prevent many of the best men from accepting the office. Ruling Elders are properly the representatives of the people, chosen by them for the purpose of exercising government and discipline in conjunction with pastors and ministers. Their duties are administrative. Therefore their essential qualifications are that they be men of good character and of sound judgment. St. Paul was very desirous that the officers of the newly established churches should have good testimony from them that are without, that is, from their Jewish and heathen neighbours. This was natural, because he wished to avoid drawing down on the struggling infant churches the criticism and hostility of the larger society in which they existed. He was anxious not to outrage the sensibilities of the Jews or the heathen. And the same principle holds good to-day. We should be zealous for the good-name of our Church in the larger community, and it is highly desirable that our representatives should be useful citizens as well as zealous churchmen. Their prime duty, however, is to co-operate as representatives of the members with the minister in the government and discipline of the Church, and the duty of the members is to render to them obedience, co-operation and support.

Nothing in modern missions is more impressive than the remarkable way in which the peoples of mission lands have changed within a few years from an attitude of hostility and exclusion to one of friendliness and open-mindedness toward the missionary and his message. The complete change of this kind that has taken place in China, the greatest and most conservative of all nations, within an incredibly short space of time, furnishes a notable example, and it is nothing less than a miracle of God's own working. But other notable examples of the same kind are to be found in every part of the missionary world.—Glover.

In two ways should our religion prove its efficiency, the elevation of character and the easing of the human lot.

Among the Churches

Grand Falls, Nfld.

St. Matthew's Church, Rev. Herbert J. Scott, minister, recently dedicated beautiful ornamental memorial lights which had just been installed, one to the memory of the late William Henry Mitchell, the gift of his son, Mr. J. W. Mitchell; another in memory of his mother, Jessie Soper Petrie, was presented by Mr. Roy Petrie, and the members of the family gave the one in memory of the late Thomas Arklie. Our correspondent states that the congregation has shown a marked advance in recent months. Speaking of the Record he says, "We have made another appeal to our people and I am glad to say we have added nine new subscriptions to the number already forwarded". A special and very appropriate form of service was prepared in connection with the dedication of the lights.

Sudbury, Ont.

Knox Church, Rev. Roy J. Stewart, minister, rendered a helpful service to the Church at large by reducing its loan recently by the sum of \$500. This was borrowed from the General Mission Board. In addition they paid off \$872 in debentures.

Omeme, Ont.

Omeme has lost by the death of Mr. David Belch a very faithful servant. Our correspondent states that Mr. Belch was well known to many of the students of Knox College between 1928 and 1934 when Omeme was supplied by students from that institution.

Campbellville, Ont.

The Sunday School of St. David's Church presented to Mr. Robert Menzies a silver tray suitably inscribed as a token of their esteem for him personally and appreciation of his wise leadership. For twenty years he has been a faithful Superintendent and the oldest teachers can recall but few occasions when he was absent. He has the distinction of being St. David's senior elder and Session Clerk since 1915 as his father before him, Mr. James Menzies, who was clerk for twenty-seven years. The minister of this congregation is Rev. Frank Lawson.

Atholstan, Que.

Two recent notable events in the Presbyterian Church here were the dedication of the new cement steps erected at the front entrance. This improvement was accomplished by a contribution from the late Lord Atholstan. The second event was in connection with this, and was the unveiling and dedication of a bronze tablet in memory of Lord Atholstan, the gift of Mr. Raymond W. Rowat, son of the late Dr. W. M. Rowat,

More Devolution

For fully two years the Convener of the Budget and Stewardship Committee has been responsible for a monthly page or more designed to keep before our membership the necessity for adequate support of the work of our Church in Canada and Overseas; but now, in the process of spreading responsibility for leadership, we have formed a Literature Sub-Committee of which Dr. Parker, as Convener on Information, has been appointed Chairman. They will continue the task of promoting publicity and already the first of a series of leaflets has been issued to all the membership of the Church while, in this copy of the Record, an article by Rev. John McNab, B.D., appears.

May the Budget Convener commend the earnest efforts of his co-laborers to all our people. Truly the times are ripe for a re-affirmation of our determination to strengthen the Empire and the whole cause of Democracy by faithfully fulfilling all the vows of our church membership.

WILLIAM BARCLAY,

Convener, Budget and Stewardship.

P.S.: Plans are being made for the holding of the usual Spring Appeal at beginning of April.

for many years a member of the Session of Athelstan Presbyterian Church. This tablet is placed in the lobby and bears the following inscription:

1849 - 1938

In Memory

of

The Rt. Hon. Hugh Baron Atholstan

of

Huntingdon, Que., and Edinburgh, Scotland

Born in this Parish

Hugh Graham

Elevated for his Noble Deeds

to

Knighthood and Peerage

of the British Empire

A Generous Patron of this Church.

The present church was dedicated last October and since that time the congregation has doubled in number. Each Sabbath shows a large attendance at public worship. Not only is the membership increasing but the Sunday School has enrolled a large number of new pupils. There has been an increase in membership of the Session also, two having been recently added, Mr. Arthur Long and Mr. E. N. Arthur.

Catalone Road, N.S.

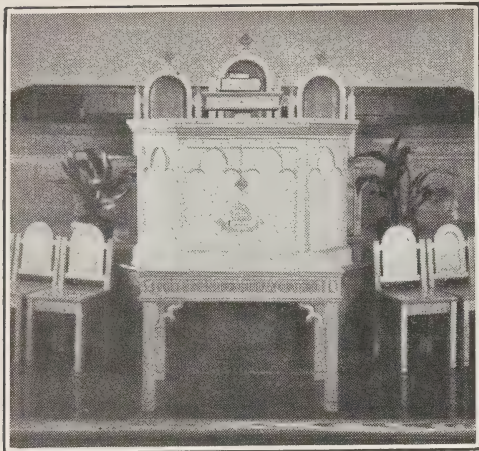
Our Record Secretary in this congregation reports the loss, by death in the latter part of 1938, of Mrs. Mary Noyes who was a staunch member of the Catalone Church, and a constant reader of the Record.

Petrolia, Ont.

St. Andrew's Church has undergone a process of renovation and redecoration so that it is now one of the most beautiful of the town churches. This was made possible by the gift of Mr. K. C. Kerr, Petrolia, and Mrs. Dr. Harvey of Toronto, a sister, in memory of their sister, Mary Kerr, who died in the summer of last year. The whole building was given attention, the basement repainted, the auditorium redeccorated, and the organ pipes gilded. This congregation benefited also recently by a legacy of \$1,000 from Mr. D. Coyle, a retired farmer, in memory of Mrs. Coyle. Rev. R. J. Hay, the minister, as well as the congregation, rejoices in the accomplishment of this work.

Briercrest, Sask.

A gentleman in that district has recently concluded that he must yield his office as Record Secretary in the congregation to another. His retirement is well earned for he is close to his ninetieth year, being eighty-eight last December. His has been the task of looking after the Record in the congregation since 1898, a period of over forty years. As Editor and Manager of the Record we cannot but record thankfulness and highest appreciation of the faithful service thus rendered for such a long period by Mr. James Glen. Mr. and Mrs. Glen marked the sixty-second anniversary of their wedding on January 11th.



INTERIOR KERRISDALE CHURCH.

Vancouver, B.C.

Kerrisdale Church, of which Rev. Harry Lennox is the minister recently added to its interior furnishings a new oak pulpit of octagonal design and three chairs, presented by friends of the congregation, and an oak communion-table and nine chairs matching the pulpit, the gift of another friend. At the dedication of these on successive Sundays Rev. D. C. Oliver of Haney, B.C., officiated. This new furniture is of a chaste and simple design with the Burning Bush carved on the front panel of the pulpit and the inscription "This do in remembrance of me" in Old English lettering on the front of the table. In this way the beauty of the Church's interior has been greatly enhanced.

Toronto, Ont.

An incident engaging unusual interest transpired in the Board Room of the Church Offices on the afternoon of February 10th, when Dr. Inkster, minister of Knox Church, presented to Mrs. Goforth a painting of the late Dr. Jonathan Goforth. Immediately upon receipt of this Mrs. Goforth in turn presented it to The Presbyterian Church in Canada through the Board of Administration. At the time the Board was meeting and the picture was received by the chairman, Mr. Clarence M. Pitts. The artist was Mr. Edward Bell-Smith, whose greatgrandfather was noted in that sphere. Mr. Bell-Smith is using the brush in the meantime to obtain the means of prosecuting his studies in the Old Land. Having shown Dr. Inkster this portrait, Dr. Inkster communicated with some twelve men from whom he received a sum sufficient to give the artist his price. Mr. Pitts in the name of the Board of Administration warmly thanked Mrs. Goforth for her consideration in this particular. She then asked

leave to tell an incident that happened in connection with her husband when three weeks prior to his death he was lying resting. She noticed a smile irradiating his countenance as he lay with his eyes closed. She said to him, "Jonathan, I think I can tell you exactly what you are thinking of now. You are just thinking of how much of your next month's salary you will be able to set apart for the Lord's work." "Well," he said, "you are indeed a mind reader". Mrs. Goforth cited this incident to indicate how completely Dr. Goforth was concerned for the Lord's work and the strength of his desire to participate to the utmost in sacrifice for this cause. In addition to the members of the Board of Administration there were present representatives of the Church Offices, and some visitors. This presentation was made on the eightieth anniversary of Dr. Goforth's birth.

Marsboro, Que.

In the removal by death on the 17th of January of Mr. John J. MacIver, the congregation has sustained a heavy loss. He was in his seventy-ninth year. He was brought up in the atmosphere of Presbyterianism and in 1925 unhesitatingly remained with the Church. For over thirty years he served in the eldership and adorned that office both by his character and service, and in this left to his family a priceless legacy.

Montreal, Que.

The special campaign in behalf of the Budget in this city is being ardently prosecuted, deep interest being shown by all the congregations. About the middle of January organization was completed and the carrying out of the campaign is in progress. A large meeting was held on the 9th of February in Knox Crescent Church, which was addressed by the Chairman of the Board of Administration, Mr. Clarence M. Pitts.

Toronto, Ont.

The goal of their desire has been reached by the Hungarian congregation so far as the erection of a church is concerned. On Sunday, February 5th, the completed building was dedicated to the worship of God. The building is of brick and from the exterior reveals a beautiful and well finished structure. Within both the main auditorium and the Sunday School room one is confronted, in the former, with a tastefully finished and worshipful auditorium, and in the latter with a bright, well-furnished and suitable place of meeting for the Sunday School and other organizations. At the dedicatory service there was a gathering of about 600 people, crowding the building



THE CHAPEL.

above and below, all within the hearing of the service, an amplifier serving those occupying the Sunday School room.

When once the building was undertaken it proceeded rapidly to completion. On October 22nd ground was broken by Dr. Inkster, minister of Knox Church, and on November 8th the corner-stone was laid by Mr. John Wanless. The cost of the building so far as the outlay of money is concerned, is greatly reduced by the amount of voluntary labor. The minister was chief architect and superintendent of the work and is to be congratulated upon the fruit of his labors. The church and lot carry a value of \$18,000. The actual outlay in money was about \$10,000 provided by subscriptions, a mortgage of \$4,000 held by a private individual, and a second of \$2,000 by the Church and Manse Fund. It is expected that an additional sum of \$800 required will be forthcoming by contributions before the first of April.



THE SUNDAY SCHOOL ROOM.

Rev. C. K. Nicoll of Oakville as Moderator of Presbytery conducted the dedicatory service. Mr. Steinmetz, the minister, addressed the congregation both in English and in Hungarian. The sermon was preached by Rev. Dr. James MacKay of New St. James Church, London, through whom a contribution of \$300 was obtained for the erection of the building. In the evening Rev. Sigismund Laky preached and greetings from congregations and individuals were read.

Brigden, Ont.

On February 5th The Presbyterian Church observed the fifty-ninth anniversary of the opening of its original church, lost at the disruption, and the twelfth anniversary of the beginning of worship in the present church, purchased after 1925. As this was the first anniversary of his induction the services were conducted by Rev. Drummond Oswald, the minister. He addressed large congregations, in the morning on the Bridge of Salvation, using the figure of the building of the Blue Water Bridge; in the evening on the need of high ideals of Christian life, the work of the Church and the Christian Sabbath, relating his remarks to Hitler's condemnation of those whom the greatest events of this world leave unmoved. The choir was assisted by the Unity Male Quartette of Sarnia, Mrs. Hayward Mason and Mr. Trevor Cordey as soloists.—Com.

Edmonton, Alta.

The Strathcona congregation has had the satisfaction of moving from the old building in which they have worshiped to the basement of their new church, the erection of which was begun in May of last year. Here the congregation finds accommodation for 250, a substantial congregation. The cost of the building to the present is in the neighborhood of \$4,000. The indebtedness of the congregation to Mr. Alexander Beaton, a member of the church, has been expressed for his supervision of the entire work without remuneration.

In the late autumn the congregation was honored with a visit from Rev. W. G. Brown of Saskatoon, who was in attendance at the Synod, and at that time the Presbytery arranged for the dedication of the new building with Mr. Brown assisting. The opening services revealed deep interest on the part of the congregation and friends, and the occupying of these better premises has given a new spirit and awakened new life in the congregation. The congregation is indebted also to the enthusiastic leadership of the minister, Rev. R. J. Burton. As an additional equipment the choir appeared at the dedicatory service in new gowns. The congregation is a minority group organized in 1925 and, as indicated above, has

been handicapped by lack of accommodation for public worship. It is expected that the church will be completed early in 1940.



CHURCH, ARLINGTON BEACH, SASK.

Arlington Beach, Sask.

This field rejoices in the possession of two fine church buildings, one at Arlington Beach and the other at Cymric. The former is paid for and the latter has an obligation of only \$300 resting upon it. Both buildings are suitably decorated within and the seating in both is of curved pews of black ash. The erection of these buildings is an accomplishment of which the congregation may well be proud in view of their loss at the time of union. That event left them destitute with not a single article of property but a communion set. Their number was small and the little company was held together for worship by meeting either in a farm home or in a school house. The minister, Mr. A. A. Downey, who has been the missionary in charge since 1930 hopes with the co-operation of the Board of Managers to establish the tithing system throughout the field.



CHURCH, CYMRIC, SASK.



St. Paul's Church, Vancouver, B.C.

The congregation having a short time ago completed the repairing and painting of the building are delighted at the improved appearance of the structure. This was a somewhat heavy undertaking costing \$450, but the people were equal to the task, and have their reward in the improved appearance of the church. Rev. Dr. R. G. McBeth was the minister of this congregation for about seventeen years, and he is still gratefully remembered. Just two years before his death Dr. McBeth relinquished his charge in the interests of his health. The present minister is Rev. J. R. Frizell.

Toronto.

Two Sundays, February 5th and 12th, were set apart by Parkdale Church, Rev. F. G. Vesey, minister, in celebration of its Diamond Jubilee, its history extending from 1879 to 1939. Rev. John Timothy Stone, M.A., D.D., LL.D., President of McCormick Presbyterian Theological Seminary, Chicago, was heard morning and evening of the first Sunday, and on Monday evening delivered his lecture, Prospect and Retrospect. On the second Sunday the messages, morning and evening, were brought by Rev. Dr. Beverley Ketchen of McNab Street Church, Hamilton.

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A few weeks ago there was closed a ministry of unusual length when Rev. Dr. W. Hardy Andrew's resignation from Queen St. East Presbyterian Church went into effect. For thirty-one years Dr. Andrews has held this post, his only charge since graduation. In this ministry he has been recog-

nized as one of the ablest preachers in Canada. On the evening of February 7th friends and members of Queen St. Church assembled at a dinner given in honor of Dr. and Mrs. Andrews in St. John's Church. Rev. R. G. Stewart presided, and addresses were given by some seven ministers who had been early associated with Dr. Andrews or had been intimate with him in recent years. Recognition of his valued services and of the esteem in which he is held was made by presenting a cheque to Dr. Andrews and a bouquet to Mrs. Andrews. Both spoke in reply in terms of deep appreciation of this expression of personal esteem.

Winnipeg, Man.

Recently there was lost to the Church one who constituted a link with the Lord Selkirk settlers, Mrs. Jessie Polson, widow of Alexander Polson, whose father was one of the original settlers. Mrs. Polson was born at Helmsdale, Scotland, and came to Winnipeg in 1880. With Mr. Polson she was instrumental in founding St. John's Church, the first service being held in her home. Soon others gathered about the small company and the first church was built. A strong love for the Church and all its organizations was manifest throughout her life, being particularly active in the W.M.S. She has bequeathed to the community, in which she had a large circle of friends, the example of a good and earnest life.

Tillsonburg, Ont.

In the neighborhood of Tillsonburg and Delhi there are approximately 500 to 600 Hungarian families who are settled permanently in the district and are engaged in the industry of tobacco growing. The Acting Secretary of the Mission Board, Dr. MacNamara, when these facts were made known to him, requested that Rev. Charles Steinmetz of the Hungarian Church, Toronto, visit Tillsonburg, make a survey as far as possible and conduct services. Associated with Mr. Steinmetz was Rev. Dr. A. C. Cochrane, the minister at Tillsonburg. Approaches also had been made to Mr. Steinmetz by the people themselves, several communications having been received, requesting that he visit them. Accordingly, responding to these requests, Mr. Steinmetz visited Tillsonburg on the 26th of December last and held a service in the morning and also in the afternoon. At the morning about 200 were present, and about half of this number participated in the Communion Service. A second visit was made by Mr. Steinmetz upon request and at a service held at 5 o'clock in the afternoon on January 8th some 125 were pre-

sent. Mr. Steinmetz contemplates another visit about the middle of February when he hopes again to dispense Communion. They are eager to be organized into a congregation and to have a minister settled over them. The prospect seems very bright considering both the number in the constituency and their zeal in this connection, and it is Mr. Steinmetz's conviction that very soon under favorable auspices the congregation would become self-supporting. Mr. Steinmetz having reported to the Home Mission sub-committee he was asked to continue his visits until April at least when the Committee would do its utmost to establish a congregation and provide a minister.

The congregation of St. Andrew's has shown the deepest sympathy with the movement and has agreed to place their church at the disposal of these worshipers until other arrangements can be made. The local press and the press in towns adjacent have given a very considerable degree of publicity to this movement so that there has been created a widespread interest in the project.

SYNOD

Manitoba

The printed report of this, the fifty-fifth Synod of Manitoba, has been somewhat late in reaching us. The court met in Winnipeg in First Presbyterian Church there, and the sessions extended from October 11th to the 13th.

The sermon preached at the opening by the Moderator, Rev. W. J. Allen of St. Andrew's Church, Brandon, was upon the passage

"I will dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble and to revive the heart of the contrite ones."—Isaiah 57:15, a most suitable and helpful theme for the occasion.

The election for Moderator placed in the chair Rev. W. Gordon Maclean, M.A., B.D., minister of First Church. In taking the chair Mr. Maclean commented upon his rapid advancement in the church courts since coming to Toronto. When in Scotland a ministry of seventeen years did not bring him even to the post of Moderator of Presbytery. Coming to Canada after a little more than one-third of that time he served as Moderator of the Presbytery and was now called to that post in the Synod.

Speakers welcomed by the Synod created fresh interest in the important phases of Christian work which they represented. Mrs. Arthur Evans, President of the Provincial W.M.S. reviewed the activities of the various departments of the organization, at home and abroad, and was thanked for the valuable information imparted.

Rev. J. S. Watson of the Manitoba Lord's Day Alliance dealt both with the history of the work and with the insidious attempts to commercialize the Sabbath with which they were at present confronted. Rev. W. M. MacKay, Synodical Missionary, in his own compelling fashion directed the Synod's attention to the work and outlook chiefly in the mining districts of Superior and Northern Manitoba.

In the early part of the proceedings a conference was held on Church Life and Work. For this, responsibility this year was placed upon the Presbytery of Brandon, which had prevailed upon Mr. White, missionary at Elphinstone, to open the conference with a paper on The Modern Apathy to the Claims of the Christian Church. This Mr. White treated in a unique and thorough fashion. What he presented was in large measure the views upon the situation of many persons in varied walks in life. This evoked a prolonged and interesting discussion, many members taking part, and the thanks of the Synod were conveyed by resolution to Mr. White for his stimulating presentation of the situation. The Moderator reminded the Synod that both in the world and in the lives of men things happen which have the effect of driving people back to God and His Church. As an illustration of this he mentioned the crowding of the churches in the Old Land in the early autumn under the threat of war.

The Historical Committee reported the recognition of the 300th anniversary of the signing of the Scottish National Covenant in the form of a Conventicle held in the summer in Old Kildonan Church, which engaged deep interest. The sermon was preached by Rev. S. Farley, of First Presbyterian Church, Regina, who set forth the conditions of the times and the principles embodied in the Covenant.

The Pension Fund report stated the condition of the Fund at the present time and in view of the fact that only about one-half of the ministers of the Church were connected with the Fund, it exhorted all to avail themselves of this privilege.

The Budget report presented the recommendations of the Assembly's Committee which were accepted by the Synod.

A message was brought to the Synod by Mr. A. H. Johnston from Rev. Dr. H. R. Grant, formerly of Fort William, and an ex-Moderator of the General Assembly conveying greetings and expressing regret that infirmities prevented his attendance, to which a suitable reply was sent conveying sympathy with this veteran in the service.

The Clerk in presenting the report on Statistics stated that whilst in past years a decrease was shown in almost every column, 1937 indicated that the tide had turned. The givings for all purposes showed an increase of \$3,831. This brighter out-

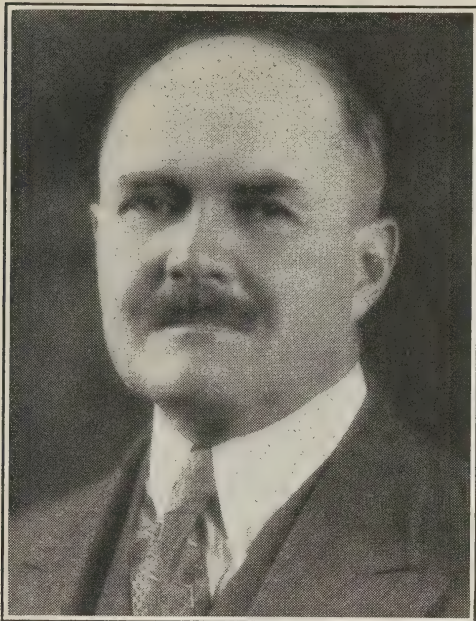
look was confirmed by the report of S.S. and Y.P.S. In the Sunday Schools there was an increase over last year of 146 in enrolment. A discouraging feature however was a reduction in the number of teachers and officers. From the Sunday Schools 112 were received into Church membership and the contributions to missions reached \$613. In the disposition of their funds the Young People's Societies did not show to the same advantage, the number reported being 23, with a membership of 682. The sum of \$583 was spent on local purposes and but \$16 given to missions.

The Convener of the Committee on Missions stated that in the Presbytery of Superior the work was largely confined to the new mining areas at Geraldton, and Little Long Lac. Ours was the only Protestant church and it served a large and needy community. Efforts to establish the work had not been successful in Pickle Crow, Red Lake, and Uchi, but these would be continued. In the neighborhood of Winnipeg and in other of the agricultural areas as well as in the northern mining districts, though no marked progress had been made, the outlook was nevertheless promising. Adjustments had been made in several areas to the end of more effective service. Difficulties in the Lizard Point Reserve arising from the aggressiveness of the Roman Catholic Church engaged the Synod's attention. A delegation from the Winnipeg Presbytery of the United Church was received and conveyed their greetings through Rev. A. E. Kerr of Augustine Church.

The place of next meeting was earnestly debated, Winnipeg being the most promising centre from the standpoint of limiting expense. However it was decided that the next meeting should be at Portage La Prairie, and within First Presbyterian Church, on the second Tuesday of October, 1939.

MRS. E. J. CASSELL

A devoted servant of her Master, Mrs. E. J. Cassell passed away on January 22nd, in her ninety-first year. For many years a faithful member of Cowan Avenue, Toronto, and known like Dorcas for her good works, she united with High Park Presbyterian in 1927, and between the years 1927-1937 made many generous contributions towards the new sanctuary. Apart from her tithe to current, missionary and building funds, she gave in conjunction with her sister, Miss Ruth Patterson, the large gift that made possible the erection of the church tower, the communion table, a complete outfit for the choir, and a liberal donation towards a pipe-organ. The burial service was conducted by her minister, Rev. John McNab, assisted by Rev. F. G. Vesey and Rev. J. V. Mills.



MR. JOHN WELLS MARSHALL

The congregation of Drummond Hill Church, Niagara Falls, Ont., sustained a great loss in the unexpected death on December 13th last of Mr. John Wells Marshall, since 1925 Clerk of Session and representative elder. Death was the result of a heart attack five years ago from which he had so far recovered as to return to his customary work and his service in the Church.

Few men have been able to crowd so much of living into sixty-six years. Born on a farm in Willoughby township near Chippawa, he taught school for four years after which he pursued a classics course at Queen's University, from which he graduated with high honors in 1898. After service on the staffs of Ridgetown and Windsor Collegiates, he went to Welland as County Inspector, and in 1924 moved to Niagara Falls. In his responsible position Mr. Marshall, as leading educationalists testify, ever kept abreast of the times in the academic world, and was an authority on the new trend in education instituted in this province. He held office in the Children's Aid Society in both Welland and Niagara Falls, and sponsored and supported many other public enterprises for the benefit of the community. He was a member of the Council of Queen's University and was active in the Alumni Association.

Two interests ever held first place in his affection, his home and his Church. In the former as a husband and father his devo-

tion was manifest and his love for his Church was the controlling passion of his life. As an elder he was always a tower of strength both to the minister and to the congregation. Unflinching faithfulness and sympathetic understanding marked all his dealings, while his personal integrity and clear-minded decisions gave his judgment great weight in the courts of the Church. He was eminently fair and charitable, refined in manner, and manifested a true Christian spirit.

His was a true conception of the Church, not limited to a congregation or a number of congregations, but a living body of which the several congregations were but local branches. It was natural therefore that he should be called to serve on various important commissions and committees including the General Board of Missions and its sub-executive. Clear-sighted and practical he proved himself an able administrator.

The Presbytery of Hamilton has placed on its books a minute recording Mr. Marshall's outstanding qualities and the inestimable contribution he made to the life and work of the Church both locally and in the larger sphere.

The funeral service was conducted by his minister, Rev. George Lees Douglas, assisted by Rev. Dr. D. T. L. McEerroll of Niagara-on-the-Lake, Dr. James Wilson of Toronto, and Professor J. D. Cunningham of Knox College. The Presbytery was represented by the Clerk, Rev. Austin L. Budge. The organist of the church Mrs. P. C. Zavitz, during the committal service, played the tower chimes installed as a memorial to the late Horace H. Beam, a life-long friend and brother elder of Mr. Marshall.

Mr. Marshall is survived by Mrs. Marshall, two daughters and one son.

MRS. (REV.) J. D. CUNNINGHAM

With the sudden passing of Mrs. James D. Cunningham on January 31st the manse at Richmond Hill, Ont., lost a truly good and gracious lady. Born in Nova Scotia fifty-two years ago, of United Empire Loyalist stock, she very early expressed a desire to enter Christian work. Graduating from Mt. Allison University in 1912 she came to Toronto to spend a year in the Deaconess Training Home. Towards the end of 1913 she went out to China as a missionary, where she labored for nearly thirteen years. For the past five years Richmond Hill has felt the impact of her gracious personality and an unselfish spirit endeared her to all with whom she came in contact. She was a devoted mother and home-maker, a sincere friend whose loss is deeply felt by the family, the church and community.

REV. W. G. HANNA, B.A.

When Mr. Hanna's death took place on the 27th of January there closed a long ministry of over half a century. He died at his home in Toronto in his eighty-sixth year. He was born in Huron County and his preliminary education, obtained locally, was followed by a distinguished course in the University of Toronto, concluded in 1881. For his theological training he proceeded to Princeton Seminary in U.S.A., from which he graduated four years later and was ordained in 1885. During his ministry he served the congregations of Tara, Uxbridge, Mount Forest, Cookstown and Mount Dennis. For several years he served under the Lord's Day Alliance of Canada as one of its Eastern Secretaries. He was a wide reader and had a richly stored mind. His library was one of the largest private collections to be found in a great area. He was also a gifted speaker, being both fluent and clear. His disposition made him many friends and bound them closely to him. He was active to the very close of life and one of his latest services was as lecturer for a period of about ten years in the Toronto Bible College. During his residence in Toronto he was identified with Knox Church and latterly with Victoria, where the funeral service was held, conducted by his minister, Rev. J. Y. Fraser. Mr. Hanna is survived by Mrs. Hanna, one daughter, Mrs. Gordon Y. Walker, and one son, Mr. W. George Hanna.

BOOKS

The Golden Milestone

By Samuel M. Zwemer and James Cantine. Revell, \$1.50.

This book was written to mark the fiftieth anniversary of the founding in 1889 of the Arabian Mission of the Dutch Reformed Church and has a distinctive charm. It throbs with adventure, it overflows with information and better still it reveals the qualities of originality, dogged persistence, a selfless, reckless devotion to Christ and to what the authors believed to be His assignment for them which has made their names so familiar to missionary-minded folk throughout the world.

The sketch is confined to the origin and early years of the Mission, beginning with the conviction when theological students that God's appointed task for them was in Arabia. It enumerates the obstacles which threatened to defeat their project, describes the work of organizing and financing encouraged by a professor, and then records the experiences with those of their few colleagues in the pioneer days. Later the mission was taken over by the Dutch Reformed Mission Board. It is a vivid story of men to whom a closed door was not a deterrent

but a call to preach the Gospel on the other side of the door, and of fearlessness and faith honored by God in answering that call.

Much of the charm of this spirited book which Lowell Thomas calls "a story of dauntless courage and high adventure" lies in the informal, conversational and always modest tone in which it is written. Some of the chapters are written by one author and some by the other, as though when one narrator gets out of breath his colleague takes up the tale. The book is valuable both as a history and a spiritual tonic. According to Robert E. Speer, "It is a lovely story, beautifully told. One's heart is warmed by it and one's faith and courage renewed." —J. L. M.

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England: Before and After Wesley

By J. Wesley Bready, Ph.D. Published by Hodder and Stoughton, Limited, The Musson Book Company Ltd., 480 University Ave., Toronto. Price \$3.00.

Few modern books have engaged the public's eager attention as has this great work portraying the career of a great preacher and philanthropist who left an impress up on his age and succeeding generations such as has not been given to many to make. In the title, Wesley is not set as representing a date, the fixed point of convenience for the purpose of drawing a contrast. He is there because in God's Providence and because of his great personality he was responsible for the contrast. He was the cause of the change. Before and after is not a matter of sequence in time but of cause and effect. The author's recent studies led him to realize this and to give Wesley a place in history he had not before accorded him. He had learned that "the democratic and cultural heritage of the modern English world is much more a spiritual than a political or economic achievement", and that "the much-neglected and oft-lampooned evangelical revival which began with Wesley among the outcast masses was the true nursing-mother of the spirit and character value that have created and sustained free institutions throughout the English speaking world", convictions strengthened by further study.

Anticipating criticism of the first part dealing with the depravity of the times as being too long and detailed the author states that he is not giving merely a life of Wesley but the history of an epochal movement of which he was the master figure. Only as against this background of awful sin and degradation can Wesley be clearly seen in the strength of his personality and the magnitude of his work. His influence sprang from his pure and selfless character, his abounding labors, his courageous exposure of sin and wrong, and his passionate devotion to preaching the Gospel to the

poor and to the outcast. His fierce onslaught upon rampant evil was supplemented by his message of repentance and faith. Therefore it is possible for the author to say of him:

"And for over half a century, till the hour of his death, in his eighty-eighth year, John Wesley, by his incessant labors, his prophetic vision, his boundless sympathy, his inspired leadership, his superiority to caste and cant, his self-inflicted poverty, his unswerving confidence in social progress through a regenerated manhood, his warm love of all the human family, his contagious belief in the divine possibilities of the downmost man, and above all, by his reasonable, but simple, joyous Faith, retained with ever increasing power the crucial place in that world crusade."

Wesley visited a camp near Bristol where French prisoners of the Seven Years' War were held, and thus reported:

"About 1100 of them were confined in that little place, without anything to lie on, except a little dirty straw, or anything to cover them but a few foul thin rags either by day or night, so that they died like rotten sheep. I was much affected and preached in the evening on 'Thou shalt not oppress a stranger for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt'. Eighteen pounds were contributed immediately which were made up to twenty-four pounds the next day. With this we bought linen and woollen cloth which were made up into shirts, waistcoats and breeches. Some dozens of stockings were added, all of which were carefully distributed where there was the greatest want. Presently the corporation of Bristol sent a large quantity of mattresses and blankets and it was not long before contributions were set on foot at London and in various parts of the Kingdom". This is genuine philanthropy.

The protracted research that produced this book makes the English-speaking world the author's debtor, and a greater debt is incurred by him who reads for he is made acquainted with times and conditions quickly receding and with the amazing influence for good of a man whose life's secret lay in the fact that he was

"Strong in the Lord of Hosts and in His mighty power."

* * *

Practical Problems in Christian Living

By Hugh McKeag, D.D. Published by James Clarke & Co. Ltd., 5 Wardrobe Place, Carter Lane, E.C. 4, London, England. Price 3/6.

If the title seems to one in whose hands the volume is placed an invitation to peruse its pages with a view to obtaining help for himself and of learning the better to help others, he will not be disappointed. It is

eminently practical in the deepest and truest significance of that word. The author speaks out of his own life about life, and in no hackneyed phraseology. His individuality finds expression and all questions are discussed in relation to the infinite, almighty God of love and to Christ Jesus as our Saviour and example.

* * *

The Galilean Gleam

A History of the Christian Church

By R. W. Yourd, A.M., B.D. Published by Zondervan Publishing House, Grand Rapids, Mich. Price \$1.50.

The author is minister of the First United Presbyterian Church, Lincoln, Nebraska, U.S.A., and here provides a popular history of the Christian Church dealing with landmarks rather than details. It is a birdseye view, and being brief and comprehensive is of great value to the average person, particularly to the young. Organizations concerned with the training of youth will find in it a most interesting and helpful handbook.

* * *

An Hour with Adoniram Judson

An Hour with J. Hudson Taylor

An Hour with Jonathan Goforth

By Walter McCleary, Published by Zondervan Publishing House, Grand Rapids, Mich. Price 10c.

Here are three biographies of men eminent in mission work in the Orient. The time limit specified in each title indicates that these are sketches, marked by brevity and yet bringing under review in each case the whole life. The author is a minister of our Church now in the service of the Bible Society.

* * *

Our Great High Priest

By Canon Peter Green. Published by Longmans, Green & Co., 215 Victoria St., Toronto. Price \$1.10.

The author as a Canon of Manchester and Chaplain to His Majesty the King stands high in the Church of England. In this volume he presents his reflections upon the 17th chapter of St. John's Gospel. The book is therefore somewhat different from those which have recently passed through our hands. This is an effort at intensive study of the Scriptures for enrichment of personal life with the result to the reader of profiting by the author's studies and of being stimulated in personal quest of the truth. Comparing the Bible to the Temple at Jerusalem, this chapter, in his view, should be regarded as the Holy of Holies.

* * *

Jungle Tales

By John Buchanan, M.D., D.D. Published by The Thorn Press, Toronto. Price \$1.25.

This volume has reached us late for re-

view having been off the press for some time. It is not an autobiography of the veteran missionary. That is promised later. It is what the title proclaims, a series of stories which serve admirably the missionary purpose. They engage interest at once and each is a disclosure in part of the habits and traits of the people, nature of the country, social conditions, problems and policies of the missionary, evangelistic methods and not least, the sagacity of the missionaries and their unwearied application to the work in hand of proclaiming the Gospel and bringing the whole community into the experience of a larger life.

* * *

The Administration of the Elements in the Sacrament of The Lord's Supper

By M. E. R. Boudreau, B.D., S.T.D.
Printed by Press of the Picton Gazette.
For sale by Presbyterian Publications,
Toronto. Price 25c.

That we have those among our young ministers given to close study and patient research is apparent in this exhaustive review. How painstaking and wide the research is indicated in the Bibliography appended. As set out in the introduction the attempt in the thesis is "to gather together in substance all that is known about the mode of the Administration of the Elements in the Sacrament of the Lord's Supper throughout the history of the Christian Church so far as such knowledge can be gathered from Holy Scripture, Ecclesiastical Writings, Ancient Liturgies (ordines) Eastern and Western in the original languages, Communion Offices as used in the Reformation and Post Reformation churches, and from a few other sources, e.g., Inscriptions."

OUR FRENCH MISSIONS

Prof. W. Harvey-Jellie

No finer piece of missionary work is being undertaken by our Church to-day than that which is seeing such remarkable progress amongst the French Canadians of the Province of Quebec. Every friend of our missionary enterprise will certainly hail with enthusiasm the proof of vitality in our Church which this French work affords. Differing somewhat from our work in the foreign field, it has as its background the remarkable fact that many thousands of Roman Catholics are voluntarily renouncing their allegiance to the Roman community, taking legal steps to register their dissent with the ecclesiastical authorities of Quebec. Perhaps the greater part of these dissatisfied Catholics are steadily drifting into atheistic Communism. The actual ad-jurations within the past three years total over 15,000, while there are more than 13,000 children of ex-Catholic parents in our

schools. The aim of our missions has been to lay hold of these masses who are drifting away from all religion and lead them to the satisfying alternative of evangelical faith. And the outstanding feature is that all our evangelical work is being done by men who were formerly priests of the Roman Church. Within the radius of a mile in one section of Montreal there are mission centres led by an ex-abbot of a Trappist monastery, an ex-Jesuit, an ex-Recollet monk and a leader from the Christian Brothers. All these men are devoted and enthusiastic evangelists and their work is being crowned with success. I want to tell our readers of one of these mission groups as an illustration of the whole.

Two years ago our Montreal Presbytery undertook entire responsibility for the group cared for by Mr. J. M. Smith of the Christian Brothers; and they appointed me to act as their Moderator. During that time the group has increased from a small beginning in the Hall of Fairmount Church to become a fully established congregation, now meeting in the Hall of the Old Taylor Church, which we rent from the United Church, after losing it in 1925.

To-day there are 150 members in full communion, all ex-Catholics, there is a Sunday School of about 100 members, a Young People's Society with 35 members, a Ladies' Aid and other organizations; and I have ordained four ex-Catholics into the eldership. The majority of the people are poor; yet they pay for the entire upkeep and heating of the Hall and will shortly contribute to the missionary's salary. Mr. Smith is devoted to the work, although he receives a salary of only \$50 a month. At present he is taking a special course of studies at our College with a view to Presbyterian ordination in the near future.

THE PRESBYTERIAN HOME

123 Yorkville Avenue, Toronto

Miss Myrtle McKinnon, Superintendent

In the year just ended, although with our limited resources, we have found it difficult at times to cope with the problems which continually confronts us in our work, still always when our need was most imperative, whether in the way of clothing for girls and babies, or in the replenishing of our pantry supplies, a way opened up through the generosity of those interested in the work, who saw our need and responded. It has been a year rich in blessing, and above it all, the guiding Hand of a loving Heavenly Father.

We are thankful to report the completion of some much needed repairs, chief among these being the painting of the Home, and the addition of a new fence. We are very happy to begin the New Year with our Home in good condition inside and out.

During the past year, the Home has

opened its doors to thirty-one girls and twenty-eight babies. The girls lead a very normal life doing the tasks of each day in an orderly routine and also enjoying the necessary recreation. Our institution has been surprisingly free of illness among the girls and children, and it is worthy of note that in the history of the Home there has never been a death among the girls. In respect to the health of our family, we wish to pay tribute to the service rendered by our physician Dr. McIntyre who has given unstintingly of her time and labor in the care of the mothers and babies. She has been of invaluable assistance to the work from year to year, and to this kind friend we owe a deep debt of gratitude.

Sometimes, in our striving to make the Saviour a reality in the lives of those under our care, we have met with seeming indifference on the part of some of the girls, but it has been our happy experience to learn that the seed which we thought fell on barren soil took root in a firm endeavor to follow in His footsteps. For instance, may we quote a paragraph from a letter received recently. "It is nearly two years since I left the Home, and it has taken me practically all this time to realize what the Home has done for me. I have come to realize my need of spiritual guidance, and I now know that 'God is my refuge and strength'. Thus, encouraged by such tangible evidence of a life re-adjusted, it is with increased faith we look to the future, knowing that no word earnestly spoken, or work truly done for the Master, was ever done in vain.

THE STORY OF FONTENELLE

Rev. R. J. Kirkland

IN the January issue of The Record there appeared a brief reference to what has happened in Fontenelle, that place of alluring beauty on the Gaspé coast where a Roman Catholic priest and his congregation of 80 families have made application to be received into The Presbyterian Church in Canada. The account closes with this statement, "Progress in this connection will be followed with deep interest". Believing this and at the request of the Presbytery of Miramichi and with the concurrence of the Editor, the writer ventures to continue the story in the hope that it will awaken practical sympathy throughout the Church.

A Presbytery Committee composed of the Moderator, Rev. C. E. Hayward, Rev. P. M. Sampson, and the writer left Campbellton on December 14th by train for Gaspé en route for Fontenelle, which is six miles beyond. Miss S. Sylvester, deaconess, accompanied the committee and rendered real help with her knowledge of the French language. A thirteen-hours run through scenes of matchless beauty even in winter

brought us to Gaspé, where we were met by Rev. Real d'Anjou and members of his congregation, two cars having plowed their way through deep snow that the committee might be spared the discomfort of that stormy bitter night. The writer will never forget the reception on the station platform, for the news of our coming had spread far and wide. Mr. d'Anjou greeted us as being a company of rescuers on an errand of mercy. How polite he was, how dignified and gracious, how splendidly he bore himself before those none too friendly spectators, all of whom knew him! His face is strong and kind but showed clearly the physical and mental strain through which he has passed during the last two years, culminating in the death of his mother quite recently. It would be hard to say what Fontenelle owes to that dear woman as a living example of "pure and undefiled religion".

It must have been 10 p.m. by the time we reached Fontenelle and were taken to the home of an energetic supporter of Mr. d'Anjou, where we had supper. "Sorry we've no butter or anything much; they don't want to sell us anything now even when we have the money, I guess they've had orders not to," said our host. "There's a home half a mile below," he continued, "where they are living on nothing but potatoes and the youngsters are getting rick-ets." There was suppressed rebellion in his voice, a justified rebellion. Poverty through economic causes is bad enough, but when it is imposed by religious bigotry and persecution it is a crime. The next day with stormy sub-zero weather was spent listening to Mr. d'Anjou's account of the events which led to the application of his people and himself to be received into our Church. "Tell us, Mr. d'Anjou, what has caused this break between yourself and the Roman Catholic Church," asked the committee, for we were anxious to find the genesis of a movement which appeared to be gaining momentum and bidding fair to make history, but were not anxious to capitalize on a mere local disagreement. "It has been a gradual revelation of the Word of God," answered Mr. d'Anjou. "For a long time I have felt myself in a straight-jacket and I prayed for liberty and light. God answered me and now I 'have seen a great light'. I no longer walk in darkness." The spiritual beauty of his testimony escapes you when trying to reduce it to writing, but it is only fair to say we were all deeply moved. That room became a sanctuary. Someone said, "We ought to pray", and we did. "Since the light came to me," continued Mr. d'Anjou, "I love my people more. They are so poor, few have money. I could not and would not ask them for the Bishop's ten cents." "That was one cause of the trouble between the Bishop

and yourself, was it not?" asked the committee. "Yes, and many such, but they are not important. My offence in the eyes of the Bishop is that I stand by my people against any further injustice. I couldn't do anything else, my people, my people." "It is not only I who have broken from the Church, but the people. You will see to-night at the meeting. Some may not come, for they are afraid, but there will be many present. They want to hear you men tell them more of God's word, they want the prophet more than the priest, they are so hungry for the Word." No need to push the inquiry further. THE BASIC FACT at Fontenelle is a SPIRITUAL AWAKENING first felt in the soul of d'Anjou and his mother and now affecting the whole district.

Great credit must be given to the Associated Laymen's Missionary Society of Montreal which almost two years before responded to the appeal for help and up to date have secured through public subscription \$1,200, the greater part of which has been spent on the building of a home for Mr. d'Anjou, which is not yet finished. Mr. d'Anjou's reading has gone far beyond that required by his former Church or ours.

"What influenced you to apply for admission into the Presbyterian Church," we asked him. "Your form of government" came the quick reply. "You are truly democratic. I have read your Book of Forms; your rules are just and do not contradict the Word of God." We drew his attention to questions put to our candidates for ordination and asked an expression of his opinion. "They are questions which go to the root of the matter. I can fully subscribe to them." We looked out of the window. It was very dark, a north-west wind was blowing and the thermometer stood at 14 below. "What are all those lights moving slowly in the valley?" we asked. "Those are people coming to the meeting, and it's time we were going. If only we had a church and a cemetery," said Mr. d'Anjou. Our host, without overcoat, sweater or mitts led the way to that meeting. "I hope there will be no trouble" he said. Was there? I must tell you that next month.

TRANSATLANTIC EDEN

Rev. James Dunn in Church Record

British Guiana, or British Gehenna, as some malcontents call it, is Great Britain's only possession in South America and snuggles into the north-eastern shoulder of the continent. British Guiana is perhaps the least known colony in the Empire. The name Demerara which is used colloquially in the West Indies for the whole country of British Guiana means more to the average person than the official name; for Demerara suggests sugar—an impression which is well

founded, for since the British conquest this commodity has been the mainstay of the country's trade and accounts for about seventy per cent of the exports.

Three hundred years ago Guiana was a familiar name to those great adventurers who were laying the foundation of greater Britain. To the most famous of these, Sir Walter Raleigh, it seemed the finest field for the adventurer and settler. The only English settlement which flourished however, was that part of Guiana which is now Dutch, while the merchants of Zealand and Holland were busy planting colonies and trading posts in what is now British. The little British colony prospered until 1664 when war broke out between England and the Netherlands. In this war the English captured what is now New York and the Dutch overran our colony in Guiana. The treaty of peace made this exchange permanent.

Guiana thus remained Dutch until the rising tide of the French Revolution swept Holland and her Empire into dependence first on the Republic and then upon the Empire of Napoleon. Unable to attack her enemy on the continent, Britain recouped herself by capturing the colonies of France and her dependent allies. The three settlements of Demerara, Essequibo and Berbice which form the present colony of British Guiana, fell almost without resistance, and though handed back in 1802 fell again in 1806 and were ceded to Britain by Holland in 1815.

Though the Dutch never settled in Guiana in large numbers they were well suited to develop the land which they found there. All along the coast for hundreds of miles eastwards of the Orinoco delta was a mudflat, varying in width from ten to forty miles, partly below sea-level and partly just above. Immediately they began to erect sea defences and to dig canals to drain the marshes. "Polders" were formed and the system of drainage laid out much as it is to-day. That mudflat which the Dutch drained and the British inherited from them is the only cultivated and practically the only inhabited part of the colony. Stretching inland for some six hundred miles is a plateau rising gradually to the lofty Pacaraima range on the Brazilian frontier with the great table-topped Mount Roraima nearly nine thousand feet high. Cutting deep gashes into this plateau and descending by falls and rapids to the plain, flow the large rivers Essequibo and Berbice, while the Demerara drains the lowland between their lower courses. Clothing the greater part of this hinterland from mountain top to river bank is a great tropical forest.

The barriers of forest and mountain are so effective that there is little intercourse, commercial or otherwise, with Brazil, Vene-

zuela, and Dutch Guiana. Latin America has had little influence on the development of this English speaking land which closely resembles the West Indies in its culture, economic conditions, and main elements of its varied population.

The East Indians form almost as large a section of the community as the Negroes and still provide most of the labour on the sugar estates. They prove thrifty and industrious colonists and have been foremost in developing the rice industry. At various times other races were brought in to supply the wants of the sugar planters. Among these the Portuguese from Madeira were the most numerous. They soon deserted manual labor and turned to petty trading and shop keeping and by hard work have made themselves probably the wealthiest section of the country. In business they now have keen competitors in the Chinese who have also limbed out of the ranks of manual labor.

One race stands apart from the others. In the forests of the interior some ten thousand aborigines, called Buck Indiana, follow their old life of hunting and fishing much as they did before the time of Columbus. The Bucks are a shy backward people and live in small settlements surrounded by cassava fields which are their only attempts at cultivation. The Government's policy has been to protect them from exploitation and the evils of modern civilization. Except for occasional work as woodcutters they support themselves by their skill with bow and arrow.

Lack of adequate transportation facilities is the main drawback to the economic progress. A railway runs along part of the coast but there is none inland. Road construction in the interior is costly, and although a beginning has been made, the roads are still few and rough. The rivers remain the chief means of transport but this is impeded by falls and rapids. Accordingly the resources of the interior have been tapped only on a small scale and in haphazard manner. Gold is the most important to-day. It is mostly alluvial and is washed by primitive methods. The miners, known as "pork-knockers" seldom make more than living. Some diamonds are found and the mineral deposits include a considerable amount of bauxite (the ore of aluminum).

The coastal plain produces the "white gold"—sugar, rice, coconuts, coffee, pineapples and minor crops of citrus fruits. Timber, cattle and balata complete the export list.

Many years ago Trollope described British Guiana as "The Elysium of the Tropics"—"The West Indies Happy Valley of Raselas"—"The One True and Actual Utopia of the Caribbean"—"The Transatlantic

Eden", an estimate sounding a little too much of modern tourist advertising. On the other hand I do not subscribe to the definition of a resident of British Guiana as being "a person who can't leave." The guide book tells you that the climate "though hot, is pleasant". It is hot, but it could be hotter. This may not be warm praise but I cannot think as the daily paper says "Our climate is perfect." That, as Mark Twain said of the newspaper report that he was dead, is a slight exaggeration.

FORMOSA

Mr. George W. Mackay

Formosa has an area of only 14,000 square miles, but it has a population of 5,600,000, classified as follows: Some 300,000 Japanese, 5,000,000 Formosans of Chinese descent, and 300,000 aborigines belonging to the seven tribes. Among the 5,000,000 Formosans are some 800,000 Hakkas, meaning strangers, who came from some part of the northeast of China centuries ago. They reached South China in the Canton province and then crossed over to Formosa. Most of these people are farmers and even the women work in the fields. Formosa produces large quantities of sugar, rice, tea, camphor, bananas, pineapples and panama hats. The island is rich, most of the cultivated lands being under irrigation.

In religion large numbers of the people are Buddhists and Taoists who worship idols, representing Buddha and ancient Chinese heroes. In the farming districts an idol called Thoti is worshiped, the name of the man who first taught the Chinese to use fertilizer.

In Formosa there are two missions, the Canadian Presbyterian Mission in the north, and the English Presbyterian, an older mission, in the south. There are also the Roman Catholic Church and the Japanese Presbyterian, Congregational, and Anglican Churches. Of the Japanese churches the Presbyterian Church is the strongest. The two Presbyterian missions, north and south combined, have about 50,000 members and adherents. There are four Presbyteries in the English Presbyterian mission and soon we shall have three in our own mission. There are two Synods in Formosa and one monthly church paper, said to be the oldest church paper in either Japan or China. We have some eighty stations in our mission and in all of these church attendance is general and regular. In most of the churches they have a roll-call which is taken by means of little blocks of wood placed at the entrance with names written on both sides, one side red and the other white, the latter meaning present and the former absent. In the smaller congregations as people come in members attend

to these blocks and later an elder or deacon takes down the names in a book. We have twenty self-supporting congregations which call their own pastors, but most of the congregations are small with a membership of thirty to sixty. These are aid-receiving. The Christians on the whole are good givers, having contributed about \$15,000 last year. Once a year subscriptions are taken up in the churches. In the presence of the congregation names are written down on a blackboard and an elder or deacon calls the names of the members who respond with a pledge of support for the year. The total is then announced and if that is not sufficient a further call is made, say, an increase of ten or fifteen per cent.

We have a church Pension Fund and also a Home Mission Fund. Our Women's Missionary Society has its own funds and supports several full-time Bible women who work among the women and children in the fields and in many instances with marked success.

Some two or three years ago Dr. John Sung, a distinguished Chinese evangelist, paid a visit to Formosa. Dr. Sung is a remarkable man, the son of a poor Methodist preacher in South China. His father borrowed a sum of money to pay his passage to America. There he entered Cornell University, where he took his B.A. in three years instead of four and stood at the head of his class. Then he took his Ph.D. in a little over two years. He was offered several scholarships and a fine position in China, but he gave up everything in order that he might preach the word of God. Dr. Sung is a powerful preacher and stirred the whole Church in Formosa. There was no church large enough to accommodate those who came to hear him and special tents holding thousands were required. Many were converted and many others dedicated their lives anew to God. As a result of his visit hundreds of preaching bands throughout the island have been organized. In our own mission there are some 170 bands and each church was requested to organize at least one of these preaching bands. They go about the country telling the good tidings and already they have brought many into the fold. One day one of these preaching bands composed of young men and women went forth to hold an open air meeting in front of a temple. They were stoned and insulted, but they went back again. One day a man who said he was the keeper of the temple came forward and apologized saying that it was he who had thrown the stones on several occasions. He believed that the Christians were bad people, but after hearing the preaching band he was convinced that Christianity is the true religion. He and his family are now coming to church.

In Quietness and Confidence

DUTY'S CALL

And a vision appeared to Paul in the night: There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us. And after he had seen the vision, immediately we endeavored to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them.—Acts 16:9-10.

It seems clear that a man's goings are not of himself. Some higher power orders his movements and shapes his destiny. The good enjoy this privilege that the path of duty is made straight before their face. Theirs is a plain way. All great and good men have made humble and grateful acknowledgement of this. In fullest accord with their sentiment is the whole tenor of Bible teaching. God's promises embrace guidance, "I will instruct thee and teach thee in the way which thou shalt go, I will guide thee with mine eye". In other words, from various sources we gather the assurance that duty's call will be distinct and unmistakable. That the sphere of Paul's activities was suddenly changed from Asia Minor to Macedonia illustrates this truth. It was in response to a call that he moved across the sea, and began his crusade for Christ among another people.

The record of this incident gives prominence to a vision that Paul had by night, and attaches much importance to this as influencing him toward decision. What he saw affected his mind and constrained him to his choice. It is not difficult to imagine the Apostle standing upon the seashore, his eye strained to span the billowy expanse, and his thoughts occupied with the country and the people beyond. Around him, or in the near distance, merchantmen and sailors are thronged busily engaged in preparation for voyages across the sea to traffic in the ports upon the other side. Most natural for one of his ardent mind to conclude that if for the trader there was an open door across the sea there would be for him also the opportunity to proclaim the "glorious gospel of the blessed God." Dreams and waking thoughts have intimate relation, and we can therefore understand that when the Apostle that night lay wrapped in slumber the thoughts of the day would naturally condense and concentrate themselves into the simple pathetic vision of the solitary man of Macedonia standing before him in an attitude of entreaty, and crying "Come over and help us". Or, perhaps, as at an earlier stage of his missionary tour, he cherished other designs and God by means of a vision interposed to show him that the path of duty lay in another direction. Whatever the previous thought or purpose that occupied his mind the Apostle now receives this vision as a divine warrant to go forth

in faith and carry his joyful message to other peoples. It was a vision of need. There was darkness over yonder. His was that message from heaven, of light and hope. This was the open door and to his mind duty was now clear.

How large a part has a vision played in the history of God's work! It may have been the vision of the day, or the dream of night, it may have been reality, or the conjurings of fancy, but in some way brought to see things as they are the soul has had borne in upon it the conviction that this was duty's call. Moses is so affected by the spectacle of his people's suffering in Egypt that he cannot but be their champion. Though he had never visited India yet sitting upon his cobbler's bench Carey saw as in one vast panorama the millions of that dark land bound in superstition and darkness, and the spectacle moved him to the consecration of himself to missions. John Howard saw the prisons of Europe with all their horrors, and Florence Nightingale the neglected soldiers of the Crimea in their pain and hunger, and each found in the sight a mute appeal for help that could not be denied. For the same reason Lord Shaftsbury devoted himself with his splendid talents and tireless industry to the interests of the newsboys, the chimney sweeps, the costermongers, the factory hands, and the suffering poor of London and the other cities of his native land. David Livingstone also, like a physician whose sympathies are touched by the spectacle of gaping wounds and who essays to help and heal, saw the slave trade in Africa as the "great open sore of the world", and denied himself ease and fame to follow with undiminished zeal even unto death his labors of exploration that this unspeakable iniquity, probed to the bottom, might afterwards be cleansed, and the sore be healed; and all those heroes of philanthropy and helpfulness, we believe, as we contemplate their career and its issues, having heard the cry of need obeyed the call of God. Need therefore suggests duty. Its cry is our call. If there are lonely hearts to cherish, and weary souls who are fainting and falling out by the way, these circumstances define our obligation, for it is written:

"As we have therefore opportunity let us do good unto all men especially unto them who are of the household of faith."

This vision awakened in the mind of Paul a very strong conviction of duty. He was persuaded most fully that this was the call of God. No doubt harassed him. 'Tis always well to wait for that full tide of conviction. "Ponder the path of thy feet, and let all thy ways be established." Clear views of duty minister to content, and contribute to strength. The mind may rest when a con-

clusion that seems just has been reached; and as he is thrice armed who has his quarrel just so when a course is plain we may be strong to keep our way, and mighty to withstand those who contend against our going. Strong convictions make strong men; a sound, clear judgment saves from instability and unrest. We do well to cultivate the sense of sight. It is not everyone who can see. Ruskin's deliverance, that there is but one who can see to thousands who cannot, was not uncalled for. The gift of clear sight and accurate judgment may well be coveted, and earnestly sought. These powers should be zealously applied to ascertain duty. Let no step be taken in the dark. "Be sure you're right, then go ahead."

Granting therefore that duty is clear then action is imperative. When the call is understood then it must be obeyed. So obeyed Paul and his companion.

"After he had seen the vision, immediately we endeavored to go into Macedonia, assuredly gathering that the Lord had called us to preach the Gospel unto them."

That is an instance of prompt and wholehearted obedience. So must it be always when duty has been defined. The orders being understood, without question the soldier obeys. That fidelity to duty, that stern loyalty to superiors, and prompt obedience to command have filled the world with the praise of the soldier. A nation's ambassador to a foreign court is governed by the instructions of the government. "Do I understand these?" he asks. Then, having satisfied himself, he neither hesitates nor falters in obedience.

Therein do soldier and representative condemn us. We know our Lord's will, but do not obey. There is a great gap between knowledge and performance. An interval between conviction and obedience must not be permitted. That thou doest do quickly. "Whatsoever thy hand findeth to do it with thy might." "Our luminous hours are critical hours", it has been well said. The interests pending when action is in question are vital to ourselves and others. Count Tolstoi's impressions created by the sight of his half frozen coachman, chilled in the raw winter air, while he spent the evening in enjoyment within his friend's mansion, were not permitted to vanish. Immediately he endeavored to help the poor, and temper the hardness of life for the needy. Into what splendid wealth of helpfulness did his life thus develop! Let us pay heed to our Macedonian cry, and surrender ourselves to a like devotion.—R.

Christ makes thankfulness possible through restoring in us the spiritual faculty by which we discern the greatness and sweetness of all things.

Children and Youth

SET DOWN MY NAME, SIR

THE power to make decisions is essential to the conduct of life. Every day and at scores of times I have to bring it into play. Shall I wear this tie or that? Shall I commence this book or that? Here is an offer; shall I accept it, or shall I reject it? In each case I have got to decide.

In some of these instances it would not matter greatly how the choice should fall, but there are other decisions that are immensely influential. According as I decide, so will my entire future be affected; my soul will be positively strengthened or positively weakened; my standing will be raised or lowered; my life will be brightened or darkened. The strange fact is that many are ready enough to take seriously the choices that are perfectly trivial and immaterial, but with those that are vital for their souls' best interests they trifle in indifferent fashion, or else they turn away from them as though they found in them something hateful. . . . In all minor matters we exercise decision, we make direct and positive choices, but when it comes to the weightier matters, we are futile and indecisive.

Who is your best friend? At once you can answer. But how do you stand with the Friend of Friends? You have not decided yet. Where are you going to spend your next holiday? You know definitely. But to what point are you steering across the eternal sea? You cannot tell me. You have not set a decided course.

Decision is the act of a brave man.

The title at the head of this chapter comes, of course, from Pilgrim's Progress. The Interpreter had shown Christian a stately palace that was guarded by a band of armed men. There were many who longed to enter in but "started back from fear of the armed men". At last, we are told, "a man of a very stout countenance" went up to the man that sat there to write and cried, "Set down my name, Sir!" Then he drew his sword, settled his helmet more firmly on his head, rushed against the cordon of armed defenders, and fought his way bravely into the palace. "At which there was a pleasant voice heard from . . . those that walked upon the top of the palace, saying,

Come in, some in,
Eternal glory thou shalt win.

So he went in and was clothed with such garments as they."

Frankly, I like that "Set down my name, Sir!" There you have the quiet determined courage that has made its choice and is prepared to abide the risk. Of

course there is risk in the choice that you and I are called to make. Some speak as if the Christian life were a kind of musical picnic. Paul knew better, as Paul's Master knew better. There is risk of weariness, and of temporary setbacks and of such hours of depression as may be earned by moments of cowardice, but there is one risk that is entirely eliminated, the risk of final defeat. "All things are yours; and ye are Christ's, and Christ is God's." Still there are risks, and it takes a brave man to face them. The question is, are you that brave man?

Decision is the act of a wise man.

If it is merely your evening walk on which you are starting, you saunter quietly away from your door, but if you are out to create a new record for the hundred yards sprint, you will flash away from the mark at the crack of the pistol. In this latter case your start is a thing of calculation and promptitude and decision.

The trouble with some of us is that we started at a saunter and we are sauntering still. Our main direction or tendency is all right, towards decency and honor and kindness, but in our life there is nothing that can be called either positive or forceful. If you wish to count for something, you must rise to a decision, you must take Christ into your life by an act of definite choice. After that—off with you on the race of life, strong and swift and happy! You may not break any admitted records, but you will run your course to the glory of God.

Come, then to the point. What is it going to be?

One day Pizarro, the great Peruvian explorer, found himself in direst straits. His men were dreading to face further the perils of the unknown, which were bad enough in reality, and which loomed even more terrible when seen through the magnifying lenses of terror wedded to imagination. At last Pizarro forced things to a clear-cut issue. He drew his sword, and with the point he traced upon the sand a line that ran due east and west. Then he spoke:

"Friends and comrades! On that side are toil, hunger, nakedness, the drenching storm, desertion, and death; on this side, ease and pleasure. There lies Peru with its riches; here Panama and its poverty. Choose, each man, what best becomes a brave Castilian. For my part I go to the south!"

On the sand at your feet there is a clear line drawn. On its northern side you will find "a good time", your own chosen pleasure, your own self-planned career, your own desired will. You will find all that, and a life that will grow emptier, flatter, greyer every year. On the southern side

you will find a heroic decision and a strenuous and gallant service, the Christ Himself and a will surrendered consciously to Him; yes, and a life that will grow fuller, and brighter and busier, and more and more satisfying, on and on to the happy end.

Which is it going to be? The brave man decides. The wise man decides. Say "For my part I go to the south!" Say—"Set down my name, Sir".—Springs of Water, D. M. Joss.

YOUNG PEOPLE'S RALLY

Presbytery of Westminster

St. Paul's Church, Vancouver, B.C., was chosen for the annual business rally of Young People's Societies held on January 13th, 1939, the retiring President, Colin Milne, occupying the chair. Rev. J. A. Munro, minister of Cooke's Church, Chilliwack, delivered a very interesting and profitable address. Following the report of the nominating committee, Rev. Dr. W. A. Cameron, Presbytery's representative, took charge of the election and induction of officers:

President, Harvey MacKirdy; First Vice-President, F. Collins; Second Vice-President, A. Howie; Recording Secretary, Miss J. Sillers; Corresponding Secretary, Miss M. Snowden; Treasurer, E. Patterson; Press Secretary, Miss S. Gordon.

The Conveners of Committees are:

Visiting and Organizing, C. Milne; Constitutional, F. Richardson; Welcome and Welfare, A. Aicken; Missionary, Miss K. Robertson; Camp, Miss E. Stewart; Rally, S. Madden; Recreation and Social, F. Colvin.

The Banner Award, competed for annually by the societies for the best average attendance in their group during the year, was again given to St. Paul's Society for the third year in succession.

AN OBJECT LESSON

There I stood awed and silent before the double alcove wherein primitive Africa is vividly contrasted with Christian Africa. On the left we see primitive Africa under the dominion of cruel pagan altars. Blazing villages in the background tell of dastardly slave raids and brutal attacks on defenceless folk. On the right the hospital and the ambulance tell of Christian service that hastens to heal the hurts and woes of backward peoples who should be assisted to a higher life. A land once haunted by fear of savage man and fierce beast has been transformed by the Christian Gospel to a land of tranquillity and hope. On the left the flowing river, fed by sparkling cascade, is frequented by alligator, crocodile and hippopotamus, and in the distance one sees the

zebra, giraffe, and other creatures. On the right these have been replaced by friends of man who minister to domestic comfort. The tortuous narrow track has become the straight, broad avenue, providing safe movement for unfearing natives from one village to another. The Arab slave raider, mounted on camel, robed in white, and his unwittingly cruel dark warriors on horseback urging forward the terrified victims of their greed, have given place to men and women engaged in peaceful pursuits of farming and trading. Behind and around the primitive stockade one sees the huts, the toiling women, the chief in counsel with his men; while in that same region now won for Christ, men and women are meeting in the cooling shade of spreading trees to learn the counsels of God and the benefits of Christian civilization. Children are absent on the left of the alcove. Where are they? Let your thought and imagination provide the answer. On the right we see that a school has been provided for them. The waste and desolate land of former years is now an excellent playing field. Near by are the telegraph, the motor lorry, and the workshops, all symbolizing the amenities of civilization. But in the background, standing like a gracious benediction over all, is the Church—the secret of this marvellous transformation.—E. B. in Life and Work, Church of Scotland Exhibit.

INTERNATIONAL S. S. LESSONS

LESSON—MARCH 12

Peter Delivered from Prison

Acts 12:5-17

Golden Text: Prayer was made without ceasing of the church unto God for Him.—Acts 12:5.

LESSON—MARCH 19

Peter Exhorts to Christian Living

1 Peter 3:8-18

Golden Text: But as he which hath called you is holy, so be ye holy in all manner of conversation.—1 Peter 1:15.

LESSON—MARCH 26

Peter Interprets Christ's Sufferings and Death

1 Peter 1:17-23; 2:20-25

Golden Text: Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God.—1 Peter 3:18.

LESSON—APRIL 2

Saul Becomes a New Man

Acts 9:1-12, 17-19

Golden Text: If any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new.—2 Corinthians 5:17.

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OUR CHURCH CALENDAR

Vacancies

Ailsa Craig, Ont., Mod., Rev. J. A. Isaac, R.R. 4, Ilderton, Ont.
Amherstburg and Knox Church, Windsor, Ont., Mod., Rev. H. M. Paulin, D.D., Windsor, Ont.
Bala, Port Carling, Torrance, Ont., Mod., Rev. P. W. MacInnes, Bracebridge, Ont.
Bass River, etc., N.B., Rev. P. M. Sampson, Boom Road, N.B.
Bluevale and Eadies, Ont., Mod., Rev. K. McLean, Wingham, Ont.
Blue Mountain and Garden of Eden, N.S., Mod., Rev. F. G. MacDonald, Merigomish, N.S.
Bolsover, Kirkfield and Eldon St., Ont., Mod., Rev. E. W. B. MacKay, Woodville, Ont.
Bristol and Stark's Corners, Que., Mod., Rev. H. G. Lowry, Hull, Que.
Cranbrook, B.C., Mod., Rev. W. E. Smyth, Creston, B.C.
Danville, Que., Mod., Rev. J. R. Graham, Sherbrooke, Que.

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Erin, Ont., Mod., Rev. George Aitken, Caledon East, Ont.

Fenelon Falls and Glenarm, Ont., Mod., Rev. Wm. McRoberts, Bobcaygeon, Ont.
Fredericton, N.B., Mod., Rev. J. W. Paul, Woodstock, N.B.

Harrington and Burns, Zorra, Ont., Mod., Rev. A. W. Hare, St. Mary's, Ont.

Holstein and Fairbairn, Ont., Mod., Rev. T. L. Williams, Harriston, Ont.

Janetville, Ont., Mod., Rev. H. R. Williams, Millbrook, Ont.

Jarvis and Walpole, Ont., Mod., Rev. D. H. Currie, Port Dover, Ont.

Keene, Westwood and Warsaw, Ont., Mod., Rev. D. K. Perrie, Hastings, Ont.

Long Branch, Dixie, Ont., Mod., Rev. R. H. Kerr, Streetsville, Ont.

Millerton, N.B., Mod., Rev. M. E. Genge, Chatham, N.B.

Middle River, N.S., Mod., Rev. A. W. R. Mackenzie, Baddeck, N.S.

Molesworth and Gorrie, Ont., Mod., Rev. W. A. Williams, Brussels, Ont.

Murray Harbor North, Peter's Road, P.E.I., Mod., Rev. R. Hensley Stavert, Wood Islands, P.E.I.

Owen Sound, Ont., Mod., Rev. S. Moore Gordon, Chatsworth, Ont.

Palmerston, Ont., Mod., Rev. John R. Wal-
die, Arthur, Ont.

Point Edward, Ont., Mod., Rev. J. M. Mac-
gillivray, 254 N. Brock St., Sarnia, Ont.

Port Elgin, Sackville, etc., N.B., Mod., Rev. V. E. Orsborn, 115 John St., Moncton, N.B.

S. Mary's, Ont., First Church, Mod., Rev. A. R. Gibson, Mitchell, Ont.

St. Thomas, Ont., Alma St., Mod., Rev. Walter Moffat, Fingal, Ont.

Selkirk, Man., Mod., Rev. P. F. MacSween, R.R. 1, Winnipeg, Man.

Shakespeare, Ont., Mod., Rev. W. J. West, 12 Trow Ave., Stratford, Ont.

Tatamagouche, N.S., Mod., Rev. Chas. Foote, Wallace, N.S.

Three Hills, Alta., Mod., Rev. John Hart, 112 14th Ave., N.W., Calgary, Alta.

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5	5	" 2 and 3 years old
0	1	" 3 and 4 years old
1	1	" 4 and 5 years old
3	1	" 5 and 6 years old
2	2	" 6 and 7 years old
7	0	" 7 and 8 years old
8	0	" 8 and 9 years old
6	0	" 9 and 10 years old
3	0	" 10 and 11 years old
2	1	" 11 and 12 years old
2	0	" 12 and 13 years old
1	0	" 13 and 14 years old
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Tilbury East and Valetta, Ont., Mod., Rev.
Dr. M. Scott Fulton, Chatham, Ont.
Toronto, Ont., Queen St. East, Mod., Rev.
R. G. Stewart, 32 Bayfield Cres., Toronto.
Tyne Valley, etc., P.E.I., Mod., Rev. W.
Verwolf, Summerside, P.E.I.
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Rev. F. G. Fowler, 3496 Quebec St., Van-
couver, B.C.
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Neither sulk nor despair.

Make your secular sacred.

Do we believe our beliefs?

Genuine benevolence is invincible.

Religion may be caught but not taught.

As a man thinketh in his heart so is he.

Happiness depends on thoughts, not things.

The wise and resolute man will rise early.

There is a censure which is sufficient praise.

Ease of life is always bought at its own price.

The religious sense is the mainspring of life.

Every experience may be turned to good account.

In quietness and confidence shall be your strength.

It is foolish and futile to grow gray with worrying.

Even wrongs inflicted may be turned to good account.

To be safe is to be sound and to be sound is to be safe.

Let your life be filled with laughter and radiate sunshine.

The ideal rises as we approach and so never can be reached.

Troubled young people need the guidance of mature thinking.

Let us learn to adjust ourselves to what we cannot change.

The indifferent are dangerously hostile just because they do not trouble to be hostile.

God in His gracious mercy allows memory to select what it will remember; otherwise living would be a tragedy.

It is not true to our Lord to baptize insults, slanders, poisoned weapons of controversy or sweeping assertions with the sacred name of zeal.

With courage we get energy.

Peace is the by-product of a way of life.

Rest is the deepest want in the soul of man.

No year is good enough to be a standard for the next.

The end of all knowledge ought to be our bettering in some manner.

Home is the place where we are treated best and inclined to grumble most.

For our lives we have only to-day's problems and to-day's opportunities.

Who is he that will harm you if ye be followers of that which is good?

The age of hard materialism, in scientific circles at least, is passing.

The problem with any habit is not giving it up but going on giving it up.

It is from what people are, not from what they teach, that influence comes.

Civil liberties mean liberties for those we like and don't like, or even detest.

Gaiety of spirit in a Christian is one of the most potent influences for good.

Take time to meet God, and enough time to know that God is very real and very near.

Giving someone a "piece of my mind" is too frequently giving "a bit of my temper".

Christianity began in a carpenter's shop surrounded by the common tools of daily life.

Calling yesterday we call in vain, for we waste to-day, and to-morrow finds us poorer.

No man can elevate the secular unless there is within him a sanctuary pure and undefiled.

Where injustices are found Christian people should speak as spoke the prophets of old.

The church that undertakes great enterprises for God is the church after the mind of Christ.

Like the voice of a bird singing in the rain, let grateful memory survive in the hour of darkness.

Selected.

NEC TAMEN

CONSUMEBATUR

The **PRESBYTERIAN RECORD**

THE OFFICIAL MONTHLY RECORD OF
THE PRESBYTERIAN CHURCH IN CANADA

Vol. LXIV

TORONTO, APRIL, 1939

No. 4



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I give (or bequeath) to The Presbyterian Church in Canada (that is the continuing Presbyterian Church not merged in or associated with The United Church of Canada) the sum of..... Dollars, to be used for *Home or Foreign Missions, or both, and I direct that this legacy be paid to the Treasurer of the Church, whose receipt shall be a good and sufficient discharge in respect thereof.

*Note:—Specify whether for Home or Foreign Missions, or both.

THE SPRING OFFERING

The Assembly last year in adopting the report of the Budget and Stewardship Committee passed the following:

"That the Spring and Fall Special Offerings be continued in order to bring congregations nearer their allocations and lessen the strain of the 'eleventh hour efforts' towards the close of the year."

For the Spring offering the Budget and Stewardship Committee has fixed April 2nd or 9th. If however either of these dates should be found impracticable the earliest approximate date should be chosen.

Special envelopes, free of charge, can be obtained on application to the Church Offices.

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SYNOD OF HAMILTON AND LONDON

The next meeting of this Synod will be held on April 24th in St. Andrew's Church, Stratford, at 8 p.m.

SUNDAY SCHOOL BOOKS

We are trying to obtain a library of used books for our Sunday School and should be pleased to be informed of any available supply suitable both for children and adults. Address Herbert Davidson, Knox Manse, The Pas, Man.

BUDGET RECEIPTS

February

1938
\$4,698.28

1939
\$5,272.76

The Presbyterian Record

VOL. LXIV

TORONTO, APRIL, 1939

No. 4

The Living Christ—

CHRIST is still living; Death did not destroy Him; He is alive forevermore. Dr. Dale, the celebrated Birmingham preacher, was sitting at his desk one day when this truth suddenly dawned on him. He had always believed in our Lord's resurrection, just as you and I do, but he had never realized its full significance, and suddenly he jumped from his chair and began pacing the room exclaiming "Christ is alive! Christ is alive! Christ is alive!" And ever after, life was a different thing for him.

Well, this is the Easter message: Christ is alive! He is still living! Death did not destroy Him!

This does not prove our immortality, although it lends strength to the Christian belief in immortality. This belief may be said to be universal. It may be only a hope, but it is a natural hope of the human heart, and it is a hope which is justified by the resurrection of Christ. We say with Paul: "If we believe that Jesus died and rose again, we also believe that them who sleep in Jesus will God bring with Him".

However, there is one thing we must remember, and that is that there is no demonstrative proof of immortality, and therefore we must not base our belief in it on any such proof. The man who does this will never believe in immortality because in the very nature of the case the region of the unseen life is one concerning which strict demonstration is impossible. Here we have a department in which the organ of knowledge is not the intellect, and the man who enters it with the intellect, expecting with the human reason to arrive at certainty of belief, is bound to go away disappointed.

But the fact that there is no demonstrative proof of immortality does not mean that there is no proof of any kind. The reasons for believing in immortality are cumulative and have the greatest force where the mind that ponders them is in its highest states. The belief is a growth and comes through the development of the religious faculty, just as the appreciation of music comes through the development of the aesthetic faculty. Conviction of immortality is a conviction that grows as we grow in depth of nature, in richness of experience, and in appreciation of the capacities and possibilities of man.

Arguments which appeal to the reason will always in the nature of the case prove unsatisfactory and disappointing. If the belief is to be more than a cold opinion, a traditional dogma, it must have its roots deep down in our spiritual nature, and for this reason the belief depends very largely upon the spiritual quality of the man who holds it, and as I have said, is partly a matter of growth which like all other growths beyond a certain degree cannot be hastened.

Those who are struggling for a belief in immortality therefore need to exer-

cise patience, and those of us who already have that belief and wish to share it with others need to exercise patience. It is well to give the reasons for our belief, but if these reasons do not at once convince we should not be disappointed. When death has ended all in this world men are going to waken up to find themselves alive whether they expect it or not, and of this it is both wise and friendly to warn them. But if those of us who believe in immortality will live as immortals, whose citizenship is in heaven, and who desire all men to be our fellow-citizens, even now we shall perhaps best commend the hope which we cherish.

It is in this way and not by any logical argument that men will be won to a belief in immortality.

In Maeterlinck's *The Blue Bird* there is a wonderfully beautiful scene where the children stand before the gates of the city of the dead waiting for the midnight hour when the gates will spring open and they can enter and see the dead rise from their tombs. A little girl crouches with fear under the arms of her protector. At last the clock strikes; the gates swing open; the Angel of the Resurrection comes to guide the children through the silent city. Suddenly the great slabs begin to move. The tombs are open. In a moment will come forth the pale ghosts of those who were once alive. But no! What the children see is a resurrection! Life! Life! Life everywhere! and flowers, and happiness, and hope! Where are the dead? the children ask; and the angel answers, "There are no dead"!

Not dead—oh, no! but borne beyond the shadows
 Into the full, clear light;
 Forever done with mist and cloud and tempest,
 Where all is calm and bright.

Not even sleeping—called to glad awakening
 In heaven's endless day;
 Not still and moveless—stepped from earth's rough places
 To walk the King's highway.

Not silent—just passed out of earthly hearing
 To sing heaven's sweet, new song;
 Not lonely—dearly loved and dearly loving
 Amid the white-robed throng.

No, not forgetful—keeping fond remembrance
 Of dear ones left awhile;
 And looking gladly to the bright re-union
 With hand-clasp and with smile.

Oh, no, not dead! but past all fear of dying,
 Say not that I am dead when Jesus calls me
 And with all suffering o'er:—
 To live for evermore.

—Contributed.

By the Editor

ALLIANCE REFORMED CHURCHES (Western Section)

THE city chosen for the Assembly this year was Pittsburg, Pa., and the meeting was divided between two places there, the chapel of the Western Theological Seminary and the chapel and auditorium of East Liberty Church. The latter is the large and magnificent building erected by the late Andrew Mellon, one time Secretary of the Treasury, U.S.A., an edifice reputed to have cost an indefinite sum exceeding \$4,000,000. It is a remarkable building for size, dignity, beauty, and spacious accommodation for a great variety of church organizations.

The Chairman, Rev. Dr. Geo. C. Pidgeon of Toronto presided at all sessions until the appointment of his successor in the afternoon of the last day.

In addition to the regular reports, a program of papers and addresses so substantial as to satisfy the craving of delegates for strong meat was presented. This is indicated by the following:

The Reformed Doctrine of the Church, by Rev. Geo. W. Richards, followed by an address by Dr. John T. McNeill of McCormick Seminary, Chicago, on the Church, Its Nature, Function, Members, Government and Discipline as taught by the Swiss reformers. These were followed by The Contribution of the Reformed Churches to Christian Doctrine by Rev. John A. Mackay, President of Princeton Theological Seminary. Immediately following this the delegates were aroused by an animated address by Rev. H. Emil Brunner, the well-known Swiss Theologian now giving a series of lectures in Princeton College. His subject was, Some Informal Reflections on this Question, that is, the question discussed by Dr. Mackay. It was informing, but also enlightening and entertaining and expressive of well-defined convictions.

A session of an hour and a half was devoted to Worship, exhaustively and impressively presented in two papers, The Ideal of Worship in the Reformed Churches being the theme. Principal Richard Davidson of Emmanuel College, Toronto, discussed the question As Seen from Without, and Rev. J. Shackleford Dauerty, As Seen from Within. General and hearty appreciation was expressed of these papers.

One evening was devoted to a popular meeting in the East Liberty Church which was addressed by Dr. Brunner, his subject being The Task of the Church Today. He gave a most pronounced evangelical mes-

sage and was heard by a congregation that filled the church. This meeting was preceded by a very agreeable function, the entertainment of the delegates to dinner in the church dining-room.

Following the presentation of Foreign Missions by Dr. J. Ross Stevenson, a report, in brief compass, was given of the Madras Conference by Rev. A. D. Warnshuis.

Naturally at this time great interest centres in the European situation and the report of Rev. Dr. Geo. W. Richards upon Work on the Continent of Europe engaged the close and sympathetic attention of the delegates. From this we quote:

"In Bulgaria about 7,000 Protestants, one-half of whom are Congregationalists, are treated by the government as 'ecclesiastical rebels'. The surviving pastors of the churches are struggling for a bare living, with a monthly wage of ten to twenty dollars to support their families and themselves. The least aid from the Church abroad would not only enable them to keep body and soul together, but would give them spiritual and moral courage and help them to realize that their brethren of kindred faith and hope and love remember them in their prayers and by their gifts.

"The Austrian Evangelical minority, long the object of deep concern of the Central Bureau of Relief, vanished with the Anschluss in the spring of 1938. The Protestants of that country have been transferred in the Geneva office from the list of minorities to the list of refugees who need immediate relief in the form of food, clothing, medicine, and assistance to find homes in other countries.

"In the Sudetenland twenty-seven parishes have been lost to the evangelical cause. Great indeed is the heroism of the remnant of the indigenous Hussite and other Protestant communities in Czechoslovakia. Wherever evangelists proclaim the Gospel, congregations are organized; but they have no ministers to guide, comfort and instruct them. Lay-preachers go from village to village preaching in the spirit and manner of the apostles. For these groups, chapels, equipment for Sunday Schools, and parish work are the supreme need. Their 'up and coming spirit' is evidenced by the fact that despite their dire poverty seventy-five youth leaders of the Hussite parishes came to Chozen, in February, 1937, for the Winter School for training in religious work. Two appeals by cable have come to the New York office urging immediate help for Czechoslovakian Protestants."

The Chairman for the coming year is Rev. Geo. C. Lenington of the Reformed Church in America.

Our delegation this year was small, only three being present, Rev. Wm. Barclay of Hamilton, Rev. J. B. Skene, Toronto, and Dr. Rochester.

ACTION SHELVED

IN these words the action of the Ontario Government has been expressed by the Globe and Mail. We are not to conclude that to shelve action is to abandon it. Shelving suggests postponement. The reason assigned by the Attorney General for dropping in the meantime earlier proposals for larger liberty in recreation on the Lord's Day is thus reported:

"Many representations have been made to the Government requesting legislation to permit some recreations on Sunday now prohibited under the Federal Lord's Day Act. Since the requests for such legislation are quite recent and there has not been sufficient time to fully consider the various representations submitted no action will be taken by the Government at this session to change present Sunday laws."

Accepting this explanation it must however be said that very general and strong pressure has been brought to bear upon the Government in opposition to its anticipated policy in this regard. Meanwhile it is evident that this decision has met with wide approval.

This is reflected in an editorial in the Toronto Telegram which we are pleased to quote:

"In postponing the introduction of legislation affecting Sabbath observance, the Ontario Government is well advised. It is a subject on which very strong views are held, and any approach to a wide-open Sunday would arouse a storm of resentment through the Province. A widespread sentiment is reflected in the resolution of the St. Catharines Council against any wide-open Sunday in Ontario and against the introduction of Sunday theatres and Sunday commercialized sports.

"As the St. Catharines Standard has remarked, outside and beyond the cities, this province is dotted with little red school-houses and little churches serving their communities in the traditional way. Rural Ontario has not changed much over the years; the church is the community centre and wields a very strong influence. It is rigidly opposed to the desecration of the Sabbath Day.

"According to Attorney-General Conant, many representations have been made to the Government requesting legislation to permit some recreations on Sunday now prohibited. Since these have been received

quite recently there has been no time to fully consider them, and no action, it is announced, will be taken at this session to change the present Sunday laws.

"That there should have been many of these requests all at once is enough to suggest that some concerted move has been made in this direction. As a matter of general interest, the public should be informed from whom these representations have come and just what it is they ask. Opponents of any commercialization of the Sabbath are entitled to know what they have to meet so that there may be an exchange of views in which public opinion may be crystallized."



Left to Right, Back Row: Dr. Manikam and Dr. Yuasa. Front Row: Mrs. Manikam, Miss Soga, and Miss Ila Sircar of India, who was not with this Deputation.

THE MADRAS CONFERENCE

OUR representative at this important gathering, Miss Violet Tennant, is expected to return by the time the April number is in the hands of our readers. She has been good enough to forward material for publication, but space for it is not available in this number. Already the attention of our readers has been directed to the Conference and some of its messages.

The Conference came to us in person when a deputation of delegates visited Toronto and other cities in Canada, Saint John, Montreal, Ottawa, and London. These our guests came to Canada under the auspices of the Foreign Mission Board of the Canadian Churches, and a very full pro-

gram was prepared for them in the Toronto area. The delegation consisted of four, as follows:

Dr. Rajah B. Manikam, Miss Minnie Soga, Dr. Hachiro Yuasa and Mrs. R. B. Manikam.

Dr. Manikam is a native of South India, a graduate of Madras Christian College, a post-graduate of Columbia University, and of Mount Airy Theological Seminary in U.S.A., winning high honors in both. Returning to India he became Vice-Principal of Andhra Christian College at Guntur, and in 1937 was appointed Secretary of the National Christian Council of India with special reference to the department of Literature and Education.

Miss Soga is a native of Africa of the Bantu tribe, a graduate of Lovedale Missionary Institute in South Africa, and now teaching in Cape Province. Very humbly she referred to herself as one whose educational advantages did not reach the high school. Yet she is a teacher. Of her address at Madras on The Worship of the Church this is stated, "By its charm, its natural eloquence, and its directness it moved deeply that assembly".

Dr. Yuasa is a native of Japan and has risen to the post of President of the Doshisha University, the largest Christian University in that country. He is a graduate of the University of Illinois, from which he received the degrees of Master of Science, and Doctor of Philosophy. He became a professor in Kyoto Imperial University in 1924 and ten years later entered the service of the University of which he is now President.

Mrs. Manikam is also a graduate of a Christian College in India and of Rutgers University in New Jersey, from which she graduated as Bachelor of Science. Later she received the degree of Master of Arts from the University of Pennsylvania. She is deeply interested in the development of Girl Guides of India and has been active in that movement. She is a gifted and attractive person.

All of these showed remarkable facility in the English language, and their addresses were listened to with profound interest. In their very person they strongly commended the work of Foreign Missions, for they are the product of that work.

STEWARDSHIP CONFERENCE

UNDER the auspices of the United Stewardship Council of the United States and Canada a conference was held in Toronto extending over March 7th and 8th. The meetings were held in Westminster Central Church. Both in the day and evening sessions a surprising interest was manifest. The body of the church was filled at the two evening meetings and en-

couraging attendance marked the day sessions. The addresses were all of a very high order and will certainly bear fruit in developing the expression of Christian life in the disposition of our material resources. The addresses are to be published, and in this way it is hoped that a very wide area will have the advantage of these thoughtful deliverances upon a most important subject.

In recent years two World Stewardship Council meetings have been held, one in Glasgow in 1928, when Mr. G. L. Sutherland was our representative, and the other in Edinburgh in 1931, when Dr. Rochester was the delegate from our Church. We have therefore kept in close touch with this movement.

A PIONEER IN MEDICINE

Dr. Elizabeth R. Beatty

At the time of going to press we learned of the death of Dr. Elizabeth R. Beatty, who enjoyed the unique distinction of inaugurating our medical missionary work in India, over half a century ago, having arrived in India in December, 1884. Her labors continued until 1891, when she returned to Canada on furlough. Before the year was over, however, it was evident that her health had been so seriously impaired that it was impossible for her to return. She therefore tendered her resignation, which was regretfully accepted by the Foreign Mission Committee, but with the hope that the way would later be opened for her return to the important work which engaged her attention in India. This hope was never realized. Her death took place at the residence of her sister, Mrs. J. B. Dickson, Utica, N.Y. Interment was made on the 5th of March at Young's Mills, Ont. Hers was the work of a pioneer, and though compelled to surrender her task early she lived to see the wide extension of medical service not only in India, but in other far countries under the auspices of missionaries. A fortunate meeting with Lord and Lady Dufferin on her way resulted in Lady Dufferin taking the deepest interest in medical work, founding a medical school for native women, and paying for the instruction of women in the science of medicine. Dr. Beatty was a native of Lansdowne, Ont., and resided there in late years.

It cannot be denied that the quality of life, and the way of living, is determined by the extent to which we may be concerned with eternal truths which will outlive us, which are the permanent values amidst a passing show of life where so much is transient and imperfect.

After the Bombardment

TWICE or three times, in a recent speech in Hamilton, Ont., Mr. Clarence M. Pitts, Chairman of the Board of Administration, referred to The Presbyterian Church in Canada as "our great Church".

That's a rare occurrence. As a rule we do not speak of our Church as "great". But it is so, none the less, though we are modest about it. And its greatness is not in an overwhelming Communion Roll, not in towering financial strength, but in the spirit in which it faced problems of rebuilding fourteen years ago. Canada has not seen the like in its ecclesiastical affairs, and may not see the same again, one hundred and fifty-three thousand churchmen, largely dispossessed, calmly taking up the herculean task of linking up the broken fragments, and determined, by the help of the Covenant-keeping God, to make the Presbyterian Church once more a spiritual power in the land.

And that is the story I have to tell in these pages—a story that would have delighted the heart of a Scott, a Stevenson, or a Barrie, a story of sacrifice and endeavor, a story of a dauntless people, who with a little bit of a heart-break, saw the work of their fathers crumble about their heads, and immediately set out to re-build it, fourteen years ago.

My commission is clear, to tell what Presbyterian liberality has done since 1925. We do not belabor the fact that it was a distressing time. Our leaders, doubtless conscientiously, had left us, and a skeleton Presbyterian organization, formed prior to the break, took hold with indomitable spirit. More than one hundred and fifty pulpits were empty; Sunday Schools were broken and understaffed; of literature for the Schools and Y.P. Societies there was none; minority groups met in private houses, stores, halls, or in churches kindly lent by sister denominations; and the majority of the congregations were badly deficient in lay leadership. But a giant in administrative ability came to the helm in the person of Dr. A. S. Grant. A Board of Administration (then totally made up of eager, devout laymen) emerged, and by the end of 1925 congregations were settling down to constructive tasks. The vote in 1925 showed 114,367 members who had decided to carry on under the old banner, and when the membership was reckoned up at the Assembly it was found that we had 154,243.

From 1925 to 1930 the work in all departments went forward at a rapid rate. By the latter year the membership had in-

creased to over 180,000, more than 100,000 scholars were in our Sunday Schools, and from coast to coast came news of fine progress among the young people. The congregational revenue for the Budget had risen to \$481,539; over 700 ministers were then on duty; the W.M.S. had contributed more than \$203,000, besides helping the Church in general; and our missionary activities across the seas were exceedingly well cared for. Young men and women were not slack in offering their services for work at home or abroad.

As everyone knows, in 1929 the world went financially on the rocks, and from then until now all denominations have suffered. As the years rolled along, the cry began to be heard everywhere, "The pews are empty!" and, save for a few brave exceptions, the recession from the Church has been disquieting. In other generations hard times filled the churches; in these days it has not been so. Hence, in common with other Communions, the Presbyterian Church has been forced to report decreases, some 3,000 members less since 1930. Budget givings have gone down by about \$180,000 in the same period, as well as the number received on profession of faith. Yet, oddly enough, we show an increase in Sunday School mission givings, and also an increase "for all purposes" from the same source. The young, and let us rejoice in this, attend in greater numbers than eight or nine years ago.

It has been rightly the proud boast of The Presbyterian Church in Canada that, while the purse was steadily emptying (the latest report is that we show an increase over last year's income), there has been no retrenchment in Foreign or Home Mission work. But we have not extended our cause according to our unquestioned ability. And more doors of opportunity than ever are wide open inviting us to enter. Still, it is a cause for thankfulness that we have been able to stand by those who carry on in the frontiers. We have "pinched" them somewhat, but they haven't grumbled or rebelled. As older workers have died, or retired, we have not found it difficult to fill their places with splendid recruits, and it is no reflection on the great servants of the past to say that those who have gone out in recent years have not been surpassed in devotion and scholarship. Before he died, Dr. Grant used to say, "We have held the lines". So we have, at home and abroad, and I am sure that I but utter the thought of the man in the pew when I say that

we are not going to desert, but rather strengthen, those who, without thought of gain and amid sometimes unspeakable discouragements, stand with the banner of Christ in our front-line trenches. No base thoughtlessness will ever cause true Presbyterians to forget that "thin red line" of gallant servants who, day and night, witness a good confession for Christ and His Kingdom.

Here is as good a place as any to pay a well-deserved tribute to the W.M.S. That organization has known hard times, but rarely confesses it. Though down somewhat in income as compared with the peak year, the most recent report reveals increases. Besides carrying on its own particular work with its noted efficiency, it has handed over many thousands of dollars to the general Church enterprises to help cover deficiencies in Budget giving. The W.M.S. now boasts of over 45,000 members, over 270 Y.W.A. groups, 320 girls' organizations, and has nearly 20,000 subscribers to "The Glad Tidings" magazine. It is no secret that the women know more than the men about the Church's work; fields and their personnel are everyday topics with them. It is no wonder that the W.M.S. makes progress.

With the consent of, and under the patronage of the Church, there has grown up the organization known as "The Presbyterian Publications". Under Dr. Norman A. MacEachern, its growth has been truly described as phenomenal. It furnishes Sunday School Lesson Helps and papers, publishes books, and provides everything that a Church can need.

Another feature of our growth is encouraging. It is the number of students volunteering for the Ministry. In 1925 only 15 students were taking Theology; our most recent records show 61 men registered in Theology, and 70 in Arts courses in preparation for Theology. We have two Theological Colleges, Montreal and Knox, whose endowments were depleted in 1925. Sometimes they have been inadequately staffed, and yet I had the unsolicited testimony the other day from a man who has no "axe to grind", that it was his firm conviction that "our colleges never turned out better ministers than they are doing to-day". I am sure that most of us would like to treat these fine schools, with their uncomplaining professors, more generously than we are doing now. But how can it be done unless our laymen, from the humblest to the highest, supply the Board of Administration with the "sinews of war"?

It must not be forgotten, in fact should have been mentioned before, that the whole Church proudly realizes the fact that more than \$4,500,000 have been spent by our people in housing minority groups through-

out the land. A large slice of that sum is in mortgages, the payment of interest on which no doubt limits to some extent certain local Budget givings.

The above is a bird's-eye view of the years since 1925. Bald figures, blunt statements of fact, do not give by any means an adequate picture. Behind these are tales of self-denial, stories of work done in obscure places, heroic records of men trudging over lonely prairies, of others preaching in isolated lumber camps in British Columbia, of others reaching up to the far north into our mining towns, with no brass bands or mayoralty speeches to welcome them—of others, far across turbulent seas facing hostile ideologies, surrounded by the ravages of war, yet intent in presenting the Prince of Peace. Picture the preacher, the teacher, the physician, the nurse whom we have sent forth, bearing our name, carrying Christ's Gospel of healing to the soul, body, and mind of the yellow and dark-skinned races. Think of the suspicion and opposition that they meet. Think of the years of loneliness they endure, the disappointments they undergo. Think also of the men even in our own Canada who are ministering to ever-dwindling rural groups, churches depleted by the fact that automobiles make it easier for many to worship in urban churches. Dwindling congregations, with the natural consequence of reduced revenues, are not only a strain on the mind and heart of their ministers, but ultimately become a drain on the resources of the Budget.

None in his senses would say, "Desert them"! Not a man in Canada would say, "Recall them, recall them from the rural parts, recall our missionaries from abroad"!

No, we are made of better stuff. We have put our hands to the plough, and will not turn back.

All in all, the future is very hopeful. But we simply have to contribute more than half a cent a day to our work. We did less than that last year.

This is not a begging article; rather, in a very few words we have flung together the story of a grand bit of work done by the man in the pew and the man in the pulpit during the last few years. I merely point out that the excellent work begun must be sustained, that those who carry it on are worth sustaining, and that it will be a long time before we can say of Canada, or the lands that we serve, that the Kingdom of Christ has come in them. Until that blessed day dawn, let us more and more perfect the instrument in our hands, The Presbyterian Church in Canada.

This is our challenge!

What is our reaction to it?

Much depends on that!

—C. L. Cowan.

Look On The Fields

This heading is taken from the well-known words of Jesus, "Say not ye, there are yet four months, and then cometh harvest? Behold I say unto you, Lift up your eyes and look on the fields: for they are white already to harvest, And he that reapeth receiveth wages and gathereth fruit unto life eternal."—John 4:35-36.

THIS exhortation of the Master though it comes to us across the centuries is as much to the point as when first spoken. It was Christ's form of appeal to His disciples to awaken their interest in the work to which He had given Himself, and it is effective. By whatever means we seek, that is through books or by visiting countries or places, the effect is the same. It excites interest and stirs to effort. With respect to the mission work of our Church, it is the least that is to be expected of us to hear, to look, to read, to inform ourselves of the needs of our times. Information creates interest or as it has otherwise been expressed, "Facts are fuel".

One cannot have fire without fuel and the supply must be constant. Interest in missions can neither be aroused nor sustained without facts. Upon that assumption Jesus proceeded. He was not content with the command "Go ye into all the world and preach the Gospel to every creature". He said also in the words we have quoted, "Lift up your eyes and look on the fields". He Himself was moved in this way. He had compassion on the multitude when He saw they were hungry. His soul was stirred when He beheld people scattered as sheep without a shepherd. Belleville in Paris with its poverty, sin, and despair, touched the heart of McAll, an English Congregational minister, and led him to forsake all in his homeland for that cause. Guthrie and Chalmers saw the squalor and the degradation of the city slums and they became eloquent in appeal, tireless in visitation, evangelization, and organization; and it was the slave traffic, that "great open sore of the world" that set Livingstone aflame and kept him resolute to the end.

The fires of missionary zeal need rekindling in our Church and for that reason this issue of the Record is devoted almost wholly to a portrayal of our Church's activity in the home field. This story is given to be read. Please read it.

THE HOME FIELD

The work at home demands first attention. That seems quite obvious but must not be taken as an excuse for not prosecuting the work beyond the home limit. It was by attention to the work at hand that the great movement for the extension of Jesus' Kingdom throughout the world was inaugurated. Therefore we read:

"Thus it is written . . . that repentance

and remission of sins should be preached in His name among all nations beginning at Jerusalem". The example of Jesus is thus reported:

"And it came to pass afterwards that he went throughout every city and village preaching and showing the glad tidings of the Kingdom of God".

That which lies to our hand should not be neglected by zeal for work at a distance, and interest in the work at home should not render us oblivious to the claims of the needy beyond. The beginning is at home but the end may carry us to the farthest distance.

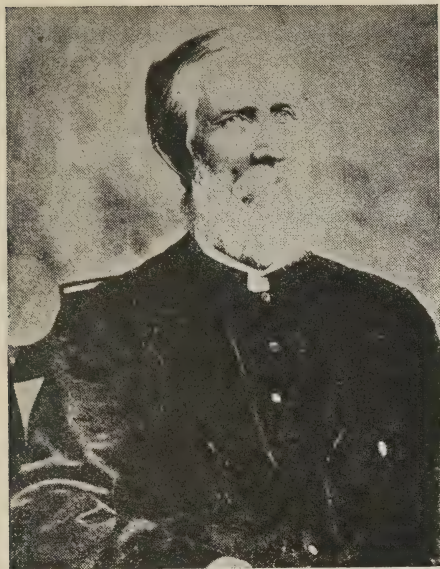
Extent of the Field

The familiar words of the 72nd Psalm, "He shall have dominion from sea to sea" are credited with the adoption of the name The Dominion of Canada as the proper designation of our country following Confederation, and they are inscribed upon a stone in the Peace Tower of the Parliament Buildings at Ottawa.

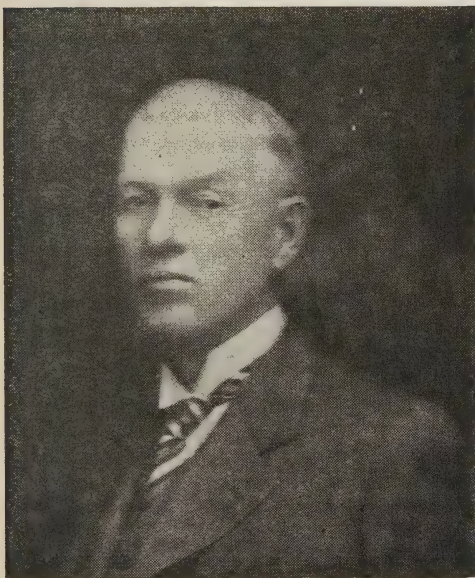
Last year we prepared an exhibit in response to the request of the Church of Scotland to be placed with its display at the Glasgow Exposition. This took the form of a map of Canada on which was imposed in small space the story of our connection with the Churches of the Old Land, our history with brief reference to 1925, the statistics of our Church including the W.M.S., and some photographs illustrative of our work. The fundamental design was to show that our work was co-extensive with the Dominion. Our home field therefore extends from sea to sea, from the Atlantic to the Pacific, including the great island off the eastern coast, Newfoundland, and from the American Boundary to farthest north, a vast domain, and our policy to-day is as far as possible that of the Great Superintendent, Rev. Dr. James Robertson,

"Let no deserving group of Presbyterians complain that their Church has forsaken them, suppressed her principles to save her pocket".

With him as our leader we diligently cared for our fellow Presbyterians throughout the land and established a precedent that must be maintained. Not by the State alone is the prophecy of the great missionary Psalm to be appropriated. It should be the watchword and the rallying cry of the Church. Under the commanding influence and by the unwearied labors of that leader our Church kept up with migration to the rolling prairies, took her place with the miners, lumbermen, railwaymen, and farmers in the country adjacent to Lake Su-



REV. JAMES ROBERTSON, D.D.



REV. DR. ANDREW S. GRANT.

perior, in Northern Ontario and in British Columbia. He it was who in 1898 spurred us to join in the rush to the Klondyke, and gave us Grant of the Yukon with his heroic ministry on the trail, and his fruitful service in church and hospital at Dawson along with other missionaries and a noble company of nurses.

Synod of the Maritime Provinces

In Newfoundland we have three churches. St. Andrew's in St. John's, the capital, of which Rev. James McNeill is the minister, is a vigorous congregation of over 500 members. Queen's Road, formerly a Congregational church and but recently received into our communion, gives good promise under Rev. W. F. Butcher, minister. These congregations bear the heavy local burdens incidental to a city, which are gravely accentuated by adverse business conditions. Those who heard Mr. McNeill at the last General Assembly were presented with a vivid picture of conditions and were confronted with the impossibility of meeting the requirements in the capital and throughout the island without the generous support of the whole Church.

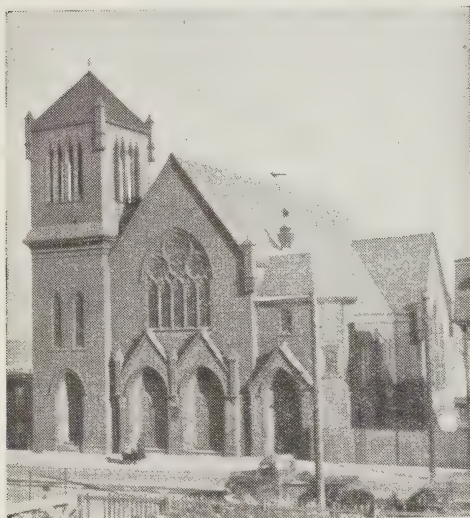
The third congregation is at Grand Falls, some 200 miles distant from St. John's. Rev. Herbert J. Scott is our minister there whose good work is bringing about the restoration of a congregation which for some years had been losing ground. The town is situated in the centre of the Harnsworth Pulp and Paper Industry and is only a distance of a few miles from Botwood the first stop of the Transatlantic air base. The Buchan Mine is also in this vicinity of which the officials are members and adherents of this congregation. Several fields adjacent, such as Deer Lake, Corner Brook, and Curling have not been served by our Church for some years, and there are other open doors.

The three provinces on the Atlantic seaboard are Prince Edward Island, Nova Scotia, and New Brunswick. Within these bounds we have 51 augmented charges, that is, congregations which receive from the Budget of the Church a proportion of their revenue, 25 mission fields which maintain services at 52 points. It is encouraging to note that we are still steadily gaining in membership in the Maritimes as reported by the last Synod. For the past year there has been an increase of 178 in the membership and \$488 in missionary contributions. At 1925 the membership was 16,802. Now it is \$19,334, a gain of \$2,535 in 13 years. There are many groups scattered over the whole area for whom we have yet to make suitable provision. In these provinces there is an annual presbyterial visitation of all fields when complaints are investigated, methods corrected, and the people encouraged to give more generously to the Budget and to exercise diligence in placing the Presbyterian Record in every family. A personal canvass is made every year in all congregations of the Synod in behalf of local obligations and in behalf of missions.

Fontenelle

Though in the province of Quebec, Fontenelle is so close to the New Brunswick boundary that the work here has been as-

signed to the Presbytery of Chatham. It is in the Peninsula of Gaspé and six miles distant from the village of Gaspé. This is a new cause and arouses great interest for it has originated in a defection from the Church of Rome and in the application of a Roman Catholic priest, Rev. Real d'Anjou, with a following of about eighty families, to be received into The Presbyterian Church in Canada. This request will be presented



Queen's Road Church, St. John's, Nfld.



Cairn, Pictou, N.S., Commemorating Rev. Dr. James MacGregor, Pioneer Missionary.

to the General Assembly in June and meanwhile the group is under the care of the Presbytery of Chatham. Here is an open door into which we have entered. These people have come to us and we have extended to them a hearty welcome.

Synod of Montreal and Ottawa

Under the care of this Synod there are twenty-seven augmented charges embracing forty-eight congregations and twenty-six mission fields with forty-five preaching stations. In the city of Montreal a wonderful movement among the French Roman Catholic population has engaged our attention and we have taken advantage of this movement to prosecute work in which prior to 1925 we had been deeply interested and which was a most important part of our mission enterprise. All our French Missions however having gone into the United Church we were excluded from this work until the present opportunity presented itself. In the words of Rev. Dr. Harvey-Jellie this enterprise "has as its background the remarkable fact that many thousands of Roman Catholics are voluntarily renouncing their allegiance to the Roman communion, taking legal steps to register their dissent with the ecclesiastical authorities of Quebec. Perhaps the greater part of these dissatisfied families are steadily drifting into atheistic communism. The actual adjurations within the past three years were over 16,000 while there are more than 13,000 children of ex-Catholic parents in our schools. The aim of our mission is to lay hold of these masses who are drifting away from all religion and lead them to the satisfying alternative of evangelical faith. . . . Within the radius of a mile in one section of Montreal there are mission centres led by an ex-abbot of a Trappist monastery, an ex-Jesuit, an ex-Recollet monk, and a leader from the Christian Brothers. . . . Two years ago the Montreal Presbytery accepted entire responsibility for the group cared for by Mr. J. M. Smith of the Christian Brothers. . . . From a small beginning in the hall of Fairmount Church this group has become a fully established congregation meeting in the hall of the Old Taylor Church. . . . To-day there are 150 members in full communion, all ex-Catholics, a Sunday School of about 100 members, a Young People's Society with 35 members, a Ladies' Aid and other organizations; and I have ordained four ex-Catholics into the eldership."

In Quebec in the heart of the mining region we have been confronted with what in the Record of October, 1938, is called, A Golden Opportunity. Such is the activity in this area and the promise for business that one section is producing monthly \$2,500,000 worth of gold and other metals. The centre engaging attention is Val d'Or which has a population of 7,000. In the summer of 1938 we opened in this district eight

preaching places and six Sunday Schools under the care of an ordained minister and a student with some occasional additional help.

Toronto and Kingston

The larger portion of our mission work in the eastern and central section of the Synod is in rural areas and the Church is there concerned with the maintenance of these congregations. A different situation presents itself in the northern and western parts within the Presbyteries of North Bay and Temiskaming and Algoma. There we find ourselves in the midst of the rapid development of rich mining areas. In the former Presbytery our most recent venture has been Kirkland Lake. There we have established a strong cause, the history of which was given in the December Record, 1938:

"The first Presbyterian service was held in the Masonic Temple, on Government Road East, by Rev. W. M. MacKay on March 14th, 1937. On May 7th of that year the congregation was organized and services held regularly with Rev. C. J. MacKay who came from Portage La Prairie, Man., in charge. He was assisted in the congregational work by Miss Lily McArthur, deaconess. On the 1st of June, 1938, the site was purchased and the first sod turned on the 9th of July. The cornerstone was laid by the minister on September 21st, and in a little better than a month afterwards, the beautiful edifice was opened and dedicated. The cost being about \$20,000. The district has a population of about 22,000."

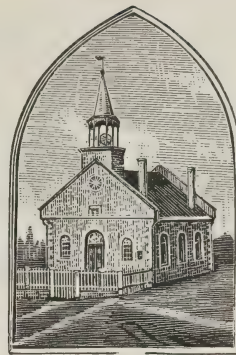
In the Presbytery of Algoma in June, 1936, we established a cause at Hawk Junction on the line of the Algoma Central, running north from Sault Ste. Marie. We have now a church building and a manse, entirely free of debt. In connection with this there are three other stations, Goudreau, Cline Lake, Lachalsh. Within the Synod's bounds we have 25 augmented charges with 46 preaching stations and 45 mission fields with sixty-four preaching stations.

Hamilton and London

Mission work here is confined to cities and rural districts and we have within its bounds 25 augmented charges with 45 congregations, and 12 mission fields with 19 preaching stations.

Synod of Manitoba

Coming to the prairie provinces it will be realized how heavy were our losses at Union and how grave the burdens imposed upon us for the support of our work in this and in the other provinces to the west. Manitoba Synod reports 11 augmented charges with 16 congregations, and 27 mission fields with 37 preaching stations. Within the Presbytery of Superior in the mining area north of Port Arthur we have Geraldton and Little Long Lac. At Gerald-



Old St. Gabriel's, Montreal, Que.



St. Andrew's, Lancaster, Ont.



St. Andrew's, Kirkland Lake, Ont.



GERALDTON PRES. CHURCH, ONT.



DR. MARGARET STRANG SAVAGE.



PEACE RIVER DISTRICT.

ton a church has been erected and bears the name St. Andrew's. One interesting feature of work in that Presbytery is connected with Port Arthur and Fort William. Our Church, particularly through one man, has been very active in this district in organizing Sunday Schools and six of these are reported as in the neighborhood of Fort William and Port Arthur. East of Winnipeg work has been carried on for many years among the Ukrainians and in the Presbytery of Brandon we have pioneer work at Cranberry Portage, Flin Flon, and The Pas in the northern part of the province.

Synod of Saskatchewan

In that province our Church lost heavily by Union and had to carry special burdens on account of the drought. The mission work is confined here practically to agricultural areas. North of North Battleford there is an extensive district into which farmers from the drought-stricken areas have moved in the past few years. Not long ago the Presbytery of Saskatoon sent one of its members to explore that area with a view to bringing church services to the new district. Directly north of Prince Albert we have been able to erect quite a large number of small rural churches. The Synod has 9 augmented charges with 17 congregations, and 23 mission fields with 65 preaching stations.

Synod of Alberta

This is a Synod whose territory in the far north has received special attention in the past few years, the district being known as the Peace River. So rapidly has our work developed there that a Presbytery was recently organized, within which we have pioneer work, but no self-sustaining congregations. Seven centres have associated with them 20 preaching stations. The figures for the Synod are 4 augmented charges with 21 congregations, and 27 missions with 78 preaching stations.

Synod of British Columbia

This province presents very varied physical features with its mountains and rivers, its forests, its fertile valleys, and its extensive fruit lands. It was the first province in Canada to attract the gold seeker and there was the rush to the Cariboo and other areas the story of which makes entrancing reading. Within its bounds we have 11 augmented charges with 11 congregations, and 24 mission fields with 36 preaching stations. Last year we had a worker for a short time on the border of Alaska at Stewart. We have since however withdrawn from that work. Two years ago we appointed one of our western men to make a survey of the province with particular reference to the Cariboo region. Our straitened financial condition prevented us from undertaking work which was recommended as a result of this exploration.

The Women's Missionary Society

The part taken by the W.M.S. in home mission work is worthy of high praise. The Eastern Division has given close attention to port work confining attention recently however to Halifax, which was the door through which some 7,000 immigrants entered our country in one year. Employment was secured for a number of these newcomers, and many needy were supplied with food and clothing. This incident is of interest. On one occasion Miss Lena Fraser, the deaconess at the port, gave her supply of Records, 10 copies, to a company of Scottish missionaries who had tarried briefly on the way to their distant field. The leader, Dr. Legatt, in expressing thanks, said with respect to a poem on the first page,

"Thank you very much for this message in your Record. I think it was sent to us. Anyway we shall take it with us to Kobe as a shield and buckler."

Five deaconesses have been engaged under this organization in home mission work and that means that they have done in great part the work of ministers and student missionaries.

The Western Division being a much larger body has had a corresponding share in this great work. In the Peace River District it has served generously, having had recently three deaconesses and a nurse there. In addition a deaconess is supported at the following places: Kirkland Lake, Ont., Montreal, Quebec, Winnipeg, Regina, and Saskatoon. To the erection of the new Hungarian Church they gave the sum of \$1,000 and not long ago handed to the Treasurer of the Church \$25,000 to apply on the accumulated deficit. The following is taken from the 1937 report:

"Libraries were established at Dixonville, Prestville, Grande Prairie, in Alberta; at Cranberry Portage in Manitoba; at Geraldton, Tomstown, Magnetawan and Vernon in Ontario. In some provinces travelling libraries went to outlying districts.

"Alberta sent out 3,192 lbs. of books, and 5,727 other pieces of literature, including Sunday School papers, leaflets, and Bibles. Manitoba sent over 1,800 magazines to McKellar, Red Cross Sanitarium, Red Rock, Geraldton, Rolling River Reserve, and Le Pas. Over 266 organizations in Ontario assisted in the Library work, sending pulpit Bibles, Bibles, Testaments and hymn books. Eighty boxes of reading matter went to lumber camps, 302 to missionaries and deaconesses for distribution, and 1,416 parcels were mailed to individuals. Quebec gave magazines to 17 city institutions, 100 books to Tyndale House, and sent 6 cartons of books and more than 1,000 magazines to the West. Saskatchewan distributed 358 lbs. of reading matter to country points, 375 lbs. of Sunday

School papers and magazines, and sent 34 large bundles to the northern part of the province."

The Indians

The Church began early to minister to these aborigines. In 1866 Rev. James Nisbet made the long trek from Kildonan, Manitoba, to Prince Albert on the North Saskatchewan, and there on the south bank of the river built his log house and stockade at a point which now is the corner of Central Avenue and River Street. This work was then under the Foreign Board, but comes now under Home Missions. At Mistawasis some 60 miles northwest of Prince Albert, our work continues through the agency of church and school. Our Indian work is confined in the Province of Manitoba to four reserves within the Brandon Presbytery, all connected with the Birtle agency, Rolling River, Okanais, Rossburn (or Lizard Point) and Bird's Tail. At Birtle a large school is carried on by the W.M.S. (W.D.) and another, the Cecelia Jeffrey School at Kenora, Ont.

THE STRANGERS WITHIN OUR GATES

Chinese

The work among the Chinese of Canada is under the supervision of Rev. David A. Smith, Superintendent. The main centres of this work are Victoria, Vancouver, Toronto, Montreal and Halifax, but service is rendered to the Chinese in other places. For example, Windsor, Kingston, Prince Albert, Regina, Edmonton, and many other places, though perhaps in a small way. In Windsor a year ago the first communion was held for the Chinese with thirty-seven present. Literature is used extensively in the work and there is constant visiting of homes, hospitals, stores and ships. Then, too, street preaching is a feature. The spirit of Christ is shown by the Chinese here in their self-sacrifice on behalf of their suffering brethren in China. Tons of clothing have been sent from various Chinese centres, as for example, Victoria and Vancouver. The community in Toronto sent over \$60,000 to those suffering from the war and the W.M.S. (W.D.) contributed generously to this work. Of the 19 workers in this sphere 10 are Chinese.

Hungarians

Almost forty years ago a large settlement of Hungarian Calvinistic families was established 100 miles east of Regina, at a place called Bekevar, meaning Peace Fort. Some years later congregations were organized in Lethbridge, Taber, Coalhurst, Raven, and Calgary, Leduc in the northern and Brooks in the southern part of the province. In Hamilton there is a large congregation with a spacious and well-equipped church. Groups are found in Welland, Ni-

agara Falls, Port Colborne, Caledonia, Brantford, Toronto, and Ottawa. It is about ten years since a new church was completed in Windsor, where Rev. Dr. Molnar serves. This year a fine new church for the Hungarian congregation in Toronto was completed under the supervision of Rev. Charles Steinmetz, the minister. In Calgary is a congregation of fifty-three families. Work has this year been undertaken at Tillsonburg, Ont.

Italians

The main centre for this work is Montreal, with Rev. R. De Pierro in charge, serving three centres, Amherst, Rossland, and Ville Emard. In Hamilton is another company associated with St. Andrew's Church, services being conducted both in Italian and English. About a year ago the members of this congregation, in addition to their regular contributions, raised sufficient money to decorate completely the church interior.

Jews

Our work in behalf of this people is confined to Toronto, and centres in Scott Institute and Palmerston House. The former, however, is now wholly devoted to relief work. At the latter many and varied agencies are steadily at work in evangelistic and educational work, special attention being given to youth. Engaged in this service are Rev. Morris and Mrs. Zeidman, Miss McArthur and a number of volunteer assistants.

Ukrainians

These people have received our ministrations in various parts of the country for many years. At present our work is mainly confined to two missions, one in Oshawa, in charge of Rev. Luke Standret and the other in Toronto conducted by Rev. M. Fesenko. Apparently the work among the young is encouraging there being 48 in the Sunday School in Oshawa and 90 in Toronto. The Toronto work is carried on in Dale Church in the west end of the city. Oshawa for a number of years has had a building of its own.

SCHOOLS

The W.M.S. at **The Chalmers Jack Mission**, Colonial, Cape Breton, has a day school with almost fifty pupils conducted by a deaconess with an hour each day devoted to Bible study and at **New Carlisle**, Que., a school-home for Protestant boys and girls.

The W.M.S. (W.D.) has a school-home in **Huntingdon**, Que., two schools, at **Vegreville**, Alberta, one for boys and one for girls, a large school-residence at **Saskatoon**, Sask., which is filled throughout the school

year and serves admirably for the large company attending summer school annually held in that city, a day school at **Mistawasis**, Sask., for the younger children, a large school at **Birtle**, Man., and the **Cecelia Jeffrey Indian School** at Kenora, Ont., with an attendance of about 150 pupils. These Indian schools provide training both in letters and in arts and crafts. The children also greatly benefit by the attention given to their health.

Under the same auspices are two hospitals, **The Hugh Waddell Memorial** at Canora, Sask., which serves a wide area, and that at **Rocky Mountain House**, Alberta, the most recent venture.

INSTITUTIONS

Tyndale House, Montreal

This institution carries on a very beneficent work in the community through its Sunday School for boys and girls, its evangelistic work, and its organizations established to meet the needs of all classes. It conducts a summer camp also where during the months of July and August, at intervals of ten days, the various classes and ages enjoy the delight of summer in the open and by the water to the great advantage of health.

Scott Institute, Toronto

The Institute is connected with the Jewish work. The main work however among the Jewish population has been transferred to a point further west in the city and the Institute is now almost wholly devoted to community service. There the unemployed are welcomed, the hungry are fed, provision is made as far as possible for shelter and clothing is provided. Food is distributed to needy families. Connected with it also is a large and well equipped summer camp at Grimsby on Lake Ontario.

Evangel Hall

This also is in Toronto and for 26 years has carried on evangelistic and benevolent work. Near to it is Dale Church where a like service is rendered.

Presbyterian Home for Girls, Toronto

Miss Myrtle MacKinnon is the Superintendent of this institution devoted to rescue and reclamation. Last year its doors opened to 37 mothers and 28 babies. The last report states, "We have found it difficult at times to cope with the problems which continually confront us in our work. Still always when our need was most imperative, whether in the way of clothing for girls and babies, or in the replenishing of our pantry supplies, a way opened up through the generosity of those interested in the work who saw our need and responded."

Neighborhood House, Hamilton

This serves a community of very varied character, there being over twenty nationalities represented in the district. In addition to the two deaconesses who devote their whole time to the work an occasional worker on behalf of boys is employed. Sunday evening services are regularly held and a Sunday School. Clubs have been established for boys and girls, provision made for unemployed men, and there is a Mother's Club, Babies' Clinic, a Daily Vacation Bible School, etc.

Morgan Memorial Home Penmarvian

These two homes are dedicated to the service, as stated in the former case, "of sick, infirm or aged ministers or missionaries belonging to The Presbyterian Church in Canada", and the latter, "of sick and retired ministers and missionaries on furlough". The Morgan Home is situated in the village of Markham about twenty miles north east of Toronto in an area of one and a half acres. It is a twelve room brick house. Penmarvian is the residence of the late Mr. John Penman of Paris, and stands in spacious grounds covering eleven acres in the centre of the town on the Grand River. These are supported by endowments supplemented by what the guests are able to pay.

The Presbyterian Missionary, Deaconess and Training Home

This institution is situated in Toronto and is presided over by Miss Winifred Ferguson. The object is to train young women for service at home and abroad. The list of graduates and part-time students indicates that it has served the Church very admirably during its history, and at very modest cost to the Church. It has also been a centre of helpful influence to the women students in the various colleges in whose vicinity it is situated.

OUR COLLEGES

Of these we have two, **The Presbyterian College, Montreal, and Knox College, Toronto**, and upon them we depend for training men for the ministry, a work vital to the welfare of the Church.

They are supported in part by endowment and in part from the Budget. Both however require much more generous consideration by way of contributions.

* * *

FURTHER AND IMPORTANT

Sunday Schools and Y.P. Societies

This is a very important part of the work of the Church and is under the control of

a special department with a General Secretary, Rev. Dr. W. M. Kannawin. Its object is to promote the Church's work on behalf of youth in religious education and training for service. To this end it provides literature. It also seeks to extend the



Mining Area, Northern Ontario, Sunday
School, Geraldton.

work and to organize in new territory. Its work is carried on by the regular sessions of Sunday Schools and Young People's Societies, Summer Camps, and Sunday School missionaries. This work has a place in the Budget, but the services rendered, even in raising money, and the development of liberality among the young are a most generous return for the expenditure involved.

Dr. Ephraim Scott Fund

This fund has been established for the relief of ministers and their families. Its foundation was a bequest of the late Dr. Ephraim Scott, the terms of which constitute an appeal to all interested in the welfare of their fellows:

"To be used to relieve worthy causes of distress and misfortune befallen ministers of The Presbyterian Church in Canada or their families, through ill-health or misfortune, specially in cases where the amounts available from other funds of the said Church are insufficient to afford relief or are not available."

The fund is administered by a committee appointed by the Board of Administration. During the last year assistance was given under the provisions of this trust fund to 18 needy cases.

Church Extension Fund

This is intended to provide for assistance in the erection of churches in the home-mission field and in other districts where such help seems necessary. Assistance is given solely in the form of loans.

The trustees have been forced to refuse many applications where help was amply justified and the interests of the general work of the Church could have been greatly advanced. The fund has on loan now to congregations about \$200,000.

Church and Manse Fund

As the name indicates the purpose of this fund is to serve in the erection of churches and manses by way of loans or grants. Its service is somewhat similar to the Church Extension Fund but it provides for manses in addition to churches. It stands however as a separate account as it represents our share of the fund which fell to us after the division of the Church in 1925. This consisted solely of loans. There was no cash, and service by the Fund is therefore dependent upon interest and repayment of loans. Loans on property now amount to about \$150,000.

Pension Fund

This fund is designed to provide ministers and ministers' widows and families a guarantee of reasonable support when their days of activity in the Church are over. It is made up of rates paid by ministers, contributions by congregations and a sum annually from the Budget.

Standing Committees

These are the various bodies constituted by the Assembly for carrying on the work of the Church as indicated in the name of the various committees. These are: Board of Administration, General Board of Missions, Board of S.S. and Y.P.S., Pension Board, Boards and Senates of the two colleges, Missionary and Deaconess Training Home, The Record Committee, Board of Education Board of Trustees, Church Worship, Historical Committee, Committee on Correspondence with Other Churches, Evangelism and Church Life and Work, Budget and Stewardship Committee.

The business of these various Boards and Committees constitute an expense on the Church. These expenses however are kept within reasonable bounds, particularly by following a practice of conducting the business with those at a distance by correspondence so far as feasible.

The General Assembly

This, the supreme court of our Church, meets annually and the expenses incidental thereto and also the travelling expenses of Commissioners are a charge upon the Budget.

* * *

What needs to be emphasized now is that brought out in the article from the pen of John McNab, which appeared in the last issue of the Record. The standing of The Presbyterian Church in Canada to-day is the fruit of other men's labors. The Churches in the Old Land did not forget their obligations to those who left them to make homes in a new country. They and

the churches in the United States sent their men to undertake this pioneer ministrations. In this particular we are yet remembered by the Church of Scotland and annually a contribution is sent from the Colonial Committee there to be applied to Home Mission work in Canada.

We were recently reminded in a very vivid fashion of that care of the Church of Scotland for her children throughout the world. A minister of that Church visited Canada some two years ago and spent some time in Toronto. We discovered he was the guest of a lady in Toronto during his stay and only a short time ago upon inquiring how she came to know him she said that when in Switzerland he was sent out by the Church of Scotland, having been set free for some months to minister to the Presbyterians resident there. It is our privilege to continue that good work within the spacious area of our own country.

How are we devoting ourselves to this task? What is the measure of our personal contribution to support all this work in Canada? If we take the membership of our Church and compute how much individually we are giving to this cause I fear we shall both be ashamed and alarmed. The average contribution per member, approximately speaking, to this work is about \$1.25 a year. Less than 3c. a week. Does this represent the spirit of the pioneers who did so much for us? When we realize that some are giving their tens, others their hundreds, and not a few more than that, we are constrained to ask how many of our membership give nothing for the Church's work in the Home Land?

Therefore our resources have not been adequate for the demands upon them and the cry has gone out that we must cut down expenses. To this cry there has been a response that must be very gratifying to the Church, but we think the time has come when the old story about the flag which we have mentioned more than once must be brought to bear upon the situation. The standard-bearer in view of the officer commanding had pressed too far forward with the flag so the call was made upon him, "Bring back the flag". The answer was, "Bring up your men". We often speak about a **forward** movement, but it is very essential that in this matter of contributions we should have an **upward** movement.

Rise up, O men of God!

The Church for you doth wait;
Her strength shall make your spirit strong,
Her service make you great.

Lift high the cross of Christ!

Tread where His feet have trod;

As brothers of the Son of Man

Rise up, O men of God!

—R.

AMONG THE CHURCHES

Fairville, N.B.

Prior to leaving Millerton to enter upon his ministry at St. Columba, Rev. F. G. Purnell, with Mrs. Purnell, was tendered a farewell by the five congregations in the pastoral charge of Millerton, N.B., where Mr. Purnell had previously labored. The occasion was marked by the presentation of a substantial purse of money with expression of regret at his departure and that of his family. Mr. Purnell succeeds Rev. Dr. W. M. Townsend, who for more than thirty years was minister of St. Columba. He is now retired and lives in Charlottetown, P.E.I.

West Lorne, Ont.

Rev D. D. Stalker, Ph. D., widely known Presbyterian minister and pastor emeritus of the Calumet Presbyterian Church, Michigan, died here on Monday, February 6th, at the home of his sister, Mrs. D. Hyndman, at the age of ninety-one. He was born in Argyleshire, Scotland, and at an early age with his parents came to Canada and settled in the township of Aldborough, on a farm at Crinan. The religious influences exerted in this community were very strong and this was revealed in the number of young men, eight in all including Mr. Stalker, who gave themselves to the work of the ministry. After his graduation from Knox College he responded to the call of Dr. Robertson, Superintendent of Missions for the West and served for eleven years at Gladstone, Man. Then he accepted a call to First Presbyterian Church, Calumet, Mich., where he served with distinction for thirty years. Upon retiring in 1919 he returned to his old home at Crinan. In his ministry at Calumet he saw a congregation with a membership of thirty-three develop until the number was 460. Dr. Stalker had quite an experience of travel having visited Egypt, Palestine, the British Isles, and the southern countries of Europe. He was delegate on one occasion to the Pan-Presbyterian Alliance in Edinburgh, Scotland. At his retirement he was the oldest active minister in service in the Presbyterian Church in Michigan. He was of sterling character but genial withal. He was well known as an able preacher, and for his kindly, brotherly spirit.

Arnprior, Ont.

Recently Rev. Thomas McAfee, minister of St. Andrew's Church, celebrated the fortieth year of his ministerial service, and both Mr. and Mrs. McAfee were the honored guests at a complimentary banquet, the feature of which was a presentation to both to mark this long period of active service in the Presbyterian Church. There were many congratulatory messages by tele-

gram and letter, one from the Private Secretary of Rt. Hon. Mackenzie King, Prime Minister. An illuminated address was read by Rev. James Foote of Carleton Place, Clerk of the Presbytery. In referring to the occasion Mr. McAfee gave a brief outline of his life in the Dominion since his arrival in 1893 and expressed in particular his appreciation of the sympathetic and generous support of his work by the congregation and his fellow-ministers, the latter having expressed their esteem by electing him Moderator of the Synod of Montreal and Ottawa, and in many other ways.

Winnipeg, Man.

Rev. Edward Lee, now retired and living here, has just completed his sixtieth year in Christian service. Though he did not formally enter the ministry until 1889 he preached his first sermon, or gave his first address as he would put it, ten years earlier. With a companion he gave himself to Christian work in the neighborhood of Brighton, England, meanwhile being engaged in business. After leaving Brighton he went to Oxford where he received the impetus to enter the ministry. He had three pastorates in the Old Land and came to Canada in September, 1907, thus having given thirty-two years to the active ministry in Canada.

Durham, Ont.

In his eighty-seventh year Robert Renwick an elder of the Durham Presbyterian Church entered into rest. Mr. Renwick was born in Dumfriesshire, Scotland, in 1852, and in early childhood with his parents came to Canada, settling first near Port Credit and later at Dromore. At the age of nineteen he was received upon profession of faith into the membership of Amos Church, Dromore. Here he labored long and faithfully, serving as teacher and superintendent of the Sabbath School for more than fifty-two years. Thus almost two generations of youth were trained in the fundamentals of our Christian faith and influenced by his godly example. As a member of the Board of Management and of the Committee of Three he supervised and financed the building of the present Amos church. In 1902 he was ordained an elder and served until 1930 when moved to Durham. There he was elected to the Session and served faithfully until his death. Throughout the period of his church membership he never absented himself from the Lord's Supper.—S.W.H.

Petrolia, Ont.

In the news item under this head in the March number there were two errors. "Mrs. Dr. Harvey" should have been "Mrs. Dr. E. B. Hardy", and "Mr. D. Coyle" should have been "Mr. H. A. Coyle".

Monkton, Ont.

From this congregation very recently there passed a well known physician of western Ontario and a faithful servant of the Church, Dr. John Proudfoot. He was in his seventy-sixth year. He was a son of the late Prof. J. J. A. Proudfoot of Knox College, Toronto. His early education was obtained in London, Ont., and he graduated from the Medical College of Western University in 1888. After a year in post-graduate work in England, he established himself in Amherstburg, Ont., where he remained ten years. Then he removed to Fullerton and later to Monkton, where he has practised for the last twenty-two years. He took a keen interest in the work of The Presbyterian Church in Canada, being an elder of the Church for nearly fifty years, and his passing will be sorely felt by Knox Church. A private service was held at the family residence, conducted by Rev. J. K. West, and interment was made in London. He is survived by Mrs. Proudfoot, a son and daughter, and four sisters, resident in London, Ont.

Toronto, Ont.

A highly esteemed member of Cooke's Church, Toronto, Mr. Samuel Wallace, celebrated his ninetieth birthday on the 3rd of March. His is a record in the Church, local and general, difficult to parallel. His membership in Cooke's has extended over sixty-four years and in the church courts his voice is still heard with attention for it always expresses sound judgment and strong conviction. Though retired from business for some time, he is not retired so far as the church is concerned, and being in good health and active far beyond his years that institution still commands his full devotion. According to a press statement his word of advice to young men is to maintain Christian companionship and strict observance of the Sabbath.

Southampton, Ont.

The recent communion service in St. Andrews' which was conducted by Rev. J. T. Strachan formerly of Owen Sound, was marked by the reception into the membership of three by certificate and six by profession of faith, the latter being young men ranging from 18 to 20 years. Mr. Richard Stewart has served the congregation for the last two summers and it is expected that he will be in charge next summer.

(Continued on last page)

BOOKS

The Seventh Hour

By Grace Livingston Hill. Published by J. B. Lippincott Company, 215 Victoria St., Toronto. Price \$2.25.

The Seventh Hour is the hour of crisis

when God intervenes. The author apparently aims to disclose the perils to youth of certain practices in high (?) social life and at the same time to show that "our help is in the name of the Lord which made heaven and earth," and the vehicle for this is a well-planned and well-told story.

* * *

The Clans and Tartans of Scotland

By Robert Bain. Published by Collins, 70 Bond St., Toronto. Price, Cloth \$1.50. Silk Tartan \$2.50.

This book is beyond our depth, but not our interest, and will prove a treasure of information to all of Scottish descent, and specially to Highlanders "to whom this dress properly belongs". What an attractive volume it is with its plaid outer cover, and reproduction of plaid colors, one to each page, with a history on the opposite page.

From the introduction by the Duke of Montrose we quote: "I am very pleased Mr. Robert Bain has decided to produce this handy work on the clans and tartans of Scotland. The tartan and the plaid has been so inextricably woven into the history, romance and song of Scotland that an authoritative story of all that it means must greatly enhance the pleasure of the many visitors who now come to us."

* * *

An Explanation

Our list under Books in the issue of November, 1938, included Hall Caine's Life of Christ. Concerning our reference to this we have had a complaint and desire therefore to give an explanation.

Not having had the opportunity of reading the book at the time of writing we were careful to limit our reference:

First, to the author's declaration of his purpose in undertaking this task, which we quoted as follows:

"I had read Renan's Life of Christ and had been deeply impressed by it and had said that 'there was a splendid chance for a Life of Christ as vivid and as personal from the point of view of belief as Renan's was from the point of unbelief'".

Second, to his profound love for the Bible and his use of it as an author,

"I think I know my Bible as few men know it," and to this is credited in large measure his success as a novelist.

Third, to the fact that "to this undertaking he devoted himself in unwearied painstaking effort".

We ventured no opinion upon the contents, confiding in the author's declaration of his personal faith and his high purpose in writing.

We do not wish however our silence with respect to the contents to be regarded as approval of any statements therein which are contrary to the standards of our Church.

REV. R. J. MILLAR

Mr. Millar died at his home in Lachute, Que., on the 24th of February at the age of 79 years. He was born in the county of Antrim, Ireland, and was a graduate in Arts of Royal University and in Theology of The Presbyterian College, Belfast. Since his coming to Canada in 1912 he served three congregations, Richmond, N.B., St. Andrew's East, Que., and Fort Coulonge, Que. He retired in 1934 and took up residence in Lachute. He is survived by Mrs. Millar, two sons and two daughters.

MRS. JOHN LINDSAY

Rev. John Lindsay of the Pension Board was bereft recently of his life's partner when Mrs. Lindsay died on the 27th of January in Whitby, where she had resided for about twelve years. She was born in Portneuf, Que., one of a family of eleven, of whom only one, Mrs. Sewell, survives. She was educated in the local school and later in private schools in Quebec City, and was married to Mr. Lindsay in 1897. She is survived by Mr. Lindsay and one son. Interment took place in Whitby.

MR. JAMES GILL, B.A., B.Paed.

Mr. Gill was an elder in St. Paul's Church, Hamilton. He died on the 9th of March in his 75th year. The funeral service was conducted by Rev. Peter A. Dunn, his minister, assisted by Rev. Dr. H. Beverley Ketchen, representing the Moderator of Hamilton Presbytery; Rev. S. Burnside Russell, Wesley United Church, representing the Board of Education; and Rev. Austin L. Budge, M.A. The several groups in the church were the Kirk Session, Board of Management, Ladies' Associations and Y.P.S. of St. Paul's; also the Masons, City Officials, Board of Education, Principals of Hamilton Schools and many teachers.

The following is the tribute of his minister, Rev. Peter A. Dunn:

We pause amid the rumble of traffic and the business of life to pay a farewell tribute to our beloved brother, James Gill.

The tribute must be brief. He would not like even the little praise we offer. His family only permit it through the necessity of circumstances. Coming from me, the tribute must be inadequate for I have only known Mr. Gill a little over six years. But one wonders if any tribute could be adequate. Mr. Gill was one who obeyed the Master's injunction. He did not allow his left hand to know what his right hand was doing.

The position which Mr. Gill held in the educational world from his youth upwards is proof of his intellectual powers. What interests us specially, however, is that, mathematically endowed, he brought an orderly

mind to bear on all he undertook in home and church, in educational and Masonic circles, in his habits, in hobbies, and in his entire life. The result was regularity, dependability, and absolute faithfulness in all things human and divine.

To say that he bore malice toward none would be true, but inadequate. He loved all, men, women and children alike. He knew neither arrogance nor harshness. He fulfilled the three great requirements of life. He did justly, loved mercy, and walked humbly before God and with his fellowmen.

Mr. Gill was a staunch Presbyterian, a devoted laborer in the vineyard of the Master. He worshiped in the House of God morning and evening without fail. He tithed his income and did not deem that sufficient, but over and above he responded generously to many calls. He was made an elder at the early age of thirty and served in that office for forty-four years. When he joined the Session of St. Paul's Church in 1900 he was immediately appointed Session Clerk. For fifteen years, from 1902 to 1917, he was Superintendent of the Sunday School. For ever thirty years he was Secretary of the Hamilton Church Extension Union, and in addition to all this he represented St. Paul's in Presbytery, Synod, and General Assembly as occasion demanded and served on many boards and committees.

It is not within my scope to speak of his services rendered to education and the place he occupied in Masonic circles. But it was always the same man you met. Wherever he went he served, and wherever he served he was loved and esteemed; and, amid all this seriousness, true to the Irish stock from which he came, he had the gift of humor. He loved a good story, a quip or a jest. His humor never hurt nor offended. He was ever gentle, tender and pure.

Mr. Gill's death breaks many associations in this city, associations everyone of them of the happiest character. Such men as he make life sweeter, and bring heaven nearer to this sad earth of ours. And so we say to our beloved brother, an elder, and prince among us, "Farewell, till we meet again".

A VETERAN MINISTER

We publish gladly the following tribute to a Canadian, latterly of the U.S.A., but whose interest in The Presbyterian Church in Canada was sustained throughout his life and intensified following the crisis of 1925, a man of unusual intellectual gifts and of robust character, a keen discernor of the times and most zealous for the prosperity and progress of the Church. He kept in touch with our Church through the Record and by intimate correspondence with the Editor.

The subject of this sketch, Rev. Angus Sillars, D.D., was born March 19, 1855, in

Benaventure County, Quebec, Canada. He was of Scottish stock, from Arran, and woe to the man who in his hearing belittled things Scottish, even if he were a Samuel Johnson.

In his preparation for the ministry he studied at the University of New Brunswick, receiving at graduation the Governor-General's gold medal in English literature. His alma mater in theology, class of '81, was Pine Hill, representing the Maritime Synod of the Presbyterian Church in Canada. Later he received his D.D. from Lake Forest University, where four of his five children graduated, the fifth one graduating at Monmouth College.

His ministry was almost entirely in the Middle West, particularly Wisconsin and Illinois. Here he did faithful service for nearly half a century as a Home Missionary—the kind of work his Master did before him. Following the death of his faithful wife, nee Janet Rodger, he moved to Berkeley, California, twelve years ago, making his home with his daughter, Mrs. Charles B. McVey. In the night, alone with his God, he slipped quietly away from the body at the ripe age of eighty-three. "God's finger touched him and he slept."

Dr. Sillars was a contributor to various journals, always evidencing a broad horizon of accurate knowledge as well as insight. One of his mottoes was: "Verify your references". He assisted in helpful fashion in adult teaching in First Church, Berkeley, and was a much-valued member of the Retired Presbyterian Ministers' Fellowship of Prayer, six of whom were honorary pallbearers at his farewell service, conducted by Dr. F. S. Downs, Dr. A. S. Hunter and Rev. J. W. McLennan assisting. He is survived by his five children, three sons and two daughters, in addition to the third generation, and a sister. One son, Rev. J. R. Sillars, followed his father in the ministry and is pastor of Central Presbyterian Church, Massilon, Ohio.

Dr. Sillars was scholarly and could carry his doctorate with dignity. He had a unique personality, yet was very human. He was a devout and humble follower of the Man of the Cross and had the spiritual insight to see in it heaven's glory, not earth's stumbling block. He was a man of steadfast purpose, the set of his soul being never altered by contrary winds. One outstanding fact in his uniqueness was his marvellous, Lord-Macaulay memory and these memory powers he used helpfully in his human contacts. He was no sponge.

A favorite hymn of his was: "Take time to be holy", and we are confident that as regards this pilgrim all the trumpets sounded for him on the other side.

—John W. McLennan.

THE STORY OF FONTENELLE

Rev. R. J. Kirkland

(Continued from March Number)

MY host, who had expressed the hope that "there would be no trouble to-night", drew a little closer as we neared the place of meeting and indicated two men who he believed "had been sent to spy and would report back as to who attended the meeting". I went and invited them to the meeting. They didn't come, they were two priests. My host's fears were not realized for there was no disturbance. No wonder he felt as he did seeing he had served five months in defence of his priest and his conscience and showed signs of being willing to do it again if necessary.

The meeting which was held in Mr. d'Anjou's unfinished house will long be remembered by the writer. The house, being a mere shell, was not equal to the sub-zero weather. We had to keep our overcoats on, and the stove, with its pipe through a ground floor window refused to draw so that the house was filled with smoke. The people who gathered at this meeting, having in many cases walked long distances, were representative of the 70 or 80 families who remained loyal to Mr. d'Anjou and found strength and comfort in his ministrations, young men and women, older men and women, physical and mental sufferers for conscience sake. They looked grim and determined, hopeful and expectant. They had come for a purpose and each knew what it was. It was a surprise to the committee to find that all present understood and could speak English. Each member of the committee addressed the people, one on Church Government, another on our interpretation and administration of the Sacraments and a third on salvation through Christ alone. A very tender appeal was made by our deaconess, Miss Sylvester. The time was getting late but no one seemed anxious to leave. Rev. C. E. Hayward, who presided, suggested that the people might want to hear Mr. d'Anjou. Yes they did. With what power he spoke, vindicating his stand by quoting from the Word of God. There is no bitterness in him, nothing but the glow of a new found joy, he has something to tell the people, they feel it and embrace it. Before the meeting closed we were anxious to obtain a vote of those desirous of entering our Church on confession of faith. Every hand was lifted in token of that desire. It was a sincere vote, involving as they well knew additional hardship and responsibility. "Joining the Church" appears too easy sometimes but this wasn't. It was a costly stand for liberty of conscience. After the benediction the people continued to talk in groups. "How could they manage to live? No casual labor would come their way now

but they would manage somehow. If only they had a church and a cemetery". Readers of The Record might reflect for a moment what it means to ex-catholics to be without a church for almost two years. Their love for a church began in childhood and has deepened with the years. To them a church is indispensable to worship. We Protestants have something to learn along that line. We asked the men if we could count on some free labor in the building of a church. Yes and quite a bit was the chorus of replies.

It was very late when we finally left that meeting to face a bitter wind and walk a quarter mile to a waiting car. The driver said we might get through to Gaspe and we did, though the snow was deep.

Well, what had we found? First, a sincere scholarly Christian gentleman in the person of Rev. Real d'Anjou, sacrificing himself in every possible way for the good of his people. Second, a strongly united group of people devoted to their spiritual leader and eager to be led. These people are poor and persecuted, they need all the help we can give them, they need our prayers. This is distinctly Home Mission work which warrants courageous investments and will pay large dividends in souls redeemed. It is an open door and God is bidding us enter in. We dare not and will not dare draw back. Third, we found a whole district over which the light is breaking, ready and waiting for a richer and more satisfying Evangel than they have ever known. Why be timid about an undertaking such as this? Protestantism can be tolerant without being timid. We have no apology to offer for our assistance to these people at Fontenelle and our effort to strengthen them in their stand. They sought us, we did not seek them. If we failed to respond, Protestantism in general and Presbyterianism in particular would be covered with shame. I have received scores of letters from all parts of Canada and the U.S.A. Not one unfriendly letter has reached me. Considerable help has been given in clothing and money. Promises have been made towards the building of a church and I have in my possession much information, which, if made public, would, it is felt, arouse tremendous practical sympathy. For reasons which cannot yet be disclosed, it is being withheld from publication. These courageous people at Fontenelle are looking to The Presbyterian Church in Canada to signal its willingness to help as they eagerly await word from the General Assembly when it meets in Midland in June.

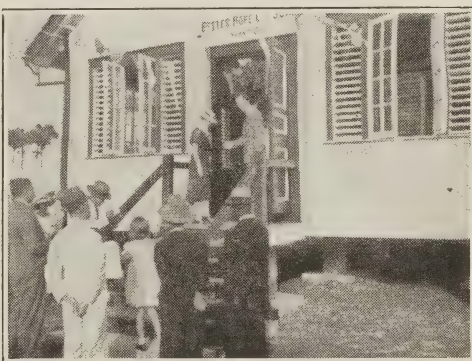
The Moving Finger writes; and having writ,
Moves on; nor all your piety nor wit
Shall lure it back to cancel half a line,
Nor all your tears wash out a word of it.

BRITISH GUIANA



School at Better Hope

Concerning this Rev. David Marshall writes: I enclose photo of the new building at Better Hope. The Director of Education has pronounced it one of the best school buildings in the colony. I am rather proud of it, as I was the architect, etc. We hope to open the new church in Georgetown within the next three weeks. This will make the third new building in Demerara since January.



Mrs. Palmer, wife of the Manager of the Estate, opens New School.

WARMLY COMMENDED

Rev. James Dunn of our Mission in British Guiana writes to say that very high commendation was expressed of our mission in that country by Mr. Francis Kwall, Hon. President of the East Indian Association, when speaking before the Royal Commission investigating conditions in the British West Indies and British Guiana:

"If it were not for the good work being done by the Canadian Presbyterian Mission in the education of East Indian children there would be a very much higher rate of illiteracy among them. The Mission has given every facility necessary and has really done a noble work."

A MOHAMMEDAN SPEAKS

The Women's Missionary Magazine of the United Presbyterian Church, U.S.A., in the December number, 1938, quotes an article entitled *The Glorious Work done by Mission Hospitals*, from the pen of a Mohammedan Editor. This article appeared in his publication *The Pysa Akhbar*, Lahore, India, and is a fine tribute to mission work by an unprejudiced observer.

"The Female Mission Hospitals are doing wonderful work in connection with the medical treatment of women in India. No one can deny their valuable services in caring for sickness among girls and women. At present in the Punjab there are 23 Mission Hospitals working with great zeal among God's people, who are being blessed by their quiet services. Some of these hospitals are well equipped, with the most up-to-date apparatus and surgical instruments, and all are in charge of highly qualified women doctors and well-trained nurses.

"The Mission Hospitals are giving willing and untiring services. The Hindus are also running two or three charitable hospitals, but we are ashamed to say, that no such work is being done by the Muslim Community although there was a time when the Mohammedan Kings took great interest in such noble works and had opened many such hospitals in various towns and villages.

"Altogether 3,507,266 women patients were treated last year in all the Punjab hospitals. From among these there were 81,870 indoor patients and 3,425,396 outdoor patients. Only 4,153 beds are provided for women patients. It is very encouraging to note that the number of women patients in the hospitals is increasing every day. In fact, the proportion is greater than male patients.

"There is a great and immediate demand for another medical college for women in the Punjab. At present the girls are studying with the boys, both in the Amritsar Medical School and the King Edward Medical College, Lahore, in spite of the Ludhiana Medical College being full, and a number of Punjab students studying in the Lady Harding Medical College, Delhi, both being exclusively for women."

Teach me, my God and King,

In all things Thee to see;

And what I do in anything,

To do it as for thee.

A servant with this clause,

Makes drudgery divine;

Who sweeps a room as for Thy laws,

Makes that, and the action fine.

—George Herbert.

In Quietness and Confidence

THE UNKNOWN HEROES

Rev. J. Keir Fraser, B.D., D.D.,
Charlottetown, P.E.I.

I WONDER how many people who read the Record have ever read the genealogies of the Bible.

Pretty dry reading, isn't it?

What do we care about the names of these people? They mean nothing to us. Indeed when we come to think of it there are not many people in the world to-day, outside of the little circle of our own friends, whose names do mean anything to us. You can count them on the fingers of your hands. Of all the countless multitudes who have lived on the earth since the beginning of time how many are there that you know anything about? How many names can you mention? Think for a moment.

We read of Julius Caesar, Alexander the Great, Oliver Cromwell, and a few dozen others out of the vast hordes who have peopled the earth. I doubt if there is a person who can mention the name of one man among all the vast armies that followed Charlemagne, or Xerxes, or the Caesars, or the hordes of the Goths and Vandals that once devastated Europe. Little do we know, and little do we care to know, of the untold millions who since time began have added their lives to the sum of the world's life and then laid themselves down to die. They were born, they ate, they slept, they arose, said "Good Morning", talked about the weather, the crops, the price of eggs and wheat, the little gossip of the neighborhood, and then passed out into silence.

What does it concern you and me, the tears, the heart-breaks, the bloodshed, of the countless generations whose ashes lie beneath our feet, and on which we tread in our daily rounds? What do we care who charged in the Light Brigade, and fought in the battle of Balaklava? What concern have we in the women and children who wept in the homes of the soldiers who were left dead on the field of Waterloo? And a thousand years from this who will care that you and I have lived, worked, rejoiced, suffered, and died? Most of us are just the common herd of humanity of whose passing the world makes no record.

Yes, and yet the unknown multitudes are those who have carried the world upon their burdened shoulders. Without them there would have been no history to record. Napoleon Bonaparte and the Duke of Wellington never could have fought the battle of Waterloo alone. Marshal Foch and General French could not have won the recent world-war alone. It is by the sacrifice of the unknown that you and I have come into the blessed heritage that is ours to-day. The real heroes are those who have wrought in

the background, and furnished the roadway for the chariots of the few who have ridden into fame. These are the unknown heroes.

The whole world knows Thomas Carlyle. How many of you know even the name of his wife? Yet we read of him clutching the doors of the grave which covered her body after her burial and crying, "Oh! If I had only known! If I had only known!" By cold neglect and, I fear, by brutal contempt he had crushed her spirit, and at last he awakes to the fact that Jane Carlyle was the real heroine and Thomas Carlyle was a fool. All that he was in greatness she had made him.

Who was Enoch's mother?

Nobody knows. And what is more nobody cares. What did she do? She swept the floor of the tent, milked the cows, carried the water from the well, cooked the daily food for the family, made the beds, and all this for several hundred years. She never made any speeches on "woman suffrage" or on any other subject. She was never president of a literary society or a missionary society. She never won a prize at a card party. She never saw her name in the society column of the daily paper, with a description of the kind of dress she wore.

What an uninteresting creature she was? Yet she was the mother of the man who walked with God for 300 years, and then went home with Him. She is unknown in the world to-day, even her name, yet throughout all eternity her place will be more enviable than that of Queen Elizabeth or Madame De Stael or the greatest leaders of fashionable society to-day. God knows the unknown heroes and heroines. So after all what does it matter if man does not?

What I am trying to do is to exalt the greatness of the private life, the humble life, the simple life. That is what Jesus did. He was all the time doing it. He said:

"Take heed that ye do not your righteousness before men to be seen of them";

"If any man will come after Me, let him deny himself".

He said of the Pharisees:

"All their works they do to be seen of men. They love the uppermost places at the feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi".

He said:

"He that is greatest among you, let him be the servant of all".

You remember the lines:

"Not myself, but the truth that in life I have spoken,

Not myself, but the seeds that in life I have sown,

I shall pass on to ages—all about me forgotten,

Save the truth I have spoken, and the deeds I have done."

A COVENANTER'S PRAYER

Rev. Austin L. Budge, M.A.

In sending us this prayer Mr. Budge expresses his judgment of its value as enabling one to enter into the spirit of worship as conducted by the Covenanters and as restraining ministers and those compiling forms of worship from adopting terms from other sources to the neglect of the rich treasury of Presbyterian phraseology.—Ed.

ALMIGHTY and Ever-Blessed God our Heavenly Father, against Whom we acknowledge at this time that we have sinned with shame and holy confusion of face. We have broken all the Commandments of Thy holy, just and good law, doing that which is forbidden and leaving undone what is enjoined. We have despised the riches of Thy goodness and long-suffering, standing out against many invitations and offers of Thy grace in the gospel. Nor have we endeavored as we ought to receive Christ into our hearts by faith or to walk worthy of Him in our lives.

Notwithstanding all this we are encouraged to draw near to the Throne of Grace, our only plea being the riches and all sufficiency of that only one oblation, the satisfaction and intercession of the Lord Jesus Christ. We humbly and earnestly supplicate for mercy and the full remission of all our sins.

Wilt Thou, O God our Father, vouchsafe to shed abroad Thy love in our hearts by the Holy Ghost. May we have the full assurance of our pardon and reconciliation. Wilt Thou comfort all who mourn in Zion, speaking peace to all wounded and troubled spirits, that we may have an inheritance among them that are sanctified by faith in Jesus Christ.

We plead for this congregation and city, that Thy blessing may be poured out upon the ministry of the Word, Sacraments and Discipline and upon all families and persons therein. May Thy mercy be granted to all who are afflicted under any inward or outward distress and grant favorable weather and fruitful seasons as the time may require, thus averting the judgments that we either feel or fear, whether famine, pestilence or sword.

We have been unprofitable hearers of Thy Word and are unable of ourselves to receive the deep things of God and the mysteries of our Blessed Lord and Redeemer. Forgive us of our errors and graciously pour out Thy Holy Spirit that we may attain to a measure of the excellency of the knowledge of Christ Jesus our Lord, and the things that belong to our peace, accounting all things as nothing in comparison with Him.

And therefore, by Thine infinite grace, while tasting the first fruits of the Glory that is to be revealed, we do earnestly long for a more full and perfect communion

with Him and finally share the fullness of those joys and pleasures which are at Thy Right Hand for evermore.

May Thy gospel and kingdom be spread to all nations for the conversion of Thine ancient people the Jews, the fullness of the Gentiles, the fall of Antichrist and the hastening of the Second Coming of our Lord. May the blessing of God be upon Thy Church, especially that branch to which we belong and its plantations in the remote parts of the world. Prevent and remove heresy, schism, profaneness, superstition and unfruitfulness under the means of grace, and heal all our rents and divisions, preserving us from breach of our Solemn Covenant.

We pray for all in authority, especially for the King's Majesty, that God may make him rich in blessings both in his person and government, and establish his Throne in religion and righteousness. Hear us on behalf of all pastors and teachers, making them exemplary, holy, sober, just, peaceable and gracious in their lives. Richly bless the universities and all schools and religious seminaries of the Church and Commonwealth, that they may flourish in learning and piety. Amen.

MODERATOR-DESIGNATE

The Presbyterian Church in Ireland has nominated as the Moderator of the next General Assembly Rev. James Haire, M.A., D.D., Professor of Systematic Theology and Apologetics, in the Presbyterian College, Belfast. The system prevailing in that Church in this connection is that the person securing the largest number of Presbyterian nominations shall be the nominee for the Moderator's chair. An interesting incident in this case was that the Presbytery of Belfast divided evenly on their vote between Professor Haire and Dr. Watson, Clerk of the General Assembly. Inasmuch as the Moderator of Presbytery declined to exercise his privilege of the casting vote no nomination from that Presbytery went forward. Dr. Haire was ordained in 1901 and after an experience of eighteen years in the pastorate was appointed to the Assembly's college, Belfast. His studies were diligently pursued following graduation and he took his B.D. from London University in 1909 and his D.D. by examination at St. Andrew's University, Scotland, in 1931. A department of the Church's work which engrossed the attention of Dr. Haire was Foreign Missions and for seventeen years he was joint-convener. He has also been deeply interested in the welfare of youth and is Dean of Residence in Queen's University. The Assembly will meet on the 5th day of June in Belfast.

REGULATIONS OF THE SUSTENTATION FUND

I. Tentative Report of the General Assembly's Committee of The Presbyterian Church in Canada re the proposed change from the Augmentation to the Sustentation plan for the maintenance of the Ministry.

II. Instructions of Assembly.

1. The Committee shall prepare an outline of the Sustentation plan as to how it is operated and financed.
2. The Committee shall send this outline to the Clerks of Synods, Presbyteries and Sessions for discussion.
3. The Clerks of Synods, Presbyteries and Sessions shall send a copy of their findings to the Convener of the committee at the earliest possible date.

III. Committee

Rev. John Gibson Inkster, Convener; Rev. A. T. Barr, Rev. S. Banks Nelson, Rev. Wm. Barclay, Rev. H. M. Coulter, Rev. R. K. Cameron, ministers; Messrs. W. M. Macdonald, E. W. McNeill, James Dutton, J. C. Brown, elders.

Preamble:

The Sustentation Fund is the expression of the church's unity—it provides for the ministers whom the church ordains and inducts into her ministry. It is a typical Presbyterian institution. The Fund secures a contribution from each congregation, according to its financial ability, toward the regular payment of every minister of the church. It is the family purse, filled by offerings of all congregations, which keeps the church in existence as a Christian organization. The **motive** of the Sustentation Fund is Brotherliness in a common cause—the strong helping the weak. Its **object** is to provide a bare minimum stipend for each and every minister in charge of a congregation.

The vital **principle** of the Sustentation Fund is, It is **voluntary**; contributions are not a tax but a reasonable expectation.

All congregations are encouraged to provide for the needs of their minister and his family; but not at the expense of congregations less favorably situated. It is a matter of honour in response to the appeal of brotherliness, in order that the entire church may be maintained on a sound financial basis.

I. General Regulations:

1. **The Ministerial Support Committee** shall be responsible for securing a minimum stipend for each minister. The Fund thus raised shall be called "The Sustentation Fund".

2. Each congregation shall tell the Committee how much was raised for the Sustentation Fund—by envelope, collection or by any other method.
3. The amount which each congregation purposes to contribute must be approved by Presbytery. When the congregation becomes vacant, no step shall be taken to call a minister until the financial condition of the congregation is satisfactory to the Committee and Presbytery.
4. Congregations shall be classified as "City", "Town" and "Village". This classification shall be determined by the Committee and the Presbytery and shall be reported to the Assembly.
5. Manses or rented houses shall be reckoned on the basis of a flat rate according to the class of the congregation.
6. The Committee shall aim at maintaining a minimum rate of stipend of \$1,500.00 per annum and a manse. This minimum shall be graded according as the minister is (a) minister in full charge, (b) ordained preacher in charge, (c) unordained preacher in charge.
7. To Ministers whose stipends do not exceed \$2,000.00, allowance shall be made for children up to 16 years of age of \$75.00 for each child. This allowance is increased when the child reaches school age. But the total allowances must not exceed \$500.00.
8. All ministers and preachers shall be paid from the date of induction or appointment.

II. Aid-receiving Congregations

1. An aid-receiving congregation is one who pays less than the minimum stipend into the Fund.
2. Every congregation shall be required to remit to the Fund the whole of its ordinary revenue—after paying the usual congregational expenses.
3. Every congregation shall furnish the committee with a detailed annual statement of its accounts certified by an auditor. This statement shall be certified by the Presbytery.
4. If any continued debit balance shall occur, the Committee shall institute an investigation and report to the Presbytery.
5. During a vacancy the congregation shall continue its remittance, to the Sustentation Fund, to the church offices; and also a statement of all expenses for supply for each Sunday during the vacancy.

III. Aid-giving Congregations

1. An Aid-giving congregation is one which contributes to the Fund more than the minimum stipend.

2. The contributions which such a congregation shall be encouraged and expected to send to the Fund shall be adjusted by the congregation and the Presbytery.
3. The following shall be the standard of aid for congregations which pay their minister more than the minimum:
 - (a) A congregation which pays its minister \$200 in excess of the minimum shall send to the Fund \$25 in addition to its regular contribution.
 - (b) Similarly a congregation paying its minister \$400 in excess of the minimum shall contribute \$55.
 - (c) And so on in proportion—the strong congregation helping the weak.

Notes

1. The Assembly, last year, adopted the principle of the Sustentation plan, for the maintenance of the ministry, unanimously; by a standing vote.
2. There are many details, in connection with these regulations, which will be given in full, before this plan is finally adopted. Meantime the Committee thinks, a sufficient outline of the plan is here given to enable every one to have a good idea as to how the plan works and its evident advantages.
3. The Committee examined some statistics in last year's Assembly report to find out:—how many ministers were in charges and how much these ministers were paid in stipends of \$1,800 (plus a manse or rented house) and under per year. They discovered this—
 - (a) There are 640 ministers, catechists, and students in congregations or stations.
 - (b) There was paid to these ministers, etc., in stipends by the congregations \$861,825.00; and in Grants from the Board of Missions \$95,347.00, a total of \$957,172.00.
 - (c) This works out to almost \$1,500.00 (and a Manse or Rented house) per year to each minister.
4. These figures, both as regards men and money are approximate. However they are based on the best information at the disposal of the Committee. This applies to the figures in the Regulations also.
5. Speaking generally: the Committee are glad to state that a change from our present Augmentation plan to the Sustentation plan would not entail any increased financial demands on the congregations. The chief difference being that the monies for stipends would flow to its ultimate destination with greater ease and by a new channel.

Children and Youth

AN EAGLE SHOWED THE WAY

IF the climbing of mountains is not an easier task than formerly it is different at least in the manner of crossing them. The latter has become easy. The birds have taught us the way. So to speak then "we take the wings of the morning" and over we go. A sturdy aeroplane, swifter than the birds, with a skilled and careful pilot at the controls, is bearing us up and carrying us on. What a task it was for the pioneer settlers who early in the history of the United States made their way from east to west and in doing so conquered the mountains! Their pathway was not in the sky but on the earth. Their vehicle was the covered wagon and the motive power was oxen. What a fearful struggle it was for them to cross the mountains!

The railways faced formidable obstacles in pushing their way through these barriers presented by nature; and the story of the first crossing of the mountains of western Canada by the Canadian Pacific Railway is still a thrilling tale.

The mountains could not be climbed. A way **through** not **over** must therefore be discovered, and that way is called a pass. Then a choice had also to be made, if more than one pass was disclosed. The great friends of the railway were the rivers, and the next time you cross the Rockies and the Selkirks and the Coast Ranges by the C.P.R. to reach Vancouver, you will discover this. Leaving Calgary, the railway follows the Bow River. After reaching the great divide it descends by the banks of the Kicking Horse. At Golden it reaches the Columbia and following that soon reaches the Beaver, which it ascends. Next it descends by the Illecillewaet and so on until nearer the coast the great rivers, the Thompson and the Fraser, become the guides for the iron horse. The entrance to the Rockies is called The Gap. Farther on is the Kicking Horse Pass and still farther ahead is Roger's Pass.

This is all preparatory to telling the story of another pass which permitted the railway to cross the Gold Range. An engineer named Walter Moberly, whose name has been given to a mountain and a railway station, for many months had been exploring the banks of the Columbia River for a pass that would take him through the towering mountains known as the Gold Range. His quest however was in vain for a long time and it seemed that his plan to carry the railway through was doomed to failure. One day he watched an eagle circling overhead. It turned and began to fly straight toward the forbidding crags. Suddenly it dipped and vanished from sight.

It had disappeared in a defile, the entrance to which had escaped the engineer's observation. With his eye fixed on the spot where the bird had disappeared Moberly urged his horse forward. Scrambling over rocks, he kept his tired horse steadily at the task. At last they reached the cleft which opened up the way through the mountains, and fittingly Moberly named this gap Eagle Pass. He was not mistaken. It was the very place he had been looking for and to-day the trains of that pioneer railway rush through the defile. This is a story of Canadian courage, perseverance and resource which has been told in many places, but we have taken it from an English book, entitled *Daily Danger*.

The story is a parable teaching us of life, for often we find obstacles in our path, formidable as mountains, effectually barring our progress. There may or there may not be a pass that will take us through. Probably however there will be, and the only thing to do is to press on with courage and patience, keeping our faith in God who quite suddenly may "set before us an open door".—R.

THE TELLER OF TALES

How was the faith of Islam spread
From Spain to India's watershed?
By telling the tale a thousand times,
By weaving the tale in a thousand rimes,
By bearing the tale to a thousand climes;
Father to son and son to son,
Trader and merchant, peasant and peer,
Neighbor to neighbor bending the ear.

So must the faith of Christ be told
Wherever the goods of the world are sold,
Brother to brother, all stressing the love
No other prophet has brought from above.
Till intimate touch of tenderest seer
Reaches the noisiest skeptic's ear,
Christian and doubter, agnostic and saint
Mingling unconscious of any restraint.
Then will the faith of Christ be spread
Till hungering souls at last find bread.

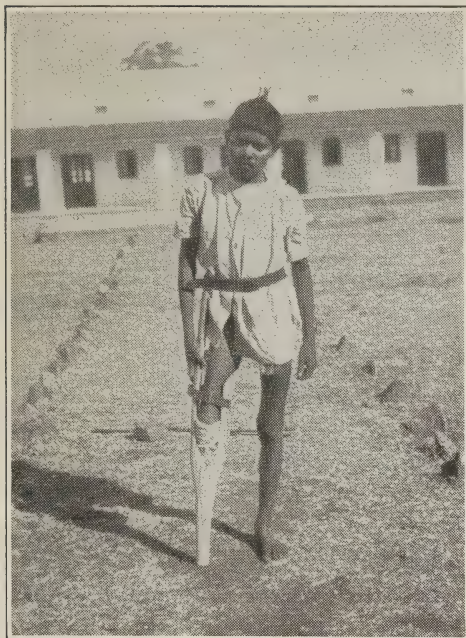
The East has given the tale to tell—
Ours be the task to tell it well.

—Madeleine Sweeney Miller in
Woman's Missionary Friend.

WHAT THE DOCTORS DO

It is our doctor at Jobat, India, Dr. W. R. Quinn, who supplies this sample of the work of doctors in the Foreign Field. He writes:

"This picture shows a Bhil patient who was brought to hospital with his foot hanging in pieces and the gangrene extending up his leg, the result of a snake-bite some weeks previously. After amputating the leg as low as was consistent with safety, we



got a local carpenter to carve a peg leg out of a piece of wood, giving him as a pattern a picture in a medical catalogue. The picture shows how well this can be done even in the jungle. You will also notice the choti, the tuft of hair on the back of his head. That, we are told, is to pull him up to Heaven after death. During his stay in hospital this man had a good chance to hear the Gospel, and he said that he understood it; but, so far as I know, that was as far as he got. We hope to follow up such cases if possible."

Is our work in faraway lands worth while? This incident is in part the answer to that question.

INTERNATIONAL S. S. LESSONS

LESSON—APRIL 9

Paul Preaches the Risen Christ
(Easter Lesson)

Acts 13:16, 23-31, 38, 39; I Corinthians 15:19-22

Golden Text: But now is Christ risen from the dead and become the first fruits of them that slept.—I Corinthians 15:20.

LESSON—APRIL 16

Paul Establishes Churches
Acts 14:1-7; 19-23

Golden Text: As a wise master builder, I have laid the foundation, and another buildeth thereon.—I Corinthians 3:10.

LESSON—APRIL 23

Paul Wins Recognition for Gentile Christians

Acts 15:23b-29; Galatians 2:1,2,9,10

Golden Text: A man is not justified by the works of the law, but by the faith of Jesus Christ.—Galatians 2:16.

LESSON—APRIL 30

Paul Crosses Into Europe

Acts 15:36, 16:4-15

Golden Text: After he had seen the vision immediately we endeavored to go into Macedonia.—Acts 16:10.

LESSON—MAY 7

Paul Works a Hard Field

Acts 18:1, 4-11; I Corinthians 2:1-5

Golden Text: I can do all things through Christ which strengtheneth me.—Phillipians 4:13.

OUR CHURCH CALENDAR

Vacancies

Ailsa Craig, Ont., Mod., Rev. J. A. Isaac,
R.R. 4, Ilderton, Ont.

Bala, Port Carling, Torrance, Ont., Mod.,
Rev. P. W. MacInnes, Bracebridge, Ont.

Ballyduff, Janetville, etc., Mod., Rev. J. M.
Young, Lakefield, Ont.

Bass River, etc., N.B., Rev. P. M. Sampson,
Boom Road, N.B.

Bluevale and Eadies, Ont., Mod., Rev. K.
McLean, Wingham, Ont.

Blue Mountain and Garden of Eden, N.S.,
Mod., Rev. F. G. MacDonald, Merigo-
mish, N.S.

Bolsover, Kirkfield and Eldon St., Ont.,
Mod., Rev. E. W. B. MacKay, Woodville,
Ont.

Bristol and Stark's Corners, Que., Mod.,
Rev. H. G. Lowry, Hull, Que.

Centreville and Millbrook, Ont., Mod., Rev.
J. W. Foote, Port Hope, Ont.

Cranbrook, B.C., Mod., Rev. W. E. Smyth,
Creston, B.C.

Danville, Que., Mod., Rev. J. R. Graham,
Sherbrooke, Que.

Dunnville, Ont., Mod., Rev. R. A. Cranston,
Welland, Ont.

Fenelon Falls and Glenarm, Ont., Mod.,
Rev. Wm. McRoberts, Bobcaygeon, Ont.

Fergus, Ont., St. Andrew's, Mod., Rev. E.
A. Thomson, Elora, Ont.

Fredericton, N.B., Mod., Rev. J. W. Paul,
Woodstock, N.B.

Harrington and Burns, Zorra, Ont., Mod.,
Rev. A. W. Hare, St. Mary's, Ont.

Holstein and Fairbairn, Ont., Mod., Rev.
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Long Branch, Dixie, Ont., Mod., Rev. R. H. Kerr, Streetsville, Ont.

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Molesworth and Gorrie, Ont., Mod., Rev. W. A. Williams, Brussels, Ont.

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Vancouver, B.C., West Point Grey, Mod., Rev. Harry Lennox, 3158 West 37th Ave., Vancouver, B.C.

Wallacetown and West Lorne, Ont., Mod., Rev. Charles Carnegie, Rodney, Ont.

Wardsville and Kintyre, Ont., Mod., Rev. F. D. Douglas, Glencoe, Ont.

Inductions

Amherstburg, and Knox, Windsor, Ont., Rev. Scarth Macdonnell, March 23rd.

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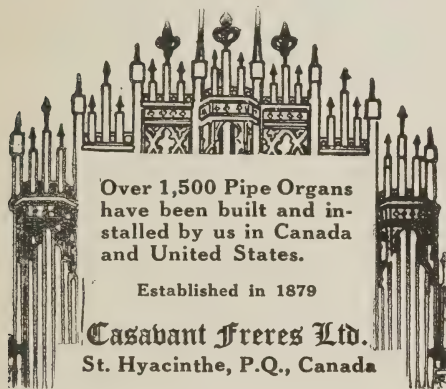
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3	1	" 6 and 7 years old
6	1	" 7 and 8 years old
8	1	" 8 and 9 years old
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PURITY BREAD 21 CARR PEOPLE
STREET PREFER
URITY

Gain and maintain a victorious attitude
to all that happens.

Some appear to have everything of piety
but its winsomeness.

Nothing is making me safe which is not
making me morally sound.

How wise is God in giving different tal-
ents to different preachers.

Worry is the most foolish and irreligious
habit into which one can fall.

Without the trials imposed by unreason-
able people we should never acquire pa-
tience and self-restraint.

None of the symbols of religion used by
Jesus were noisy. Light, heaven, salt and
seed are silent forces.

Now, probably as ever, the real choice
for us lies not between good and evil but
between the lesser and the greater good.

Christianity should supply the conscience
for the solution of social questions; the
knowledge may have to be sought else-
where.

It is religion if these three great forces,
the true, the beautiful, and the good, point
beyond to a Divine being in whom these be-
come personified.

As according to the great emancipator,
Lincoln, a country cannot endure half slave
and half free, so life cannot be sustained
half secular and half sacred.

In the light of eternity we shall see that
what we desired would have been fatal to
us, and what we would have avoided was
essential to our well-being.

It is in periods of apparent disaster, dur-
ing the sufferings of whole generations, that
the greatest improvement in human char-
acter has been effected.

Blame where you must, be candid where
you can,
And be each critic the God-natured man.

Into each life some rain must fall
Some days must be dark and dreary.

God never is before His time
And never is too late.

The Christian religion is the affirmation
of a way of life as revealed to us by
Christ's life and death, and a sense of the
fatherhood of God as interpreted to us by
Christ.

True piety is cheerful as the day,
Will weep for others' woes,
But smile upon her own.

Where pity dwells the peace of God is there,
To worship rightly is to love each other,
Each smile a hymn, each kindly deed a
prayer.

Give all thou canst;
High Heaven rejects the lore
Of nicely-calculated less or more.

Relentless press of little things;
Eternal haste to do them all;
The prior claim upon our days
Relinquished to the trivial.

Our obligations never paid,
But endless and imperative.
O life, why must you always leave
So little time to live?

The writer will never forget his royal re-
ception as an invited guest in the home of a
Tibetan chieftain, in whose village only
three years earlier the first two missionaries
to venture into that part of the forbidden
land of Tibet barely escaped with their lives.
Through persistent and tactful missionary
effort this one-time bitter foe had been
turned into a warm friend and protector.

In short, the impression gained by wide
personal contacts and from published re-
ports and also direct correspondence with
nearly every part of the field is that
throughout the missionary world to-day
more minds are open, more hearts suscep-
tible to the message of the Gospel than
ever before. It is a situation big with the
promise of an unprecedented harvest if
only the opportunity is promptly and fully
taken advantage of.—Glover.

(Continued from page 116)

Montreal, Que.

MacVicar Memorial Church, Rev. C.
Ritchie Bell, minister, observed its 41st
anniversary on the 12th of March. Rev.
Alex Nimmo of St. Edward's Church, Beau-
harnois a classmate of the minister, was
the preacher for the day, his theme in the
morning being Things Unseen and in the
evening, Life's Brief Day. A special offer-
ing was taken for the reduction of the
mortgage. On the Tuesday following a con-
gregational social was held at which Rev.
W. Orr Mulligan, D.D., spoke on Irish Wit
and Humor. A Sunday School class which
met in 1896 in Fairmount School consti-
tuted the beginning of this congregation.
Organization was effected two years later.

Earlier in the year there were dedicated
at a Sunday morning service six chaste
offering plates, the gift of a gentleman in
the congregation.

Selected.

NEC TAMEN

CONSUMEBATUR

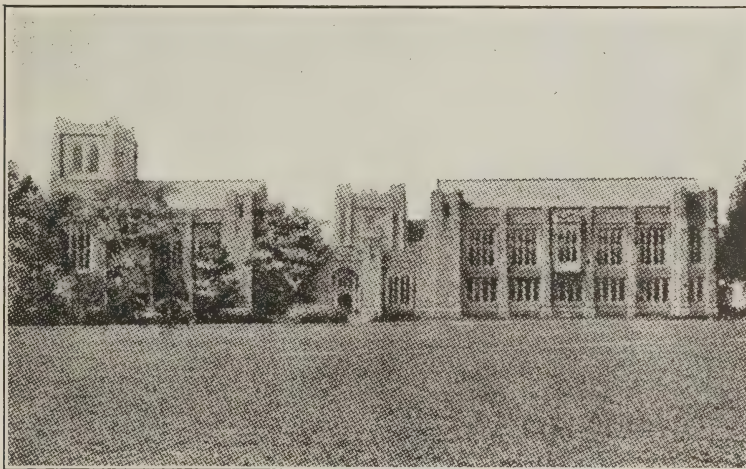
The
**PRESBYTERIAN
RECORD**

THE OFFICIAL MONTHLY RECORD OF
THE PRESBYTERIAN CHURCH IN CANADA

Vol. LXIV

TORONTO, MAY, 1939

No. 5



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I give (or bequeath) to The Presbyterian
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associated with The United Church of
Canada) the sum of.....
Dollars, to be used for *Home or Foreign
Missions, or both, and I direct that this
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Church, whose receipt shall be a good and
sufficient discharge in respect thereof.

*Note:—Specify whether for Home or
Foreign Missions, or both.

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RELIGIOUS MAGAZINES

A minister advises us that he has on hand
files of The British Weekly, The Christian
World and other publications in such vol-
ume that he must part with them. Not wish-
ing to destroy them he would be glad to
forward them upon request to missionaries
on the frontier or in remote rural districts
upon request and without cost save postage.

SIXTY YEARS OF GROWING

This is a booklet of twenty-three pages
printed matter with an attractive cover and
in good readable type. It was issued upon
the occasion of the Diamond Jubilee cele-
bration of Parkdale Presbyterian Church,
the history of which extends from 1879 to
1939. The title is suggestive of steady pro-
gress but the text indicates that there was
more than one occasion when the question
of larger accommodation for congregation
and Sunday School required serious consid-
eration. A succession of able ministers has
marked the history of the pulpit, the pres-
ent occupant being Rev. F. G. Vesey, and
as indicative of the benevolent spirit of the
congregation, the following story appears:

"In 1908 there was much poverty and
distress found amongst the newly-arrived
Old Country folk who had settled in the
outlying districts of the city, Earls court,
Runnymede and the district around Rhodes
Avenue. Many of these people were Scotch
and their sorry plight soon became known to
the sympathetic Scotchman who preached
at Parkdale. A relief society was formed in
the congregation and through its efforts and
the publicity coming through the medium of
The Globe (newspaper) a fund of
\$25,000 was raised, the spending of which
was entrusted to the society under the di-
rection of Rev. Mr. Geggie."

The congregation desires to apprise all
former members and adherents that this
publication is available upon application to
Parkdale Presbyterian Church, Dunn Ave.,
Toronto, the price being 25c.

NOTES

On page 108 of the April Record at the
head of the second column, Presbytery of
Chatham should be Presbytery of Mira-
michi.

On page 77 of the March number, in the
first column the paragraph beginning, "The
present church was dedicated" should have
had the heading, Meaford, Ont.

BUDGET RECEIPTS

To 31st of March

1938	1939
\$16,405.51	\$21,839.39

The Presbyterian Record

VOL. LXIV

TORONTO, MAY, 1939

No. 5

THE VISIT OF THEIR MAJESTIES

Two years ago in the May number it was our privilege to direct our readers' attention to the coronation of our King with the view to pointing out the place of religion in all the pomp and circumstance of this ceremony. This reference concluded with this paragraph:

"All this is the Empire's witness to the ascendancy of the King of Kings and the Lord of Lords over all earthly potentates and that it is by Him 'Kings reign and princes decree justice'."

Of this great event however we were but

none more enthusiastic in acclaiming Their Majesties than its members and adherents.

In our history it has been shown that while our leaders have not quailed in duty's call before opposing majesty we have ever remembered the injunction which makes inseparable our duty to God and our duty to the King.

Fear God and honor the King.

We shall all therefore join with heart and soul in the acclaim to their Majesties and in the quiet of inward purpose pledge to His Majesty anew our homage and ser-



KING GEORGE VI



QUEEN ELIZABETH

distant spectators. We were eyewitnesses only in the sense of the vividness of portrayal by radio, the camera, and the pen. In this month of May however, 1939, we are promised a visit by Their Majesties to this great Dominion and it will be the good fortune of many to see them, and there will be universal delight over their coming.

Our Church will be officially represented in the national welcome and there will be

vice and to Her Majesty our deepest respect and regard, and shall think of both as we sing,

God save our gracious King
Long live our noble King,

God save the King;
Send him victorious,
Happy and glorious,
Long to reign over us;
God save the King.

INCORPORATION

A BILL has been before the Federal Parliament this session entitled, An Act to Incorporate the Trustee Board of The Presbyterian Church in Canada. It provides "that the said Board may acquire, lease, hold and deal with the real and personal property of and on behalf of The Presbyterian Church in Canada". This Bill passed both Houses of Parliament and received the royal assent. It is now therefore law and the Church rejoices in the prospect of transacting its business with the same freedom from legal embarrassment as enjoyed prior to 1925. This satisfactory situation is the issue of the joint conferences held during the past two years of representatives of both Churches, the Presbyterian and the United.

Preliminary to this a second Bill, also the result of these conferences, was presented by the United Church of Canada. This was a prerequisite to the passing of the Act of Incorporation. This too has become law. It was an amendment to section 10, subsection 3 of the United Church of Canada Act. The purport of this is given in the explanatory note in the printed bill as follows:

"The United Church of Canada now seeks by this Bill to have the said United Church of Canada Act amended to provide that the congregations of The Presbyterian Church in Canada and the members and adherents of the said Church who did not become part of the United Church of Canada when the Act came into force on the 10th of June, 1925, and those persons who have since that date joined with them as members and adherents, may use the name The Presbyterian Church in Canada without prejudice to the rights of the United Church of Canada under the said Act."

It is important to note that incorporation is of The Trustee Board of the Presbyterian Church in Canada only, **not of the Church**. The Presbyterian Church in Canada was never a corporate body. Its business prior to 1925 was carried on by The Board of Trustees of The Presbyterian Church in Canada which was incorporated. This is precisely the situation now with the exception of a slight difference in designation, that the present body is designated The Trustee Board of The Presbyterian Church in Canada instead of, as prior to 1925, The Board of Trustees of The Presbyterian Church in Canada. As before that date so now only the **Board** is incorporated, not the **Church**. The Church maintains in full its independence of the State save with respect to property and the trans-action of business. Since writing the above the Ontario Bill has passed.

SOUND AN ALARM

Rev. T. Christie Innes, M.A.,
M.R.A.S., F.R.A.I

The following is a condensed report of a sermon delivered by Mr. Innes in Knox Church, Toronto. It has been published in full in pamphlet form and may be had free for distribution on application to Mr. Innes. In ordering please state number desired and include stamps for postage. Address Rev. T. Christie Innes, M.A., Knox Church, Spadina and Harbord St., Toronto. This timely message was highly appreciated by all who had the privilege of hearing it.

I. A National Calamity

THE Ministry of Alarm is seldom welcome. Those who dare to indulge in it are so easily brushed aside as indiscreet, misguided or simply silly! And yet there are times when Alarm is most wise and necessary however uncomfortable or upsetting it may be. Now is such an hour. Joel is our spokesman. And even Joel's name is significant—for it means 'Jehovah is God'. And from the point of view of the Sovereignty of God, this sublime message is delivered by a little known member of the noble order of Israel's Ancient Prophets. All the Prophets were given a Message first for their own age, but since they all deal with eternal principles of Right and Wrong, and describe the active intervention of Almighty God in world events, they offer to our age a direct Message of guidance and challenge.

At the time at which Joel wrote, a national calamity had befallen his people by the fact of an invasion of locusts. In Egypt, long before, there had been a plague of locusts, but only one kind of locust was noted then; whereas four kinds came together to devastate Joel's land in his day—the common locust, the palmerworm ('biter'), the cankerworm ('licker'), and caterpillar ('devourer'). These locusts were, like an army, characterized by numbers and power, and achieved their ends by vigour, voracity and violence. Locusts always leave behind them the utmost desolation.

This experience of national calamity in Joel's land seems to have its parallels in our time because all over the world national calamities are creating a world which is dominated by fear. Think of some of the special calamities that have befallen the nations. (1) In some countries there is wholesale enslavement of the human person under violent dictatorships, and (2) there is universally the dread fear of impending war, and (3) there is considerable confusion and suffering within the Christian Church itself. Let us look at some painful illustrations of these tragic facts, so that we may better realize the situation. Go to history-laden Italy—now a 'totalitarian' State—and recall the important suicide of

Signor A. F. Formigginì, one of the leaders of Italian thought, who ended his life as a protest against the growing intolerance of the Fascist régime. Early in December last year this well-known editor and publisher, the founder of the Italian equivalent of "Who's Who", leaped from the top of a tower in his native city of Modena. He had carefully prepared the act, we are informed, and had put into the mail hundreds of announcements of his death, addressed by his own hand, and had placed 30,000 lire in bank notes in one of his pockets marked for distribution to the poor of the city. The death notice which he had prepared is surely a terrible commentary on the modern enslavement of the human person under political tyranny to-day:

"A F. Formigginì, master editor, leaves this earth, leaving the imperishable memory of a free mind profoundly Italian and consecrated to the national culture." The Italian Government authorities we are told, did everything possible to suppress the news. The Fascist party expelled two of its members who wept at the funeral. And much of the world's press suppressed the whole affair! Is not this a final protest of the human soul against intolerable slavery?

Go to Germany and ponder again the world-known story of the treatment which the German authorities have meted out to Martin Niemoeller. After Niemoeller had been declared innocent by the Court which tried him, he is still kept suffering in solitary confinement in a dreadful concentration camp, and the reason is that this utter German patriot and former U-boat captain who has long been an honoured Christian minister in Berlin, found himself in opposition to the Hitler régime because of his desire to preach the full gospel of the Lord Jesus Christ. Dr. Niemoeller said that he was bound to preach and declare that a man is saved by the blood of Jesus Christ and not by Aryan blood; that the exclusion of converted Jews from the full privileges of Christian life is unchristian; that the Church of Christ must be ruled by God's Word alone and not by the Government; that the denial of justice is the mark of an unchristian State; that political movements cannot be regarded as divine revelations and their leaders cannot be venerated as messengers of God. Niemoeller's refusal to withdraw from any of these positions stands in the way of his freedom. Like another courageous Martin (Luther) "he can do no other".

Or, listen to Dr. Adolf Keller of Geneva, one of the greatest European authorities, who has wide and intimate knowledge of the world situation, who wrote in February this year in the British magazine called "Great Thoughts", that "what we see to-day in Europe is more or less the end of the Churches. In Russia", says Dr. Keller, "the

empirical Church is wiped out; the last Evangelical Church has been closed recently; and the Church, as the Russian people has known it for centuries, has come to an end". In Spain and Mexico he shows how in recent years a tornado of hatred and fury against the Church has been raging. France, "the oldest daughter of the Church", has a population of 41,000,000, of whom 30,000,000 have no connection with any Church. In Germany, "what remains of the former German Evangelical Church? Most of the former State Churches, except in Southern Germany and Hannover, have been dissolved. The German Church Federation, including at least 40,000,000 Protestants, has disappeared. The largest Church, that of Prussia, is destroyed as an organized body".

With regard to the possibly imminent calamity of war, let us remind ourselves that no one wants war, and yet war is being waged now, East and West, and is being openly prepared for on every continent. At the beginning of the Twentieth Century the world witnessed the most devastating war in history, the first "World War", and twenty years afterwards the world does not seem to have learned from its own amazing suffering, loss and folly. The World War cost nearly 10,000,000 lives, more than 21,000,000 wounded, nearly 8,000,000 missing, and a total money cost of over \$300,000,000,000. It hurtled to humiliation three great dynasties, the Hohenzollerns, Hapsburgs and Romanoffs. It turned Russia Bolshevik; spread Communism over the whole earth; gave the world Hitler and Mussolini; bankrupted whole nations; altered the boundary lines of twenty-six nations; and created unemployment as a major world problem; it drove the world off the gold standard; and filled the whole world with the poison of hatred and revenge and fear.

So to-day is our modern civilization being invaded by innumerable, and seemingly irresistible, and alas, well-ordered forces of evil.

II. The National Condition

In Joel's day the great calamity of a locust invasion revealed the national condition, and he appealed to three classes in the community; to 'wine-bibbers', to 'husbandmen', and to the 'priests'. These classes are with us to-day: the giddy crowd of pleasure-lovers who are so intoxicated with their own selfish indulgence and pretentious non-entities that they are incapable of realizing the seriousness of the world situation; the workers, who are so involved in their daily business that they are pre-occupied, and with incredible facility shuffle off responsibility and leave great matters of Church and State to others; and the religious communities, who, like the priests of Joel's time, are sorely thwarted and disappointed.

Whole nations are intent upon pleasure, pomp and power until some awful calamity bludgeons them into a sense of need. Then how speedily nations will seek new alliances and pacts and securities, instead of turning to the only Living and True God, the God and Father of our Lord Jesus Christ! Yes, many of us feel to-day like appealing to our own people and Empire, "Why gaddest thou about to change thy way? Thou also shalt be ashamed of Egypt, as thou wast of Assyria"? There is no final strength or refuge except in God. We ought to know this, and our politicians ought to know this.

III. A National Awakening

Joel cried out therefore: "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain; let all the inhabitants tremble."

He appealed to the people because "the meat offering and the drink offering is cut off from the House of the Lord". That is to say, morning and evening sacrifices, the expressions of the people's gratitude to God, the visible memorials of God's covenant with them, their daily offering of the first fruits of His own mercies, had ceased. The public recognition of God in the nation's life was shown to be of little or no concern to the masses, and the calamity which had befallen the nation revealed the fact that it was the nation's wickedness and carelessness and forgetfulness of God that had been the cause that brought about the destroying invasion of locusts as a divine judgment. The national condition, Joel argued, ought to produce a national awakening. Even the heathen were saying in derision—"Where is their God?"

We ought to realize in our day these three great principles upon which God proceeds in every age: first, the material and spiritual condition of a people depends on their attitude to God; second, God is influenced by the moral condition of peoples; third, right moral conduct will ensure divine blessing.

IV. National Action

And when the national awakening takes place it ought to prove itself in national action. "Therefore also NOW, saith the Lord, turn ye even to Me with all your heart and with fasting, and with weeping, and with mourning; and rend your heart, and not your garments, and turn unto the Lord your God, for He is gracious and merciful, slow to anger and of great kindness." In other words, as Joel sounded an alarm within the religious community of his day, we ought also to recall our people to confession and contrition which will be private and public. There ought to be public humiliation and national sorrow, and this can best BEGIN by calling for a solemn, national Day of Prayer at once.

Observe that Joel sounds the alarm with-

in the religious body. If the Christian Church does not see with true insight the real state of things, and does not act with appropriate and immediate sincerity and call for such a day, who will? Why should the Archbishop of Canterbury call on the Pope the other day to lead? Why not act himself and call his own enormous membership together? The Archbishop's responsibility to the Empire surely cannot be so easily delegated to the foreign leader of an alien system. Let a national call go out to all leaders of all denominations to call their members together to their own churches; but let the nation by all means take God seriously and seek God in prayer that He may remove the causes of world-wide calamity—that the degradation of human beings in new forms of slavery might cease, that the Jewish people and all suffering minorities should receive justice, and that the spirit of hatred and greed and violence which creates war should be destroyed, and that the Christian Church should awake to lead in this return to God and to goodness. This must, we know, be preceded by sincere and costly humiliation and confession of our own pride and self-seeking. But penitence and prayer will, undoubtedly, be answered now, as they have always been, by great divine blessing.

"Therefore also NOW, saith the Lord, turn ye even to me with all your heart . . . THEN will the Lord be jealous for His land, and pity His people. Yea the Lord will answer and say unto His people, Behold I will . . . I will . . . I will . . ." —(Joel 2).

Whilst in codes of morality there may be a changing emphasis with changing times, it is no less true that certain fundamental moral precepts have grown out of the deepest aspirations of the human heart, unchanging in quality with changing times and having behind them all the force of the divine imperative.

Human life can be differentiated into "secular" and "sacred", just as water can be analyzed into hydrogen and oxygen. Water, however, ought not to be so served to us—first, two parts hydrogen, and then one part oxygen. Water ought to be taken as a whole. So life is well lived only when the sacred and the secular coalesce and blend.

Virtue is shut out from no one; she is open to all, accepts all, invites all, gentlemen, freedmen, slaves, kings, and exiles; she selects neither house nor fortune; she is satisfied with a human being without adjuncts.—Seneca.

Across the Seven Seas

HOW many of us know that to the Presbyterian Church in Canada belongs the glorious distinction of being the first Church in a British Dominion to send out a missionary to organize its own foreign mission field, and so assume a place with the older Churches as a co-worker in bringing the whole world to Christ?

I

In 1837, a young man of twenty-two, John Geddie, received ordination as a minister. He was prepared to serve anywhere; but, fascinated, since his schooldays in Pictou Academy, by the romance of Christian service among the heathen, he longed to carry the light of Christ into the dark lands, at that time very dark. But his Canadian Church had no overseas field. It was not yet strong enough to begin to pay back for what it had received. Young Geddie, therefore, took his place in home service, at Cavendish, P.E.I.

But the dream did not fade. Like William Carey in England, the Canadian enthusiast set himself to stirring up his Church. It was a small Church then, boasting in the Maritimes only thirty congregations and less than five thousand members. But Geddie set it on fire with the ambition to pull its weight in the world-wide missionary enterprise. The result was the decision in 1845 to begin work in the South Seas, and the despatch of the young hero himself in the following year to the New Hebrides.

He sailed in the autumn of 1846, in a vessel of 197 tons, on a journey which was to last almost two years and cover twenty thousand miles, ere he finally established himself at Aneityum. On that island of barbarians, he provided missionary history with one of its great romances, mastering the language and translating the Scriptures, facing the malicious plots of savage leaders, preventing tribal wars, establishing moral standards, providing education, and finally conquering so thoroughly in Christ's Name that, when he searched Aneityum for an idol to bring home to show in Canada, he could find none!

His work was carried on after him in the South Seas, even at the cost of martyrdom. But nothing can overshadow the exploit of John Geddie. In him our Church reached maturity, and went out to help with the grown-up Churches in God's harvest field. From this moment a new vitality, as was inevitable, entered the heart of Canadian Presbyterianism, and the Church, through its pioneering abroad, grew stronger at home, in numbers and in spirit.

II

A young minister, convalescing after a serious illness, discovered our second mission field. John Morton had been a student at Halifax in the Free Church College, and was caught up by the wave of earnestness which was lifting the student body in the sixties. He sailed out of Lunenburg on a trading vessel for Trinidad in 1868. He was in quest of health; but conditions in Trinidad banished all thoughts of himself. He found there some 25,000 East Indian coolies in the sugar plantations, whose ignorance no Church had been as yet able to enlighten. For their sake he appealed to the Scottish and American Presbyterians and to his own home Synod. In the end it was his own Church which answered the call.

The work grew. Morton was joined in three years by Kenneth Grant, and ere long our mission in British Guiana developed under a gifted young graduate of Knox College, John Gibson of Scarboro, who perished of fever at his post. The transformation in the life of the people, who till the coming of Morton had lived in drunkenness and immorality, would represent a rich return even if it were all our Church had to show for its foreign work. But much more was to come.

III

Hitherto the Maritimes had led the way in repaying our people's debt of gratitude to God for their privileges. Now Upper Canada felt itself sufficiently grown-up to take a hand, and George Leslie Mackay of Zorra, crossed the seas in 1871. The Canadian Presbyterian Church specified no field for him more definite than "somewhere in China". On his reaching that vast country, he declined courteously the invitations of some Presbyterian Missions to settle with them. He longed to break new ground for the Gospel; and from the start invisible cords seemed to draw him to North Formosa, then part of China.

Tamsui became his headquarters, and he spent every waking moment of his first months acquiring the Chinese language. His best teachers were a group of boys, through whom he learned the idioms and tones of that difficult tongue. When he was able to speak their language he began evangelistic tours, but crowds jostled him in the narrow streets and cried out, "Barbarian!" "Foreign Devil!" and "Kill him!" They pelted him with filth, stones and other missiles; even lepers were sent to rub themselves against him. Yet at the end of his first

year he baptized five converts—a student, a carpenter, a painter, a writer and a farmer. These made public confession of their faith amid the taunts and jeers of an angry crowd.

The Formosan Church grew, and Dr. MacKay had the joy of opening sixty churches during his lifetime. The native Christians experienced more than one baptism of fire. Seven beautiful churches were demolished by mobs, and believers were thrust into the raging river because they refused to deny their Lord. But even persecution ends. New churches were erected, and, as a symbol of victory, MacKay worked out in stucco a picture of the Burning Bush with the motto, *Nec Tamen Consumebatur*, inscribed in Chinese.

Our church has a wonderful investment in this mission, which we must continue to maintain by our prayers and by our gifts. Let us not forget that our share in the work to-day was made possible by the devotion, sacrifice and heroism of one of the great missionary figures of his century, George Leslie MacKay.

IV

Interest in overseas missions had increased following the formation of The Presbyterian Church in Canada in 1875. Another corner of Empire was occupied in 1877. Stations at Indore and Mhow, Central India, were opened by the Rev. J. M. Douglas and Dr. Fraser Campbell. Two years later, the Rev. John Wilkie, arrived in Central India to find that Brahmin opposition had succeeded in closing the mission school and had secured a ban on all teaching and preaching. The fight for religious toleration was turned over to Mr. Wilkie, who carried his case to the Viceroy and succeeded in securing complete freedom.

Three million natives lived in the territory, and the pioneers planned to possess the land for Christ. Hospitals and boarding schools were erected, and finally Indore College was built to promote the evangelization of Central India's youth. Rev. John Wilkie was a skilful builder, and had erected all but the roof on the first storey of the college when his funds ran out. A storm broke that night, and the south-west monsoon was just at hand. All seemed lost, but next morning Dr. Margaret McKellar came and poured into his hand twelve hundred rupees, which a friend had forwarded her for a vacation to Australia. "You need this more than I do", was all she said. Her sacrifice enabled that section to be completed before the monsoon hurled itself against the new structure. Our Church may be justly proud of her missionary leaders.

After twenty-three years in the Indore field Dr. Wilkie moved to Jhansi, where an evangelistic, agricultural and educational mission was established. A wonderful op-

portunity awaits us in this section, "but the laborers are few".

The frontier of our Central India mission was pushed further back when the Gospel was carried to the Bhils of the Vinhiya and Satpura Mountains. Two young missionary-doctors sailed on the same ship for far-off India in 1888. One a young woman of twenty-four, grave and serious, from the beautiful farm-lands of Pictou, the other a young man from Glenmorris, Ontario, a merry troubadour. These two, Dr. Mary MacKay and Dr. John Buchanan, became one, soon after they set foot in Indore.

The holy city of Ujjain was the scene of their first marvellous clinic for body and soul. Lepers were the "untouchables" of the city streets; but they opened a clinic for them on their front verandah. The lepers came, ulcerating, wasting, loathsome, their fingers or toes dropping away. Brahmins came to watch and then to ask questions: "What kind of religion is this that washes and binds up filthy sores, and even speaks to these damned ones of a God who loves them?" Before leaving Ujjain for the Bhil Mountains, Dr. John Buchanan delivered a farewell message and asked those of the leper group, who were ready to accept Christ as Lord to raise their hands. Twenty-four held up not only one hand but two, or what was left of two hands. Forty-eight marred, charred members, like the stumps of a burnt-over forest, were raised towards heaven. On the adjoining sidewalk Brahmins gazed at the spectacle. Did they appreciate the symbol? It was the Cross of Christ in contrast with the heartlessness of Indian religion.

V

A rising tide of interest in the fulfilment of *The Great Commission*, swept through our congregations late in the 80's of last century. John Geddie had found it necessary in 1845 to rouse slumbering churches in the Maritimes to the world's deepest need. George Leslie MacKay characterized his period as "the ice-age of Presbyterianism". But the stirring pictures of work in Christianity's "front-line trenches" that Geddie, Morton, MacKay and Fraser Campbell sent back had roused our people. Principal Grant of Queen's called our Church in those days—"A Church that is more full of missionary spirit in proportion to its means than any other Presbyterian Church known to me".

The Student Volunteer Movement, born in this period, brought forth an unprecedented dedication of young lives. A new field was opened in North Honan, and Goforth went from Knox, Fraser Smith from Queen's, and MacKenzie and McClure from Montreal to care for the eight million

Chinese, north of the Yellow River. The challenge that Dr. Hudson Taylor of the China Inland Mission sent our young missionaries is the keynote of all missionary success. "This is one of the most anti-foreign provinces in China. If you would enter the province, **you must go forward on your knees**". This province became one of the great mission fields of our Church.

Early in 1927 Dr. and Mrs. Goforth began a new work in Manchuria amongst the Chinese crossing into that great province. The foundation of the new work was laid along evangelistic lines, and the steady stream of listeners that has heard the Gospel makes one believe that the work in Manchuria will speedily come to rich fruition.

VI

Other tales remain to be told, as that of a broad-shouldered youth from Cape Breton William McKenzie, who opened our mission in Korea, and gave his life for that land, "the finest specimen of a missionary ever seen in Korea". There is also the remarkable medical work of Dr. Jessie MacBean in South China. And, since Mary Slessor, who can rank with Caroline Macdonald, "The White Angel of Tokyo"? Christian leaders have spoken of her as the greatest missionary they have ever known. Her unique work in the prisons of Japan uplifted thousands. Her love burned like an irresistible white flame for others, until her life burned out in service.

This is our heritage. Are you prepared to make this more glorious for the generations that are to come? It can be done. The way is the way of the Cross. Your Church is not making an emotional appeal, but wishes to awaken every member to the fact that in obedience to our Master's command, heroes and heroines of our Church have gone forth to carry His message across the Seven Seas. We cannot let their labor fail. Let us be worthy of them.

"They climbed the steep ascent of heaven,
Through peril, toil, and pain,
O God, to us may grace be given,
To follow in their train."

—John McNab.

It has remained for the present generation to witness the harvest of missions in full force. The cumulative effort of long years of faithful labor is now showing itself in large and ever-increasing gatherings of souls, and in substantial progress along every line of missionary effort.

THE COLLEGES The Presbyterian College Montreal

At the Annual Convocation held in the David Morrice Hall on the evening of the 11th of April nine students received their graduating diplomas, K. C. Allard, A. B. Casselman, B.A., Jonathan M. Fletcher, B.A., Thomas Lamont, Edwin G. MacDonald, James A. McGowan, Alliston O. MacLean, Roderick MacLeod, and Herbert Crawford Scott, B.A. One of these, Mr. Fletcher, in addition received by examination his degree of B.D. At a special meeting of the Presbytery of Montreal, these graduates were licensed.

The Scholarships and Awards are as follows:

The Calvin gold medal, the College's highest award, presented to Jonathan M. Fletcher, B.A., also the H. G. Munro Scholarship, the Daniel Penman Graduate Scholarship and, jointly with Thomas Lamont, the William Kydd Prize.

Other awards are as follows: The MacVicar Church Prize for Elocution, Samuel M. Brown; The A. M. Hill Prize, Thomas Lamont; the William Patterson Prize, H. Keith Markell; the Duncan Gordon Gaelic Scholarship, Roderick MacLeod and J. M. MacQueen.

University Scholarships: The MacCorkill, J. E. Andrews, James Collins, A. G. Faraday and Wallace MacKinnon; the W. B. Hamilton, L. E. Yates; the J. Dow, Niall Burnett, J. R. Carson, H. L. Henderson and J. F. MacMillan; the MacLaren, John Denny; the Dora Forsyth, Keith Cowan; the Colin McArthur, J. M. McQueen. Theological Scholarships: The Presbyterian Publications, Thomas Lamont; the C. J. MacLaren, E. G. MacDonald; the S. R. MacLaren, H. C. Scott; the Mrs. George McDougall, H. M. Buntain; the A. M. Nairn, A. A. Rattray; the W. L. Williman, J. E. Bigelow; the R. W. Dickie, H. K. Markell; the Peter Redpath, H. S. Rodney; the A. M. Nairn, R. D. MacLean; the James Sinclair, A. E. Morrison; the Robert Munro, A. A. Rattray; the Joseph Anderson, H. K. Markell.

The Honorary Degree of D.D. was bestowed upon three, Rev. Professor O. W. Howard, B.A., D.D., Diocesan College, Rev. James Naismith, B.A., M.D., M.P.E., and Rev. William MacMillan, B.A., B.D., Collingwood, Ont. Dr. Howard is one of the staff of the college, being lecturer in Philosophy of Religion and Apologetics. Dr. Naismith is a graduate of the College of 1890 almost half a century ago. He has been identified with the University of Kansas, U.S.A., as Professor of Physical Education, and is now Professor Emeritus. He has the distinction of being the originator

of a very popular game, basketball, which has extended to every part of the world. He is a graduate in Arts, Theology and Medicine. Dr. MacMillan has been minister of the church in Collingwood for many years. He is a graduate of 1909, silver medalist. He has therefore had an active career and a successful one in a ministry of thirty years.

The Principal Rev. F. Scott Mackenzie presided at Convocation and in a brief address expressed appreciation of the hearty co-operation of all in the college in the work of the session. The address to the graduates was given by Professor O. W. Howard, his theme being The Modern Minister and His Message.

The Faculty

Rev. D. J. Fraser, M.A., D.D., LL.D., Emeritus Principal and Lecturer in New Testament Literature and Exegesis; Rev. Francis Scott Mackenzie, M.A., Th.D., D.D., Principal and Professor of New Testament Literature and Exegesis and Systematic Theology, Lecturer in Homiletics and Pastoral Theology; Rev. W. Harvey-Jellie, M.A., D.Litt., D.D., Professor of Old Testament Literature and Exegesis and Apologetics; Rev. Frank W. Beare, B.A., Professor of Church History and History of Religions, assisted by Rev. Professor O. W. Howard, B.A., D.D. (Diocesan College), Rev. A. M. Hill, M.A., D.D., Lecturer in Religious Education.

* * *

Knok College, Toronto

Ninety-Fifth Annual Convocation

This Convocation was held also on the evening of the 11th of April in the College Chapel. The devotional exercises were conducted by Rev. Wm. Thomas of Cooke's Church, and Rev. W. T. McCree. The Principal, Rev. Dr. Thomas Eakin in a brief address reviewed the work of the Session. The address to the graduating class was delivered by Rev. Professor H. L. Stewart, M.A. (Oxon), Ph.D. (Dublin), Professor of Philosophy, Dalhousie University, Halifax, N.S. His subject was The Reformation in its Bearing upon Doctrine.

The Graduating Class

H. K. Caslor; J. S. Clarke, B.A.; C. C. Cochrane, B.A.; W. A. Kincaid, B.A.; W. J. McKeown, B.A.; G. W. Murdoch, B.A.; T. H. B. Somers, M.A.; J. K. R. Thomson, B.A.

The diplomas were presented by Rev. Dr. N. A. MacEachern.

Special Scholarships and Prizes:

The McClure Scholarship (1937-38), \$45, John A. Ross.

The Archibald McArthur Schp. (1937-38), \$35, R. D. A. Currie (1st); \$25, Thos. Maxwell (2nd).

The Prince of Wales Prize, \$50, R. W. Manning, B.A.

The Torrance-Dryden Schp., \$60, R. W. Manning, B.A.

The R. M. Boswell Schp., \$50, P. A. Ferguson, B.A.

The McLellan Scott Schp., \$100, P. A. Ferguson, B.A.

Presbyterian Publications Schp., \$100, J. K. Lattimore, B.A.

The Brydon Prize, \$25, J. K. R. Thomson, B.A.

The Barbara Ogilvie Gray Schp., \$60, T. H. B. Somers, M.A.

The Travelling Fellowship, \$600, T. H. B. Somers, M.A.

The Smith Scholarship and The Gordon Mortimer Clark Scholarship, not awarded.

Scholarships and Prizes in Competitive Examinations:

Third Year

The Bonar-Burns Schp., \$60, T. H. B. Somers, M.A.

The Elizabeth Scott Schp., \$60, G. W. Murdoch, B.A.

The George Sheriff Morrice Schp., \$50, J. S. Clarke, B.A.

Second Year

The R. H. Thornton Memorial Schp., \$100, P. A. Ferguson, B.A.

The Loghrin Schp., \$50, G. M. Lamont, B.A.

The Jane Mortimer Schp., \$50, James Ferguson, B.A.

The J. A. Cameron Schp., \$50, J. K. Lattimore, B.A.

First Year

The Eastman Schp., \$50, R. W. Manning, B.A.

The Gillies Schp., \$50, R. Forbes Thomson, B.A.

The Mrs. Morrice Schp., \$50, Richard Stewart.

The Fisher No. 1 Schp., \$50, M. A. Williams, B.A.

The Faculty

Rev. Thomas Eakin, D.A., Ph.D., Principal, and Professor of Practical Theology, and Professor of Old Testament Literature and Exegesis.

Rev. J. D. Cunningham, M.A., D.D., Professor of New Testament Literature and Exegesis.

Rev. W. W. Bryden, M.A., D.D., Professor of Church History and Professor of the History and Philosophy of Religion.

Rev. W. S. Urquhart, D. Litt., D.D., D.L., LL.D., Lecturer in Systematic Theology.



MONTREAL PRESBYTERIAN COLLEGE
Students' Society

At the close of the graduating exercises a company to the number of about 400 adjourned to the Home for refreshments and a social hour.

And Further, in acknowledging our deep indebtedness to Rev. D. J. Fraser, D.D., LL.D., Principal Emeritus, as lecturer in New Testament Literature and Exegesis, we express the wish that he may long serve the college in this sphere.

Service in the Church should not be at the expense of family life.

THE GENERAL ASSEMBLY RAILWAY ARRANGEMENTS

The General Assembly meets in Knox Church, Midland, Ontario, on Wednesday evening, June 7th, 1939, at 8 o'clock, local time.

Commissioners and others having business with the Assembly, or wishing to attend the meetings, are requested to avail themselves of the following arrangements:

Holders of Canadian Passenger Association Clergy Certificates are requested to purchase round trip tickets at single fare; such tickets will be counted to make up the required minimum for the reduced fare plan. All others are requested to purchase a single ticket to Toronto and secure from the Station Agent at the place of departure a Standard Convention Certificate.

Tickets and Certificates will be issued on all Railway Lines as follows:

From British Columbia, June 1st to 7th inclusive.

From Alberta, June 2nd to 8th, inclusive.

From Saskatchewan, Manitoba, Ontario, and all points East, June 3rd to 9th, inclusive.

Properly Validated Certificates will be honoured for tickets for the return journey up to and including June 17th, 1939.

Summer Tourist Fares, where on a lower basis than the regular Certificate Plan Fares, will also apply.

Return tickets will be limited to reach original starting point thirty days in addition to date of sale of going trip as shown by selling agent's stamp on Certificate.

Validated Certificates, however, must be presented to Ticket Agent for purchase of return ticket on or before the final honouring date shown.

In order that the reduced rates may be secured on behalf of those not holding Clergy Certificates, the co-operation of all attending the Assembly is requested.

J. W. MacNamara,
Clerk of Assembly.

MINISTERIAL COMMISSIONERS

Travelling expenses of Ministerial Commissioners to the General Assembly will be paid on the basis of the rate available to holders of the Reduced Fare Clergy Certificates, issued by the Canadian Passenger Association.

Any Ministers who do not hold these Certificates for 1939, and who may be appointed as Commissioners to the Assembly, are advised to make application without delay.

Application forms may be obtained from the undersigned at the Church Offices, 100 Adelaide Street West, Toronto.

On behalf of the Committee on expenses of Assembly.

J. W. MacNamara.
E. W. McNeill.

CHURCH OFFERS SERVICE

SIXTY million visitors are expected to attend the New York World's Fair which opened in April, 1939. Of this number several millions will be church people. Since Union Methodist Church, 229 West 48th Street, at Times Square, New York City, is within five minutes of the hotels and rooming houses, Broadway, Rockefeller Center, and the broadcasting stations, it is favorably located to be of practical assistance to church people visiting the World's Fair.

Union Methodist Church will be open twenty-four hours a day during the Fair. The church will offer a list and rates of approved hotels, rooming houses, and church club residences. The church's cafeteria and restaurant will be open day and night with reasonable prices, and definite information will be given about prices of restaurants in Times Square. Many trips will be conducted by members of the church staff to broadcasting stations, great ocean liners, notable religious centres, outstanding historical sites, museums and other places.

Mail may be sent in care of the church, baggage and parcels checked. Telephone messages will be received day and night. Friends may arrange to meet at the church parlors given over to World's Fair visitors.

The staff of Union Church know the problems which confront visitors to New York City. To save people from being exploited the church gladly offers its services to the church people coming to the Fair.

Write to Rev. C. E. Wagner, Union Methodist Church, 229 West 48th St.

AMONG THE CHURCHES

Mitchell, Ont.

In the passing of Mr. S. R. Stuart who died at his home on March 14th at the age of eighty-three the church has lost a staunch defender of the faith and a most ardent supporter of all its activities both at home and abroad. For forty-one years he served Knox Church on the Session, for thirty years as a trustee and from the time of formal organization in 1915 directed the affairs of the Budget Committee. As teacher and superintendent of the Sunday School for sixty-three years he exerted an influence for good on children and youth, and his sympathies were not confined to the local church. The whole community is sensible of a great loss and is the better for his having lived.

Maxville, Ont.

Mr. and Mrs. Duncan J. Fraser for fifty years members of St. Andrew's Church passed away within a week of each other. They were the first couple married in Kenyon Church, Dunvegan, now one of the historic churches in Glengarry. Mr. Fraser was an elder of St. Andrew's for forty-eight years. Since 1932 he was incapacitated for active service but remained an interested, helpful and influential servant of God to the end.

Brantford, Ont.

Knox Church, Rev. J. W. Whillans, reports remarkable records, namely, perfect attendance, Joseph Martin, fourteen years, Betty Smith and Mabel Martin each thirteen years. To these were awarded certificates which were given at a special evening service presided over by Mr. Rowland, Superintendent of the Sunday School with parents and scholars present. The Children's Sunshine Choir of the city led the singing and furnished special music. The awards were presented by Rev. A. W. K. Herdman, a retired minister of our Church and a teacher in the Sunday School. He complimented the three young people and urged all to emulate their example, attendance at Sunday School being one of the best means of preparation for life and Christian service.

Toronto, Ont.

Riverdale Church shows steady progress. At the March Communion forty-one new members were received, most of them by profession of faith, and at the previous Communion, forty-five were received. The past year shows an addition to the roll of 108 new members. The seating capacity of

the church is 2500 and at all the regular services it is well filled. On special occasions it is usually overcrowded, as on a recent Sabbath morning when Rev. Henry Lanctin spoke on Protestant missionary work among the French Canadians in Quebec and the Maritime Provinces. This church is prospering also financially, the year's income being over \$21,000. These evidences of success have followed the earnest ministry for the past three years of Rev. A. Gordon Macpherson.



GORDON CHURCH, ST. ELMO, ONT.

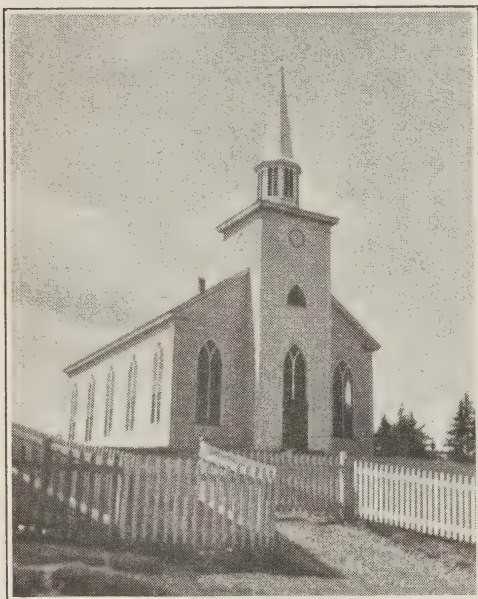
The name of the church commemorates the ministry of one who was notable in his day, Rev. Daniel Gordon, the father of the well-known writer whose pen name was Ralph Connor. The congregation suffered recently the loss of its minister through death, Rev. W. D. MacCallum, reference to whom has been made in another issue of the Record. It was a very prosperous congregation until the division created by the disruption of 1925. It is encouraging to observe however that it is again gaining steadily. It is well organized, the usual societies being represented whose relations to one another are marked by a fine spirit of co-operation.

Vancouver, B.C.

A short time ago, Rev. H. Lennox, minister of Kerrisdale Church, received at the hands of his congregation, a very gratifying testimonial of their regard in the form of a motor car, the first V8 Ford car registered in 1939 in Vancouver. This gift was supplemented by an increase in salary of \$300 to meet the expenses of operation.

Progress in the congregation is shown in part by the fact that on the first Sunday of March twenty-eight new members were received, twenty upon confession of faith. The attendance at public service has grown so a new church will be a problem of the near future. The average attendance at Sunday School is 100 and the Young Peo-

ple's Society has a membership of 35. Mr. Lennox, when in Toronto in attendance upon the Board of Sabbath Schools and Young People's Societies committed the care of his evening service to that organization.



THE CHURCH, MIRA FERRY, N.S.

This building is historic having been opened in 1857 and by its size proclaimed the interest of the people in those days in the Church and also the strong personality and pulpit power of Rev. Dr. Hugh McLeod, the first minister. It has accommodation for about 1000 people and in those early days it was filled, worshipers making their way from as great a distance as 15 miles, on foot, horseback, and by boat. From this congregation which is situated about thirteen miles from Sydney have sprung fifteen congregations. The attendance has in late years greatly diminished through inevitable changes and a prolonged vacancy of fourteen years when the only supply was that of students. In the autumn of 1936, however, they called Rev. Harold A. Doig, who is still the minister. The community so far as the old people are concerned, is largely Gaelic. Rev. Hugh McLeod, D.D., the first minister, according to the obituary appearing in the minutes of the General Assembly "came to this country in 1849 under call from the congregation of Mira. From that date until within a short time of his death he continued faithfully and zealously preaching the Gospel of the Lord Jesus Christ. He died on the 22nd of January, 1894, at Sydney, in his ninety-

first year. In 1877 he was honored by the Church in being elected Moderator of the General Assembly." Two ministers in recent years have come from this congregation, the late Rev. Dr. MacOdrum, of Brockville, Moderator of the General Assembly, and Rev. J. A. MacInnis, of Orillia.

The church building retains the original features, a high pulpit and enclosed pews. It overlooks the Mira River and back of it stands the manse.

Jumbo Valley, Alta.

Knox Church has been called upon to mourn the passing of Mr. Donald Munro who for many years served faithfully and well on both the Kirk Session and the Board of Managers. He was born in Alness, County of Ross, Scotland, in 1872, and there in the little stone church he received early spiritual training. Coming to this district in 1903 he enriched the community by his sterling character and religious habits. He was worthy of the tribute paid to his father in the Rosshire Journal, "He was as earnest as Knox, as patriotic as Wallace, and a Presbyterian from the core to the crust. Yet there was upon his face a genial, jovial smile and a charitable spirit breathing from his lips for everyone, saint and sinner alike".

Toronto, Ont.

The tenth anniversary of the opening of Glenview Church was marked by a gathering of the congregation for a social evening, at which the minister, Rev. J. Stanley Glen, was presented with a Geneva gown and cassock, the ceremony being performed by Mrs. John Agnew and Mrs. W. C. Carter. Mrs. Glen was also the recipient of a gift in the form of a silver tray presented by Mr. William Goodwin of the Board of Management. Professor W. W. Bryden of Knox College was present and paid his tribute to Dr. Glen who as a student was a member of Dr. Bryden's classes.

Meaford, Ont.

Knox Church recently lost by death a beloved elder, Mr. Sheldon Boyd, who by his humility, patience, steadfastness and sound judgment proved himself a worthy example in the community and a great help to the church. He had been active in the church at Temple Hill, but following union in 1925, he united with Knox Church, though considerably inconvenient on account of distance. Upon his retirement from the farm he took up residence in Meaford and became a tower of strength in the congregation, particularly in securing the erection of the new building. His departure is keenly felt by the congregation and the community.

Whycocomagh, N.S.

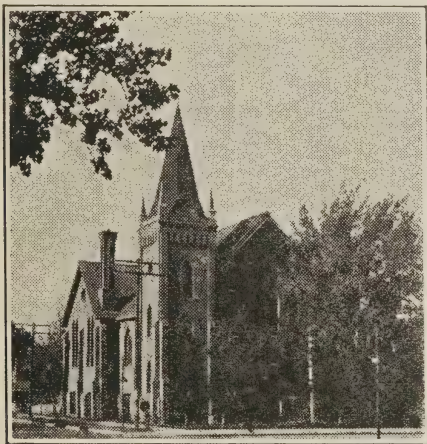
St. Andrew's Church mourns the death of one of its beloved elders, Mr. Angus Campbell, whose life was marked by high principles and honest dealings. In his life the church and the community were enriched by an example of devotion in public worship and of faithful service.

Elora, Ontario.

Rev. E. A. Thomson, minister of the Presbyterian Church here, and convener of the Board of S. S. and Y. P. S. of our Church has been elected president of the Religious Education Council of Canada.

Stanley, N.B.

In the sudden passing of Miss Elizabeth Caroline Sansom, St. Peter's Church has lost a faithful and valued member, an energetic worker and generous contributor. A nurse by profession, the greater part of her life was spent away from her home town, but on retiring some six years ago she returned to the old John Sansom home where life was marked by generous hospitality and great kindness to all. In addition to her devotion to the church, she was most active in all service for the well-being of the community. Of her immediate family, three sisters survive.



ST. JOHN'S CHURCH, MEDICINE HAT, ALTA.

The history of Presbyterianism in Medicine Hat dates from 1883 when Medicine Hat was a tent town. The first Presbyterian service was held on June 3rd of that year under the leadership of Rev. Angus Robertson, a recent graduate of Knox College, who was appointed to serve in the Calgary district. On the way west he stopped at Winnipeg, where he was ordained by the Winnipeg Presbytery. He reached Medicine Hat on the first of June, a Friday, and before the Sabbath he was able to interest all the Presbyterians he

found in the district in a church service which was held at the C.P.R. station. Leaving Medicine Hat on the Monday following he travelled by pony and buckboard westward, reaching Calgary a week later, and held the first Presbyterian service there on the 17th of June, two weeks later than Medicine Hat's first Presbyterian service.

Mr. Robertson's stay in Medicine Hat resulted in forming the nucleus of a congregation. On the 23rd of April the following year a meeting of the congregation was held to consider the erection of a church. This meeting was also held in the C.P.R. station, the company being seated on up-turned nail kegs. A Building Committee was then appointed and shortly after in the same month a Board of Management was appointed. At the end of May a contract was awarded to Messrs. MacRae and Hawke for the erection of a building, twenty feet by thirty-six. This building was completed in October and immediately a settled minister was sought. In the summer of 1885 Rev. James Herald arrived and worked faithfully and successfully until his death on March 4th, 1890. From 1890 to 1896 the following ministers served: Rev.'s MacLeod, Stephens, Jaffray, McKay and Duncan. In that year Rev. J. W. Morrow was called and served until 1918 when he was succeeded by Rev. Thomas Wilson. Then followed in 1927 Rev. Thomas McConnell and in 1929 Rev. M. S. Blackburn of Cranbrook. At the conclusion of Mr. Blackburn's ministry of almost ten years, on Jan. 1st, 1938, Rev. W. D. Grant Hollingworth, the present minister, was inducted. The fifty-sixth anniversary was observed on March 19th with the minister in charge, who spoke in the morning on, *Why the Church?* and in the evening, *I Will Build My Church*, two striking sermons which made a deep impression. On Monday evening the celebration was unique, the history of the congregation was read by the Clerk of Session, and Mr. J. Jessop Nott presented slides, giving the history of the congregation in picture form. A pageant presented by the ladies completed the historical presentation. After this a social evening was spent. One member of the first Session is still an elder, hale and hearty despite his eighty-four years.—J. H., Clerk of Session.

Toronto, Ont.

High Park Church rejoices in a very valuable addition to its equipment in the form of a two-manual pipe organ recently installed and dedicated by the minister, Rev. J. V. Mills, on Sunday evening the second of April. The cost was \$5,000 and this has been fully met by general congregational offerings supplemented by the generous contribution of \$4,000 by Mrs. Margaret Lyons, a member of the congregation since the present church was built.

SPECIAL BUDGET CAMPAIGN

Presbytery of Montreal

After the congregations in the Presbytery of Montreal had completed their ordinary Budget givings for 1938, the Presbytery decided to make a special effort to help to balance the Church's Budget for the year. This was carried out February 12-25. There was wonderful co-operation on the part of all ministers, Sessions, Boards of Management, and other organizations. The amount raised was over \$15,000. The Executive of the Committee which had charge of this effort consisted of: Rev. Dr. George H. Donald, Chairman; Rev. David Scott and Rev. Dr. Malcolm A. Campbell, Vice-Chairmen; Rev. Dr. Allan S. Reid, D.D., Secretary. Mr. David McGill acted as Treasurer.

OFFERING PLATES

For a congregation that has offering plates not now in use there is an opportunity to serve a mission field in need of such. Please address Miss Gloria Wood, Sundridge, Ont.

BOOKS

The Gospel Story

By Canon Peter Green. Published by Longmans Green & Co., 215 Victoria St., Toronto. Price 75c.

All who read this small volume will find their interest deepened in the Life of Lives and will profit by the fresh light thrown upon this engaging theme. It is a simple, direct and comprehensive narrative in which imagination at various points plays its just part in filling gaps in the recorded history. Ten appendices give the volume additional value as a text book for youth and the average reader.

* * *

Eucharistic Prayers from the Ancient Liturgies

Chosen and Arranged by Evelyn Underhill. Published by Longmans Green & Co., 215 Victoria St., Toronto.

This is a contribution to devotional literature, one of a large number from the pen of this writer. It is concerned chiefly, but not exclusively, with the observance of the Lord's Supper. As the author says "this collection of prayers from the ancient Eucharistic liturgies of the Church is intended to remind modern Christians how rich is the background and how profound and far-reaching are the spiritual implications of our central act of worship."

The Horizons of Stewardship

By Herman C. Weber, D.D., Published by Fleming H. Revell Company, New York. Price \$1.25.

The claims of God upon our money for His work is a subject calling for serious consideration. It is a matter of great moment not only for the Kingdom of God but for ourselves and this has found expression in the prophet's question, "Will a man rob God?" This book however has a wider scope for it deals with consecration of one's self and all that he has to God. The writer is eminently qualified to deal with this subject for he has been in charge of that department in the Presbyterian Church in U.S.A. for a number of years, and he now is serving his third term as President of the United Stewardship Council of the United States and Canada. He is a specialist in this realm and ably and graphically presents the case. Additional interest will be found in the book by reason of the appendix in which is given a collection of definitions of Stewardship.

* * *

This World's Goods

By John E. Simpson, D.D. Published by Fleming H. Revell Company, New York. Price \$1.00.

The author is minister of North Park Presbyterian Church, Buffalo, N.Y., and has shown deep interest in this question. At the recent meeting of the United Stewardship Council in Toronto he was one of the speakers at the public meeting. The book should commend itself to the young people of our Church for it is, as the author dedicates it, for the youth of his own congregation. The book is very practical and is generously illustrated from life. The author believes in tithing and the latter part of the book has an extended appendix devoted to The Tithe in the Old Testament and the New.

* * *

Readings in St. John's Gospel

By William Temple, Archbishop of York. Published by The MacMillan Company of Canada, Toronto. Price \$2.75.

The title commends itself to the average reader and the author in his introduction enters a disclaimer and defines his purpose. "The book is not a systematic commentary or exposition; nor is it intended for scholars or theologians—though whatever value it has for souls on pilgrimage may be as real for them as for others. . . . It is an attempt to share with any who read it what I find to be my thoughts as I read the profoundest of all writings". In following the author in these studies it will be none the less helpful to the reader to realize that he is under the guidance of a scholar as well as a loyal leader in the Church.

**The Best Birthday, The Lost Message,
The Divided Battle, The Minister's Son,
Dwelling**

By Grace Livingstone Hill. Published by J. B. Lippincott Company. Price 35c.

The Best Birthday is a Christmas entertainment for children; The Lost Message is a study in ministerial experience; The Divided Battle is the story of a congregational experience of division in the effort to stem the tide of evil in the community; The Minister's Son confronts us with the seriousness of misunderstanding of youth and the place of tact, sympathy, and confidence in the recovery to the church of those who have turned away from it; Dwelling is a parable showing by a love-story that our indifference to Christ's deep love and His sacrifice for us does not affect His constancy and the realization of that restores the heart to penitence and love.

GEORGE H. SEDGEWICK, K.C.

Mr. Sedgewick died suddenly at his home in Ottawa following a heart attack. He was in his sixty-second year. He was of a well-known family of which two brothers reside in Toronto, Mr. R. M. Sedgewick and Rev. Dr. W. H. Sedgewick minister of Westminster Central United Church. By profession Mr. Sedgewick was a lawyer and in that calling had attained to distinction as indicated by his appointment in 1930 to the Supreme Court of Ontario, a post which he held for three years. He then accepted the position of Chairman of the Tariff Board offered by the Dominion Government and removed from Toronto to Ottawa. Allied with this he served as Chief Commissioner of the Dominion Trade and Industry Commission. In these positions he rendered valuable service to the Dominion. Mr. Sedgewick was a native of Musquodoboit, N.S., and son of William Middleton and Annie Leedham Sedgewick. He graduated from Dalhousie College in Arts and at once proceeded to Toronto to take his law course at Osgoode Hall. He was called to the Bar in 1903. Twenty-five years later he was created a K.C. In 1908 he was married to Mary Stanley Robertson of Halifax. He was active in many of the leading literary and business clubs, and was closely identified with the Church, having been a member of St. Andrew's, Toronto, and St. Andrew's, Ottawa. He is survived by Mrs. Sedgewick and two daughters.

The vanity of human life is like a river, constantly passing away, and yet constantly coming on.—Pope.

Other Churches

Church of Scotland

Rev. Dr. James Harvey has intimated his intention to retire from the office of Joint Senior Clerk to the General Assembly.

* * *

Ichang, China, the city on the Yangtse, 1,000 miles from the coast, which has been bombed and seriously damaged during Japanese air-raids, is an important mission centre of the Church of Scotland, the property including hospitals and schools. So far, the buildings have suffered only slight loss and the missionaries and their Chinese staffs are unhurt. The missionaries have been recently devoting themselves to the care of the refugees fleeing before the Japanese advance and they are now attending to the injured victims of the raids.

* * *

Missionaries in Nyasaland, Northern Rhodesia and Kenya are to assist in settling refugees from Europe in these territories. At the request of the Scottish Christian Council for Refugees the Church of Scotland has authorized its agents there to give all the help they can in furtherance of the schemes.

Presbyterian Church in Ireland

Rev. W. P. Hall, M.A.

Mr. Hall is minister of the Presbyterian congregation at Greenisland in Belfast Presbytery. It will be recalled however, that for some years he was minister of Knox's Church, Galt, Ont. Recently he was called to a very responsible position in the work of the Church, namely, the Shankhill Road Mission, which in one respect is more or less like an ordinary pastorate with special emphasis on the work of evangelism. In another aspect it consists of "superintending and controlling the vast enterprise of Christian philanthropy which the unwearying generosity of friends far and near has made possible ever since the Very Rev. Henry Montgomery, D.D., with the vision of a prophet and the practical sagacity of a man of affairs initiated it many years ago." The qualifications for this responsible task are both evangelistic and administrative and these gifts are required in an unusual degree. "This call has been issued to Mr. Hall by the Commission of Assembly with the warm approval of Dr. Montgomery, the founder of the mission, and the concurrence of the mission congregation which worships in the Albert Hall with the full conviction that Mr. Hall's qualities admirably fit him for this work." Mr. Hall we have learned has accepted the call.

One cannot be an intellectual leader without a scholar's discipline.

CORRESPONDENCE

Editor, Presbyterian Record:

One of the most interesting items in the March issue of The Presbyterian Record was the article on the progress of evangelical efforts in the Province of Quebec by Rev. Dr. W. Harvey-Jellie of Montreal. This, I believe, is a work to which the Presbyterian Church should give increased attention and generous support. The Presbyterian Church has always been in a position to make a strong appeal to our French Canadian fellow-citizens for several reasons. The first white settlers in Canada, from 1578 to 1604, were all French Huguenots, Presbyterians. They were refugees. They fled from France to escape from religious persecution, and they hoped to have religious liberty in this new country. Then, of recent years, there was Rev. Charles Chiniqy, a converted Roman Catholic priest who became a Presbyterian minister, and was instrumental in converting thousands of his fellow citizens and also made a lasting impression upon religious life in Quebec.

My conviction is that a revival of Bible Christianity in Quebec is a task upon which we should concentrate.—Yours truly, W. W. MacPhee.

Sustentation Fund

Dear Mr. Editor:

Allow me to thank you for the wide publicity you have given the contemplated Sustentation Fund in your invaluable Record.

I need hardly say this is a vital matter now before our Church, by instructions of the General Assembly. Personally I have no hesitation in saying it will add greatly to the efficiency of our church financially and spiritually. Rev. R. C. Gillie says "The Presbyterian Church in England could not continue to function efficiently without the Sustentation Fund". The Presbyterian Church in Ireland carries on her great work under the Sustentation Fund. When that great church statesman Dr. Chalmers was organizing the Free Church of Scotland he adopted the Sustentation Fund.

I am writing this letter because of some reports which have come from Session, and Presbyteries. Let me urge every Session and Presbytery (they have all received copies of the regulations) to send in their reports as soon as possible.

Some have said "We have not sufficient information", "We want more details" and such like statements. Let me assure them I appreciate what they say and yet, I fear all have not studied these regulations and notes as thoroughly as they might. In fact

some have actually said "We haven't read them".

These regulations were carefully prepared and are an outline of the Regulations governing the fund in The Presbyterian Church in England.

In the reports received, and in interviews, we have met with definite difficulties such as follows:

1. "Regulations 3a and 3b governing Aid-giving congregations is not clear."

This should be changed to read (a) A congregation which pays its minister \$200 in excess of the minimum shall send to the fund \$25 in addition to its regular minimum contribution. (b) Similarly a congregation paying its minister \$400 in excess of the minimum shall contribute \$50 in addition to its regular minimum contribution. (c) And so on in a similar ratio—a congregation paying its minister \$600 in excess of the minimum shall contribute \$75 plus the regular minimum contribution. The strong helping the weak.

2. "While agreeing with the principle we do not think the time is opportune."

That is a very valid criticism, especially in view of our accumulated deficit. That must first be dealt with. Further, before this matter can be sent down to Presbyteries under the Barrier Act three or more years will be necessary for discussion and for more detailed information.

3. "We do not want any new fund." Note No. 5 will answer that question.

4. "We don't want any more centralization in our Church Offices."

I cannot really consider this a serious difficulty. We must centralize this work in our Church Offices. Further we must trust and be loyal to our own officials.

All that the Assembly and the committee are anxious about at present is: 1. That all Sessions and Presbyteries shall approach this question with an open mind, without prejudice. 2. Read and study the Regulations and Notes sent out. 3. Remember the **Motive** of the Sustentation Fund is "Brotherliness in a common Christian cause—the strong helping the weak".

The Church may rest assured we shall hasten slowly; there will be no undue rush or unseemly stampede. And we shall all seek divine help and guidance. Let us all so pray.

Yours faithfully,

Jno. Gibson Inkster,
Convener.

The Church can do nothing except as its members work and work together.—Sel.

The Field Abroad

JOBAT

A letter from Dr. Quinn to Rev. Dr. James MacKay, New St. James Church, London, Ont.

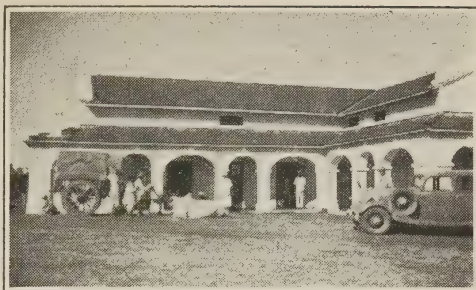
"ALTHOUGH I have nothing startling to report the work goes steadily on. There are great opportunities for missionary service here. Even though the people are not ready to receive all the help offered there is scope for all a man's power. Medical and surgical cases of all kinds confront us, many beyond my ability to treat satisfactorily. Evangelistic opportunities also are many and evangelism is our chief work. How can we be satisfied unless patients return home healed in body and born again into the Kingdom? To the latter end all hospital efforts should be directed. Many however go away still in the bondage of fear and superstition.

"Nevertheless we are not left without results. A middle-aged Mohammedan came to the hospital a few weeks ago. Apparently more happened to him than I knew because the first Sunday after his discharge he came to the regular hospital service and said that he wished to say something. He rose and read John 3:16 and then told how on a certain night he had accepted Jesus Christ as his Great Healer and from that night he knew that Christ had healed him. It may be said that he had not yet got to the heart of the matter but for a Mohammedan to make such a public profession before other Mohammedan patients means something. He has two small boys whom he desires to be educated in a Christian school and they have already entered our mission school here.

"The hospital staff has been a bit under the weather lately. Our nurse, Dr. McConnell's sister, had an acute attack of appendicitis, so she was a patient for a while. Then Jaiwant, one of the compounders, developed corneal ulcers, five on the left eye and two on the right. I feared the loss of his left eye, but both have recovered all right. Then, a few days ago, Peter, another compounder, came down with appendicitis. He too therefore has contributed a bit of his anatomy to our pathological museum.

"Novel Singh, who has just gone home, was brought to us with a very severe attack of pneumonia, and for a few days his chances looked pretty slim. He became a Christian three or four years ago but went back into Caste and caused much trouble to other Christians. Perhaps this sickness was providential for he has made profession of faith again, the genuineness of which is yet to be assured.

"Another patient came to us after having had pneumonia for eight days who was assured by the native doctor that he had no



THE HOSPITAL

chance of recovery. With this hopeless outlook they proceeded to take him from his bed and place him on the floor so that when he died his spirit could get away into the earth. Then they thought of the mission hospital and were encouraged to bring him here. Within two days there was a marked change and he is now quite restored. In a case of lobar pneumonia a crisis often occurs after the trouble has run a course of eight or ten days, followed by a rapid recovery. Is this the explanation in this case or was he sent here by his Maker to get the benefit of our help at that particular time?

"We see some comical things here too. An old lady, stone blind, came in and had her eyes operated on for the removal of cataracts. When the bandages were taken off she could see, but a few days later she said that she could not see. This puzzled me somewhat until someone suggested that it was a case of fear of work if it were known she could see. This theory I was inclined to accept when later I saw her throw a stick at a dog with an accuracy of aim that would have done credit to any young baseball pitcher of New St. James.

"Apart from definite conversions, the medical work seems to exert an indirect effect on evangelistic efforts. A missionary told me that he went into a village one day when there was poor prospect of a kindly reception. Then a man stepped out from the crowd and told the others that these Christian people were all right, because he had once taken his father to the mission hospital and therefore knew them. This word in season changed the whole situation and the missionary enjoyed the freedom of the village.

"Impressed by the statement of this same missionary to the effect that he would meet people who said to him 'We heard the Christian message some years ago, but not having heard anything more we have forgotten it', we have endeavored carefully to keep track of discharged patients, notwithstanding the difficulties. One of these is the language. We learn Hindi as a basic language but the Bhil is much different. Two

of our missionaries have acquired some knowledge of it, but being an unwritten language with no grammar as yet compiled, most of our work has to be done through Indian interpreters. Travel is another difficulty. Ten miles does not mean a ten-minute run on number two highway. Some of these jungle roads would make an Ontario farm lane look like the pavement of Waterloo Street. Notwithstanding, we think it worth while to take time to follow the patients whether by car, horse, or shanks' mare. The interminable slowness of things in India is our sorest experience. Ruth enjoys going with me on some of these trips and sometimes she gives Bible pictures to the children. With all due respect to the others, she is the best missionary here. She gave an anaesthetic for me one day and gave it well too.

"The church services are quite orderly unless exception is to be taken to a few sparrows flying in and out, or a couple of little goats coming in to spy out their owner among the people sitting on the floor. The hospital service you would perhaps think a bit crude. We try to gather as many patients as are ambulatory or can be reasonably brought together each Sunday afternoon. Yesterday I counted seventy-three although these included some Christians who come in to help with the singing and relatives of the patients. The religions represented are Bhil, Mohammedan, and Hindu."

Two pictures were enclosed in this letter. One appeared in the April number in the Children and Youth section. It was a picture of Dul Singh whose leg was amputated because of gangrene, the result of snake bite.

The picture shown here illustrates the meeting of the Orient and the Occident, the ox-cart and the motor. Many patients are brought long distances through the jungles in these carts.

* * *

Manchuria

Acknowledging to Dr. McNamara the receipt of a parcel of Jungle Tales, by Dr. Buchanan, Rev. Allan Reoch writes:

"Thank you for the parcel of Jungle Tales from the Board. I have read the book with interest, delight, and profit. I think its emphasis on missionary giving is so timely. I have sent on the copy to the W. M. S. ladies and have given the Johnsons theirs.

"We had such a good time of preaching during the Chinese New Year season, two chapels full all day in Szepingkai, and a large central meeting in the evening with the Christians bringing their non-Christian friends. I held lantern-slide meetings in the shops several evenings. In one shop there were 200 young men clerks in the

audience. The next night in a shop the manager, who is a Christian, did most of the preaching and spoke for three hours. The result was that I didn't have my supper until 10.45 p.m."

* * *

Formosa

Dr. and Mrs. Llew. Little

In January of this year Dr. and Mrs. Little and their four children left us to go to Hong Kong. There Dr. Little will become Superintendent of the Matilda Hospital. Their departure was more deeply regretted than words can express. They had been with us through two dark years of crisis and uncertainty, and had proven a tower of strength to their colleagues. Dr. Little, unsparing of his physical strength and with keen business insight, accomplished the herculean task of managing the Mackay Memorial Hospital alone, and he also improved it in every department. Operations soared to three times their former number with sometimes as many as eleven operations a day by the Doctor himself. The whole hospital was thoroughly renovated and beautified. Four evangelistic workers had to assist in the work of teaching spiritual truth to the ever-increasing number of patients. The morale of our whole Church in the North, which had suffered when the mission schools left our hands, was happily heightened by the hospital's great improvement, and everybody spoke with pride of the reputation for efficiency, thoroughness and kindness that the hospital had gained.

Mrs. Little, who is also a medical doctor, was ever unselfishly ready to help in the hospital or with outside patients, and she was in great demand as a lecturer at conferences. She also prepared for distribution diets for babies, instructions of how to care for children, and taught simple methods of hygiene in the home.

Someone has said, "When we go away, we die a little". I would paraphrase that and say "When they (our friends) go away, we die a little". We dared not dim the brightness of their plans for the future with too many regrets on our part and we have had to watch them go, with reluctant hearts, while bidding them "Godspeed"!—G.

* * *

Canadian Presbyterian Mission

Dr. Buchanan to Rev. Dr. MacNamara

Though I came back to India with a good deal of trepidation after the very severe time my daughter Ruth had been having from a ruptured appendix followed by complications, but by God's blessing and medical skill she is again at it and going ahead full steam in the Bhil ocean Uplift. She has already made six trips to Amkhut area, each a trip of 260 miles, sometimes in our new motor and sometimes by train and

lorry. She is also going here and there to various stations conducting Bible periods in women's conferences, etc. My daughter Edith is once more back in the Lady Hardinge College Hospital, New Delhi, and I have made four trips to our Toran Mal Bhil stronghold. So we have every reason to "rejoice and be glad" and we are glad.

I had the good fortune to get the hearty interest of the British Conservator, Mr. R. P. Dalley, in charge of the Bombay Presidency, that is, Chief Forestry Officer. First he agreed to come for two days. Then he returned and gave eight days and, latterly, I staying with him, he gave thirteen days to getting a fine bridle path up the final section of the Toran Mal Mountain. He also enlisted Mr. J. Davis, Forest Officer for West Kandesh. They are both splendid men. Mrs. Dalley came up too for the finish. As Mr. Dalley and Mr. Davis are doing so much to have this well-graded bridle path made possible for a motor right up to the lake, I proposed at a dinner given by Mrs. Dalley that the road be called the D.D. Road. We had quite a nice dinner up there in the Forest Bungalow. Besides the Forest folks, officials, etc., Miss Williams, Miss Larsen, and Mr. Frank were there. Mrs. Dalley suggested, and that met with unanimous approval, that the Road be called The Bhil Uplift Road. . . . Some of these wonderful British officers are real missionaries. They are looking and working for the uplift of the depressed classes in India and have been a godsend to them.

I have made four trips of 360 miles each to Toran Mal and am, D.V., leaving in three days for three months steady uplift and Bible training there. Ruth comes after her classes at Indore, March 22 to 27th, and then another visit to Amkhut side to stay at Toran Mal until the middle of June.

Our motor shows nearly 4000 miles covered in Bhil work in the four months since I came back. Besides wear and tear the gas alone has cost Rs 180. As you know daughter Ruth is working, and very efficiently, without salary. Ruth has been offered one big job in India as well as other smaller ones. She says, "I may have to take a small job to help out our exchequer". So far it is a hearty, voluntary work for the great work of the Church. The Church should encourage such. Her special work is being made self supporting and therefore not on the Budget. . . .

I am full of gratitude to the Great Head of our Church, to the officials of the Church and to every member of our beloved Church who have labored and prayed and given of their substance all through the years, making it possible for us to spend and be spent for this backward Bhil Hill People destined to and already setting a pace in the heart of India. Thanks and greetings to you all.

THE CHURCH IN ITS RELATION TO COMMUNITY AND NATIONAL LIFE

Rev. J. L. W. McLean, M.A.

EACH of us has asked himself, many times I am sure, What is the Church doing in this community, in other communities, throughout the nations—what is she accomplishing? We have looked at the things that are not being done, and need doing, and we have felt depressed; we have listed and noted the things that the Church has done, and continues to do, and we have become more hopeful. This question I do not propose to touch. It, however, suggests another question that I venture to raise, viz.: What may you and I legitimately expect the Church to be doing; by reason of her character, and essential constitution, what is the Church fitted to do? and by what method? What is the true and legitimate place of the Church in the community?

There are those whose reply to this question will be somewhat as follows: "The Church is the servant of man to further man's interests. It is this", they say, "or it should be this"—and this is all. Such persons speak of the contribution the Church makes to the community—it is a deterrent to crime, and therefore enhances the value of real estate, etc.; they speak of what they get out of the Church, or declare that they get nothing from it. Their attitude is, in part, that of the interesting character depicted by Clarence Day in his book entitled, *God and My Father*. Of him he writes:

"My father's ideas of religion seemed straightforward and simple. He had noticed when he was a boy that there were buildings called churches. As he grew up he regarded them as unquestioningly as he did banks. They were old, respectable structures, decent, venerable. They were frequented by the right sort of people. Well, that was enough. He insisted on our going to church. . . . 'But why do we have to go, Father?' 'Because I wish to bring you up properly.' As a rule, non-churchgoers were not solid, respectable citizens. All respectable citizens owed it to themselves to attend."

Like this man there are scores of persons who attend church for what they can get out of it; and many more who refuse to attend because they find, as they say, that the Church is of no help to them. Their view is that it exists as a contributor to the welfare of mankind; it is this, or at least it claims to be. This is its sole reason for being. Amongst these citizens there are to be found those who see the chief function of the Church as entertaining, and keeping in an agreeable and happy frame of mind, those who are within her membership, and thus by the good fellowship which she radiates to attract others. Where this view

predominates, and the service of humanity is considered to be the "be-all" and the "end-all" of the Church's activity, the tendency is that the worship of God be given a secondary place, and the Sunday services are planned with the aim of making them interesting and crowd-attracting. This type of service in which many varieties of secular "aids" are used and sensational topics advertised, is the natural outcome of the view of the Church as an institution or organization of the community; the value of which is estimated according to the contribution it makes to the community.

Now this view of the Church is fundamentally fallacious. I am not concerned with building a straw man, and demolishing him again; I do feel, however, that we do well to keep reminding ourselves of the true nature of the Church, and that we seek to have our people realize this, for many of them, I am afraid, do not. Therefore let me mention, by way of refreshing our minds, three facts about the Church which are familiar to us all. The first concerns the origin of the Church. It is not a human institution. It is the creation of God, founded in His wisdom by Christ. Our Lord had been building it in a sense, before the foundation of the world; He had been building it during His ministry upon earth, and by His death. Now that He has ascended from the dead, and is living in the midst of His people, He is building it still; building it on the Rock of faith in Him as the Saviour, the Son of the living God; He is building it to-day with your help and mine, and with the help of thousands of disciples throughout the length and breadth of the world. But He is building it, whether individuals such as you and I assist or not. "It is God that worketh in us to will and to do of His good pleasure." He is active according to His avowed purpose in Christ. "I will build my Church."

The second fact I mention is this: The Church, in whatever stage of completion it may be found, exists to accomplish the purposes of God, to declare and do His will. Paul, you remember, writes these words to the church at Corinth: "Be ye steadfast, unmoveable, always abounding in the work of the Lord." The Church is not doing the work of man; neither is it working primarily for the benefit of man, so far as it is fulfilling its true function. As Dean Inge succinctly puts it: "Christianity is a religion of spiritual redemption, not of social reform." And spiritual redemption is the work of God, which He is accomplishing in Christ through His Church—the fellowship of those who believe on Him and live His life. The Church's work is to do the will of God. As ministers of the Church we are not called to do the people's work, reporting to them, dependent upon their approval.

There is One only who is our Master. I feel that we need to give a corrective to the view which, because of lack of thought, perhaps, is becoming more widespread that the Church is a human social-service club, serving humanity. The Church truly serves humanity only as it serves God. Here, surely, is the reason for the persistence of the Church through the centuries; she has come into being not to promote the schemes of men, but to work out the will of God; and therefore she will remain until that Will is accomplished.

Of course, when we say that the Church does not exist primarily to serve humanity—that it is not a human benefit organization, but rather a fellowship of those whose faith calls them together to serve God—that does not imply that the Church does not help mankind. The point is this: in so much as the Church has helped, uplifted humanity (and who can count all the blessings that it has brought to men) it has been because she has been serving the purposes of God, devoted to Him. These accomplishments of the Church the Spirit of God has wrought through her; they are rightly to be attributed not to the cleverness of man nor to the machinery of the church. "God hath shined into men's hearts to give the knowledge of Himself in the face of Jesus Christ." The Church, serving God, has in the doing of it been helping humanity.

Now with this in mind, the practical question presents itself: If the Church is not a benevolent society, if her supreme task is not to educate and enlighten people or even to hand out food and clothing to the destitute, and do no more than this, if her time and energy could better be spent than just in promoting good fellowship by feeding people who have already had plenty to eat; for what then, does the Church exist? If she is to be true to her divine commission and exercising her normal functions, what must she be doing?

In the first place, the Church exists for the nourishment of the spiritual life of her members. Here is the reason for the Sunday Schools, the Young People's Societies, the women's and men's organizations, the services on the Lord's Day. This end may be achieved by various means, but it gives the true significance to every organization and meeting. In every congregation there are individuals who are at various stages in the development of Christian character; the Sunday services and the church organizations instruct, stimulate and guide the development of all of these, e.g., through worship of God and corporate service in His name. The Church provides a sphere for this growth, this development of Christian character in her members by the enriching of Christian experience. She is con-

cerned—must be—first of all with her own membership, that all her members shall live, and live in a constantly progressing manner, the Christian life. If she fails here she fails all along the line. There is no use in her preaching righteousness and faith in God, taking a stand against crookedness, immorality, Sabbath desecration—if her members offend in these very things. Her extolling of the Way of Life will be barren of results if her own members do not walk in it. The community has a right to say to the Church: "Practise what you preach." Practise it first, then preach. The Church that does not live the Christian life can never exert any influence in commending it to others. Therefore the first task of the Church is not to fill her auditorium with individuals by enticing them in—she will welcome all, of course; her first task is to feed her own members, and strengthen them with the Bread of Life. She must give her effort to the enrichment of Christian life.

But this is not all. The Church exists as well to declare to the community the Gospel of the Grace of God in Jesus Christ. How shall she declare it? Obviously, by the preaching of the Word. But a large percentage of the community never darkens her door. She will declare it most effectively by the life which she lives. Here is where the two functions of the Church with reference to the community merge and become one; the Church—that body of men and women who believe in Christ's Way of Life, and are learning more and more about it—goes out into the community and lives that life, lives it in the strength of Him with whom they have fellowship in the Sunday services of worship and in private prayer; and the community takes note of them, God speaks through their lives to reach others. A tremendous problem confronts the Church in any community such as this—how to establish contact with the irreligious. I am persuaded that that problem will be largely solved in the day when we find the members of our congregations committed 100 per cent to the Christian life, each one a "living letter", an evangelist for the Kingdom amongst his neighbors. Shall the Church not exercise most fully her God-given power in the community by fixing her attention on her own members, seeking the deepening, the enrichment and the complete surrender of their lives to Christ, that they may enter into all the relationships of life in the spirit of the apostle who said, "I determined not to know anything among you but Jesus Christ and Him crucified?" Such a Church, I think, the Master had in mind when He said to His disciples, "Ye are the salt of the earth."

Such a conception of the Church's mission and method will make clear her posi-

tion with reference to civil government and political parties. . . .

The Church exists—as we have asserted—to live and to make known the truth of God. The function of the Christian minister as he stands in the pulpit is to declare the whole truth of God. In his preaching office he is successor to the Old Testament prophets, men like Amos, the preacher of righteousness, who spoke of the evils of his day and proclaimed the truth of God, crying, "Seek good and not evil, that ye may live." The preacher of to-day who, in addition to declaring the Divine Truth, does not apply it to the specific problems of his day and country is not alive to his great task. I base this statement on a study of the preaching of Jesus and that of Paul and the other apostles. . . . Dr. James Reid, moderator of the General Assembly of the Presbyterian Church of England, speaking last May on the subject of The Church and the World Situation, said, "The Church must stand for a Christian kind of society. The old parrot-cry of 'No politics in the pulpit' must go. It really means, 'No Christianity in politics.' But it remains true that Christianity is not first of all a social program but a message about God."

The Church, however, must realize this further fact: she is not in any sense dictator to the government. She exists to live and to make known the truth of God; she must not seek to dictate to the government nor attempt to use her influence to legislate men into the Kingdom of God. Professor James Denney makes this very clear. He says: "All life has to be Christianized; but the process is to be accomplished, not by dragging everything under the scrutiny and sentence of the Church, as it exists among us, but by sending out into all the departments of life men to live and work there in the spirit of Christ. The Church's power to leaven society and to be the salt of the earth will not be increased if she makes it her policy, in the name of practical preaching, to lay down the law about all the details of existence. We shall not assume that because we are Christians we are experts in economy or in legislation, or in any branch of politics, any more than in science or in art. We shall believe that the Church which cultivates in all its members the spirit of humanity, the spirit of liberty, justice, generosity and mercy, will do more for the coming of God's Kingdom than if it plunged into the thick of every conflict or offered its mediation in every dispute."

The greatest glory that has ever come to me was to be swallowed up in London, not knowing a soul, with no means of subsistence, and the fun of working till the stars went out.—Barrie.

The Bible in the World To-day

Rev. Stuart C. Parker, D.D.

Address to Board of The British and Foreign Bible Society in Canada.—Matt. 10:16 ff.

IT was suggested that I say a few words to you on the subject—"The Bible in the World To-day", and although it is a matter hardly to be dealt with in many words, let alone a few, I am going to do what I can with the suggestion. There is no time to spend in preliminaries, therefore, except to say that when a Christian man uses the word "Bible", he means generally not the Book alone, but also the principles of life which it enshrines, and which, in fact, give to it its distinctive character as what Browning called "the Book of books".

I emphasize that point about identifying the principles with the Book because the two can be separated, and if you separate them, you find the Bible in the paradoxical position to-day of being at once accepted and rejected, lauded and flouted. What I mean is this: the Bible apart from its principles occupies almost an enviable position in our world. Every now and again, for instance, we are reminded by a news item that it is the best-seller of all best-sellers, in the English language at least, and, I believe, in the Dutch, and perhaps some other tongues. That, you would think, indicates a very high degree of esteem for the Bible; though, of course, bearing in mind the beautiful sets of the classics which decorate so many bookshelves and are never soiled by handling, you may not be willing to found too much upon that, after all! But, backing up the case for the high esteem of the Bible, there is the constant reference to it as **superb literature**. Everyone will remember the praise lavished upon it in that regard years ago by Sir Henry Newbolt, who, if I remember rightly, was chairman of a commission which recommended the study of the Bible in schools as **literature**. It was represented, and rightly, as a veritable "well of English undefiled", the "book of books" (but not in Browning's sense) on which the student of English might form his own literary style.

Now that is all very pleasing; but at the same time it leaves us rather worried; because, as one may see at a glance, it involves the separation of the Book and its principles, if I may continue to put it that way. And how does that appeal to us? How especially does that appeal to a Board of the Bible Society? I fancy no wish is farther from the thoughts of this great Society than to provide humanity with an entertain-

ing literature merely, or even to set up in any language a touchstone of style for those who speak that language! In fact, the Bible which this Society labors to give to men and wants to see prized by men is not so many stories, lyrics, and beautifully expressed sentiments, but the Word of God, containing God's Law of Life, and God's Plan of Salvation for humanity. And how does that Bible stand in the esteem of the world to-day?

Not very highly, I am afraid, in spite of its place as a best-seller and a literary model. In ten minutes or so, I cannot enlarge upon this. But there is no need to, in any case, sorrowfully be it said. The Bible as God's revelation of the Way of Life and Salvation can hardly be said to stand supreme among the books which determine the thinking, speaking and conduct of men. Once upon a time, all we had to complain of was that people (formally and in theory) accepted the principles of the Bible and did not try very hard to live up to them. And we can still make that complaint: they still don't try to live up to them, even in our English-speaking countries where the actual Book itself is a best-seller.

But our contemporary world provides us with another ground of complaint, and a situation which looks even more appalling, though personally I think it will be easier to deal with in the end. It is that the principles contained in the Bible, even the purely ethical principles which hitherto we considered unassailable, are not even accepted in theory, but on the contrary, openly repudiated as **wrong**, and pernicious, and incompatible with a robust, free development of human life. When the philosopher Nietzsche at the end of the last century described the Bible ethics as inimical to human well-being, inasmuch as by representing emotions like pity as virtues it protected the weak and inferior from being eliminated from the race, as they ought to be eliminated for the good of the race; and when again, in the political sphere, Marx (borrowing a phrase first used, I believe, by Charles Kingsley with another intent) described the religion of the Bible, with all religion, as an "opiate" for the people, ordinary men were scandalized, but not seriously disturbed. They still labored under the delusion that what philosophers might say did not matter: they were just academic

beings! But we have lived to see the day of power-politics. We have lived to see Bible morality openly repudiated—in theory and in practice—in the country which was the cradle of the Reformation. We have lived to see the Bible “edited” in the interest of a new bestiality and foolishness called “purifying the Aryan race”. We have lived to see the academic blasphemies of the philosophers translated into the practical terms of oppression, studied and purposeful falsehood, corporate crime on the part of whole nations, not lone evil-doers, contempt for human life and spiritual freedom, and conscience-less sabotage upon the fabric of civilization. In fact, we have lived to see the Bible as God’s Law of Life fall very low in the esteem of a large and once healthy-minded section of ostensibly cultured humanity.

And what are we to do about it? Not relax the effort to distribute the Bible in the world! Certainly not that. Aggression can be met with aggression; and there is no more obvious way to repair the loss of an “advanced” nation from the company of Bible-honoring peoples, than by filling the gap with the races hitherto regarded as backward. . . . As for the millions in our contemporary western world by whom the Bible and its God-given principles are frankly and unashamedly repudiated, no man need regard them pessimistically as lost. They will come back to its sanity some time. In all the moral dislocation of to-day we may take one great consolation and hug it to our souls. It is the thought of the power of survival which the Bible possesses. There is nothing illusory or sentimental about such a comfort. Historically you can demonstrate its solid reality to yourself. Cold and heat, apathy, contempt, persecution, and conflict, it has endured them all, and come up again very much alive. And there is a sufficient reason. Let me put it as Mr. G. K. Chesterton once put it: he was writing of Christianity and the Church, but that means the Bible too, the Bible, indeed, more than the Church which rests upon it.

“Its strength”, says Mr. Chesterton, “lies not in the fact that it is eloquent or successful or well-represented; it lies in the incidental fact that it is indispensable. By indispensable I mean this: it is to all mortal appearance impossible for men to attack it without eventually ending up in positions that no sane masses of men have ever held”.

So we go on hoping and working; and we work because we hope, and we hope because we work.

Yet in the maddening maze of things,

And tossed by storm and flood,

To one fix’d trust my spirit clings,

I know that God is good.

Children and Youth

FROM PIT TO PALACE

IN that line, From Pit to Palace, is given the history of a great and good man. We are sure you can recall another famous man of whom those words would be true. The story of his life, as given in the Bible, is one to which all young people turn with delight. What a strange turn the wheel of fortune took when he was brought up from the depths and exalted to be next to the King! Only we do not think it was chance or luck which turned the wheel. We believe that it was God; and so this man thought, for he said to his brethren, who had so wronged him, as he entertained them in his palace, “Be not grieved . . . that ye sold me hither; for God sent me before you to preserve life”. By this time you know that we speak of Joseph. His brothers left him in a pit, but the years under God’s hand brought him to a palace.

The newspapers a few days ago reported the death of a man in Scotland and it is of him that these words are used as a summary of his life, From Pit to Palace. They constitute the title of a book written by Mr. Alexander Gammie when he tells the story of The Rt. Hon. James Brown, M.P., Lord High Commissioner to the Church of Scotland in 1924, 1930, and 1931.

That is a lofty position for he who occupies it is the representative of His Majesty, the King. He is called His Grace and in rank he stands next to the King, preceding even the members of the Royal Family.

In Edinburgh as Lord High Commissioner he resides at the palace, Holyroodhouse, famous in Scottish history. There in his high estate we had the opportunity in 1931 of seeing him and Her Grace, Mrs. Brown. We watched them in the procession, seated in the state carriage under mounted escort, pass along the streets of Edinburgh through a cheering throng, from the palace to St. Giles Church, and later saw them in the Throne Gallery in the Assembly Hall and heard him deliver his message. A more intimate privilege was accorded us for at a reception in the palace we were presented to Their Graces and after all the guests had been presented we had the special consideration accorded us of a private conference which we shared with other delegates from overseas.

This is but a glimpse of the life of this honored man in the palace. What about the pit? Surely it will be of as great interest to hear about that.

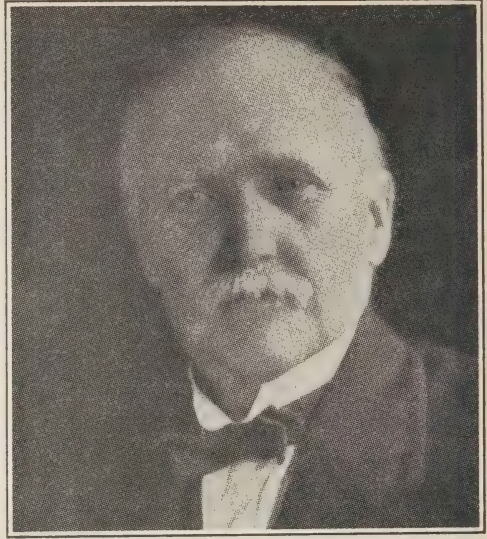
Well, the pit was a coal mine which was commonly spoken of in that way. In its great depths James Brown worked as a boy, and thirty years of his life of hard work

had passed before he left its great depths, actively to spend the remainder of his life above ground and in great honor. The miner's life was usually spent in familiarity with poverty. Where there was a family to support it required strenuous labor on the part of all the members of the household to keep the wolf from the door.

James Brown's father was a miner and when he became sorely afflicted with rheumatism he could no longer descend to the depths and swing a pick for the support of himself and his family. James then stepped into the breach and at the age of twelve volunteered to do his part to support the household. His first work underground was that of a trapper boy. This meant that he was seated in a rather huddled or crouching position in a niche and opened and shut the doors for the pit ponies that were then used to haul the hutchies of coal. It was a lonely post and he had to be always on the alert. And so he went up the line of promotion. He became a coupler, which was somewhat like a conductor on the small train carrying the coal. Then he became a pony driver. At fourteen he was sent to work at the coal face with the miners, and at the age of eighteen became a full-fledged miner.

Working under the eight-hour-day plan he had considerable leisure during the hours of daylight. These were used to good advantage, for his physical development and the expansion of his mind. He was a real boy and joined with others in their pranks and sports becoming a very capable football player. Having however at that early age of twelve to give up his school, he sought to improve himself by attending night classes and then by diligent reading to which he eagerly devoted himself at every opportunity. His habits were good and his character sound. His religious life was carefully cultivated. He was a regular attendant at Sunday School and active in the Church, by and by becoming the precentor who lead the singing at public worship, and soon becoming a teacher and later superintendent of the Sunday School. The time spent in the coal mine covered a large part of his life. Thirty full years were spent at this hard labor. Fortunately it did not impair his constitution. He was rugged physically and his mental and spiritual growth kept pace with his physical development.

At the age of twenty-six he was married and with his bride began housekeeping in a little cottage with two rooms and a kitchen, costing them less than \$50 a year, and this remained their home to the time of his death, for he returned from Holyroodhouse to what he called his "ain wee house", and lived there till the end of his life, dwelling among his own people. He was a leader



RT. HON JAMES BROWN, M.P.



THE COTTAGE AT ANNBANK



HOLYROODHOUSE, EDINBURGH

For much of this material and the pictures we have drawn upon
 From Pit to Palace by Alex. Gammie.

among his companions in sport such as swimming, racing, and football. His strength of character, however, gave him prominence and his well-informed mind led others to turn to him for guidance. He became active in the Labor Union and when he became a full-time miners' agent he gave up his work in the mines and bade farewell to the pit forever. Steadily he rose in public esteem and added to his service in the church work on behalf of the School Board, of which he was a member and later chairman. He served also on the Parish Council. Then a wider sphere opened by the suggestion that he should seek a seat in Parliament. Twice he suffered defeat, but in 1918 at the age of fifty-six he was elected, and was again successful in 1922, 1924, and in 1929. He showed great ability in the debates in the House of Parliament and could always be counted upon to stand true to his convictions. By and by the Secretary of State for Scotland recommended him to Mr. Ramsay McDonald, Premier of Great Britain, as Lord High Commissioner to the Church of Scotland. This recommendation when presented to His Majesty was at once accepted. So came James Brown to the palace after his long and steady rise from the pit.

Looking upon his life and noting the common qualities which led to his success we may well recite for our encouragement the well-known words:

"Lives of great men all remind us
We may make our lives sublime;
And when passing leave behind us
Footprints on the sands of time."

Having followed the story of his life it is good for us to look at the man himself and to note the qualities and practices which made possible the ascent from the pit to the palace.

He had a sound body and a sound mind. He paid attention to both, taking care of them and developing them. He was most cheerful and a sunny disposition carries one a long way. He was familiar with hard work. He was not brought up in the lap of luxury but by the labor of his hands had to earn his daily bread both for himself and others. He was a diligent reader and this habit was followed from his quite early years. The village library was a boon to his eager mind, but he was not content with borrowing books, he wanted to possess them, with the result that "his private collection was one of the most extensive and representative to be found in any humble home in Scotland". He was religious. He obeyed the counsel, "Seek ye first the kingdom of God and His righteousness", and that other appeal made earlier, "Remember now thy Creator in the days of thy youth". He was a diligent student of the Bible, a regular attendant at Church and Sunday

School, and active in all the work of the Church. He proudly proclaimed the Church as his best friend. "All that I am", he said, "the Kirk has made me". He was temperate and from his early years avoided the use of liquor. As indicating his strong conviction in this particular and his loyalty to his principles when he came to Holyroodhouse only unfermented liquors were permitted in dispensing hospitality. It should not be forgotten that there is also some connection between loyal observance of the Sabbath and success in life. If ever anyone kept himself true both in youth and manhood in this connection, it was James Brown. He early stipulated with his fellow-miners that he would not engage in any activities of the Union on the Sabbath and when he entered the realm of politics he had the same understanding with his associates, that he would participate in no political meetings on Sunday. For this he had two reasons, one that he did not think it right, and the other that he wished to use the Sabbath for higher purposes. He therefore allowed nothing to interfere with his service in the Sabbath School, whether as teacher or superintendent, and after he was elected to Parliament he did not allow distance to prevent the carrying out of these duties, but made the long trip of over 400 miles at the weekend to take his part in the training of youth. As one can see, he was sturdy and independent. He was not a blind follower of others. He formed his own opinions and when he reached a conviction about anything he had the courage and independence to stand by what he believed to be right.

We have spoken of his cheerful disposition, and naturally one would expect to see not infrequently the play of humor in his life. One such incident marked his first speech in the House of Commons in London. As you know the member who wants to speak tries to catch the eye of Mr. Speaker who presides in Parliament. When he does he is recognized by the Speaker and proceeds with his address. When Mr. Brown made his maiden speech, like most new members on rising to deliver their maiden speech, he had a little stage fright and began by ruefully declaring:

"Unlike most speakers, Mr. Speaker, who are anxious to catch your eye I am sorry that I have caught it".

The effect of this honest confession was to provoke roars of laughter. It was a good introduction and the house listened most attentively as he pleaded for higher wages and more humane conditions for the mining communities.

Sorrow intrudes itself into every life and Mr. Brown's household is not an exception. Of the family of four sons and a daughter, only two sons survive. Concerning the loss

of one of his boys Mr. Gammie relates this incident.

When Lord High Commissioner he and Mrs. Brown paid a visit to the Scottish National War Memorial at Edinburgh Castle. "As he passed along the Hall of Honor, Mr. Brown stopped when he came to the bay dedicated to the Royal Scots Fusiliers. Opening the book containing the roll of the members of that regiment who fell in the Great War, he turned over its pages until he found what he sought. Then he beckoned to Mrs. Brown, who had been tenderly supported by her lady-in-waiting, the Marchioness of Ailsa, and together the parents read the official record of the death in action of their youngest son:

"Brown, David, b. Annbank, Ayrshire, 16905. A cpl. d. 30-7-16."

"Mrs. Brown was deeply moved and Mr. Brown could be seen brushing a tear from his eye as he walked off erectly to fulfil his duties."

Casting about for some brief saying that might fittingly be used to close this brief study of an honorable and successful life, we have fixed upon the following:

"The heights by great men reached and kept

Were not attained by sudden flight,
But they, while their companions slept,
Were toiling upwards in the night."

And if we take this story as a parable we think of some other lines as appropriate:

"He took me from the fearful pit
And from the miry clay,
And on a rock He set my feet
Establishing my way."

Turning to the Bible we find these:

Seest thou a man diligent in his business? He shall stand before Kings? He shall not stand before men.—Prov. 22:29.

By humility and the fear of the Lord are riches, and honor, and life.—Prov. 22:4.

Since James Brown did not obtain riches we shall note:

A man's life consisteth not in the abundance of the things which he possesseth.—Luke 12:15.—R.

HOW TO CUT LIFE SHORT

1. Worry
 2. Eat too much
 3. Drink too much
 4. Smoke too much
 5. Sleep too little
 6. Neglect exercise
and
 7. Fail to keep watch on your health.
- Health League Publication.

PRESBYTERIAN YOUNG PEOPLE'S UNION

The Second Annual Convention of the Young People's Union, Montreal Presbytery, was held in First Presbyterian Church, Montreal, on April 1st and 2nd, when over 200 young people gathered to discuss various problems pertaining to Christian youth throughout the world. The meeting opened Saturday afternoon with a quiet half hour conducted by Rev. Dr. Orr Mulligan of Melville Church. Four discussion groups were then formed to study Christian ideals of worship, service, fellowship, and leadership. At 5 o'clock Thomas Lamont, a student of the graduating class of the Presbyterian College, led in vespers. At the business meeting which followed, the young people of the Montreal Presbytery in amending the original motion made by representatives of the Montreal Youth Council that two members be appointed to represent the Union at the Second Annual Model Youth Legislature on May 6th and 7th, resolved that three observers be appointed at the next P.Y.P.U. Council meeting to attend the Model Youth Legislature for the purpose of reporting on the activities of this body, but without authority to express an opinion for the Montreal P.Y.P.U. on any points raised at the meeting. The young people of First Presbyterian Church were hosts at a banquet which followed and were responsible for the decorations so appropriate in view of the visit of Their Majesties, the King and Queen.

Rev. Dr. Malcolm Campbell welcomed the delegates among whom were representatives from Valleyfield, Ormstown, Rockfield, Athelstan, Quebec City, and Ottawa, as well as members from local societies, and in his address set forth the value of such gatherings from the standpoint of inspiration and guidance. Rev. H. S. Lee, Moderator of Presbytery, in a few appropriate words, commended the excellent work done by the P.Y.P.U. in past years, assuring the Union of his sustained co-operation.

On Sunday morning at 9 o'clock a Communion service was held in First Presbyterian Church, Rev. Dr. Malcolm Campbell officiating. In the evening, speaking on Crusading for Christ, Dr. Campbell showed the necessity of faith in God, in our fellows, and in ourselves. To make an impression on this day and generation, we must receive Christ as Lord and Saviour, and exemplify His teaching at a time when forces hostile to Christianity so strongly assert themselves.

Dr. Campbell was assisted by Ralph MacDonald who lead in prayer, and Jack Fraser who read the Scripture lesson.

At the close of this service, the officers elected were installed by Rev. Geo. Row-

land, Presbytery Convener for Young People's Work:

President, Jack Fraser; Vice-President, Robert Hastie; Worship Convener, Margaret Paul; Service Convener, Olive Ferguson; Fellowship Convener, Gordon Fraser; Treasurer, Fraser Campbell; Recording Secretary, Janet Watson; Corresponding Secretary, Evelyn Rowley; Leadership Training Convener, Gordon Faraday; Organization and Visitation Convener, Ralph Macdonald; P.Y.P.S. Editor, Duncan Davidson.

REGINA YOUNG PEOPLE'S ASSOCIATION

Last year a Young Peoples' Association was formed at Indian Head, to be known as the Regina Presbyterian Young People's Association. At this meeting a constitution was adopted, and officers elected: Honorary President, Rev. James Evans, Indian Head; President, Mr. Stewart McMillan; Vice-President, Jack Harper; Secretary, Miss Norma Dickson, Regina; Treasurer, Miss Helen Edgar, Regina. Membership committee consists of Miss Helen Simpson, Miss Agnes Love, and Mr. Jack Sangster, all of Moosomin. A general committee was formed, the members being Miss Helen Ramsay, Mr. Don Glazier, and Mr. Jonathan Francis, all of Indian Head.

Reports of activities of the year from the various associations in the Presbytery were given by Mr. Jim Woods, Northside Presbyterian Church; Miss Helen Adkins, First Presbyterian Church, Regina; Mr. A. W. McMullen, Whitewood, and Miss Isabel Van Steinberg. Suggestions for programs were presented by Miss Helen Edgar and Miss Norma Dickson, Regina.

Supper was served by the Indian Head Young People's Society. Mr. Ken Glazier moved a vote of thanks to all who had contributed to the success of the convention. Then followed a visit to the Experimental Farm, where a social gathering concluded the day.

The following were in charge of the convention: Executive, Stewart McMillan, Regina; Miss Helen Simpson, Moosomin; and Miss Elsie Jenkinson, Qu'Appelle. Advisory: Stewart McMillan, Miss Norma Dickson, Miss Helen Edgar, and Miss Margaret MacKay, and Mr. Jack Harper, all of Regina. Registrar: Miss Elsie Jenkinson; Publicity, Jack Harper; Entertainment, Jim Woods, Regina. General Arrangements: Miss Lillian Woods, Indian Head.

The convention is to be held this year in First Presbyterian Church, Regina, on May 24, and will follow the line of that of last year. A greater number is expected on account of the Royal visit the following day. —Jack Harper.

INTERNATIONAL S. S. LESSONS

LESSON—MAY 14

Paul Evangelizes a Province

Acts 19:1, 8-10; 20:17-21; Ephesians 2:19-22

Golden Text: But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.—Ephesians 2:13.

LESSON—MAY 21

Beverage Alcohol and the Home

Jeremiah 35:5-10; Ephesians 5:15-21; 6:1-4

Golden Text: Do not drink wine nor strong drink, thou, nor thy sons with thee. —Leviticus 10:9.

LESSON—MAY 28

Paul Thinks in World Terms

Romans 1:1-17

Golden Text: I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth. —Romans 1:16.

LESSON—JUNE 4

Paul Pleads His Own Case

Acts 21:40; 22:4; 24:14-16; 26:19-23

Golden Text: I have lived in all good conscience before God until this day. —Acts 23:1.

OUR CHURCH CALENDAR

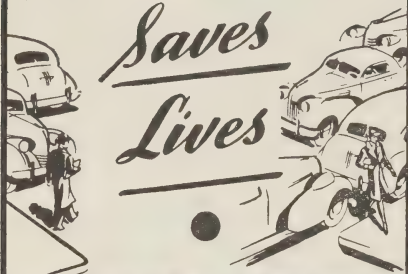
Vacancies

Ailsa Craig, Ont., Mod., Rev. J. A. Isaac, R.R. 4, Ilderton, Ont.
Bala, Port Carling, Torrance, Ont., Mod., Rev. P. W. MacInnes, Bracebridge, Ont.
Ballyduff, Janetville, etc., Mod., Rev. J. M. Young, Lakefield, Ont.
Bass River, etc., N.B., Rev. P. M. Sampson, Boom Road, N.B.
Bluevale and Eadies, Ont., Mod., Rev. K. McLean, Wingham, Ont.
Blue Mountain and Garden of Eden, N.S., Mod., Rev. F. G. MacDonald, Merigomish, N.S.
Bolsover, Kirkfield and Eldon St., Ont., Mod., Rev. E. W. B. MacKay, Woodville, Ont.
Bristol and Stark's Corners, Que., Mod., Rev. H. G. Lowry, Hull, Que.
Centreville and Millbrook, Ont., Mod., Rev. J. W. Foote, Port Hope, Ont.
Corunna, Courtright, etc., Int. Mod., Rev. D. Oswald, Brigden, Ont.
Cranbrook, B.C., Mod., Rev. W. E. Smyth, Creston, B.C.
Dunnville, Ont., Mod., Rev. R. A. Cranston, Welland, Ont.
Fergus, Ont., St. Andrew's, Mod., Rev. E. A. Thomson, Elora, Ont.
Fredericton, N.B., Mod., Rev. J. W. Paul, Woodstock, N.B.

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Currie, Port Dover, Ont.
Keene, Westwood and Warsaw, Ont., Mod.,
Rev. D. K. Perrie, Hastings, Ont.
Millerton, N.B., Mod., Rev. M. E. Genge,
Chatham, N.B.
Middle River, N.S., Mod., Rev. A. W. R.
Mackenzie, Baddeck, N.S.
Molesworth and Gorrie, Ont., Mod., Rev.
W. A. Williams, Brussels, Ont.
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Montreal, Que.
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Walter Moffat, Fingal, Ont.
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Maxville, Ont.
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Foote, Wallace, N.S.
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Dr. M. Scott Fulton, Chatham, Ont.
Toronto, Ont., Queen St. East, Mod., Rev.
R. G. Stewart, 32 Bayfield Cres., Toronto.
Tyne Valley, etc., P.E.I., Mod., Rev. W.
Verwolf, Summerside, P.E.I.
Valetta and Dover, Ont., Mod., Rev. E. A.
Wright, Wallaceburg, Ont.
Vancouver, B.C., Robertson Church, Mod.,
Rev. F. G. Fowler, 3496 Quebec St., Van-
couver, B.C.
Vancouver, B.C., West Point Grey, Mod.,
Rev. Harry Lennox, 3158 West 37th
Ave., Vancouver, B.C.
Wallacetown and West Lorne, Ont., Mod.,
Rev. Charles Carnegie, Rodney, Ont.
Calls
Fenelon Falls, Ont., to Rev. L. M. Sharpe.
Owen Sound, Ont., to Rev. J. G. Hornsby,
Grimsby.
Palmerston, Ont., to Rev. K. H. Palmer.

Induction

Oshawa, Ont., Rev. W. H. Reid, April 28.
Sarnia, Ont., Paterson Memorial, Rev. Ross
Adams, May 3.
St. Mary's, Ont., First Church, Rev. J. T.
Strachan, April 6th.

The movement has indeed been slow, and
not such as man would have expected, but it
has been analogous to the great movements
of God in His providence and in His works.
So, if we may credit the geologists, has this
earth reached its present state. So have
moved on the great empires. So retribution
follows crime. So rise the tides. So grows

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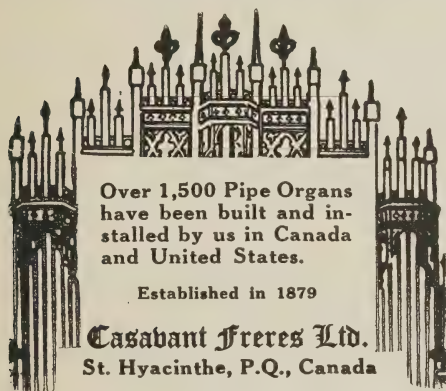
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the tree with long intervals of repose and apparent death. So comes the spring, with battering elements and frequent reverses, with snow-banks and violets, and, if we had no experience, we might be doubtful what the end would be. But we know that back of all this, beyond these fluctuations, away in the serene heavens, the sun is moving steadily on; that these very agitations of the elements and seeming reverses, are not only the sign, but the result of his approach, and that the full warmth and radiance of the summer noontide are sure to come. So, O Divine Redeemer, Sun of Righteousness, come Thou! So will He come.—Mark Hopkins.

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8	1	" 8 and 9 years old
7	0	" 9 and 10 years old
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Love is the finding of oneself in another.

Words are inevitably a specimen of the man.

Courage and "greet the unseen with a cheer".

Life demonstrates that no one is indispensable.

Many burden themselves with unnecessary duties.

How comely a thing is affliction borne cheerfully!

Through fear possibilities may be kept in cold storage.

The greatest boon of life is unbroken fellowship with God.

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There can be no moral or spiritual victory save at a price.

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The best way to destroy enemies is to make them into friends.

Manhood and character come only through struggle and hardship.

We are not infallible judges and humility is therefore becoming.

Life is not an object of speculation but a sphere for decisions.

The true function of industry was to distribute the riches of the world for the benefit of all and the exploitation of none.

To see the Jesus of the gospels requires eyes as well as spectacles.

It is He who has Himself conquered the world who bids us take courage.

The joy of Jesus was that of an absolute devotion to the Kingdom of God.

And he is dead who will not fight;
And who dies fighting has increase.

The Church has often shown herself strangely inhospitable to unfamiliar truth.

It is a great thing for a man to believe that he is where God means him to be.

Every Sabbath day is a reminder of the folly, indeed of the crime, of overwork.

He who gently bids us be brave has Himself been in the thickest of the fight.

Life is governed by laws and health and usefulness depend upon obedience to these laws.

The spectre which strikes a chill into our hearts is but Himself disguised in the mists.

The greatest spiritual fact in the long story of the human race is Jesus of Nazareth's consciousness of God.

A serious part of education is the development of good habits, thrift, concentration, hard work, and initiative.

Circumstances, indeed, modify character; but character may turn on its circumstances and make of them what it will.

Religion is the habitual consciousness of a real, even though a very humble, part in the purpose which God has for His world.

The dark heart of the world's sin is found not in the underworld of fleshly passion but in blind, cold, cruel, self-righteous pride.

The old-fashioned qualities of reverence, willingness to do hard and unpleasant tasks, respect for law, integrity and loyalty must be taught.

In history and in poetry the imaginative faculty is the power of seeing realities and the synoptic gospels are in a true sense history and poetry.

The Christian does not go into athletics. He is already fighting a good fight, running a straight race, and wrestling against wickedness in high places.

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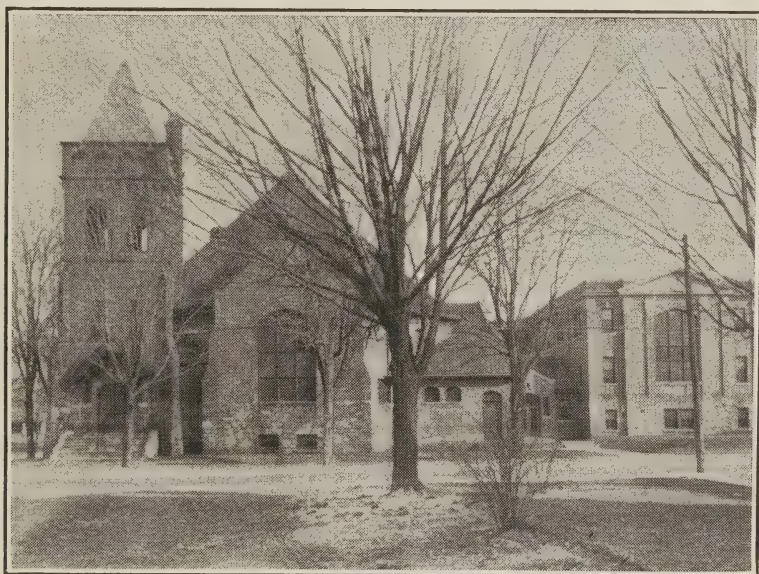
The
**PRESBYTERIAN
RECORD**

THE OFFICIAL MONTHLY RECORD OF
THE PRESBYTERIAN CHURCH IN CANADA

Vol. LXIV

TORONTO, JUNE, 1939

No. 6



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The Presbyterian Record

VOL. LXIV

TORONTO, JUNE, 1939

No. 6

DR. MANIKAM

OUR readers will recall that Dr. Manikam was one of those constituting the team from Madras which recently toured Eastern Canada. Early in May he made a return visit to Toronto to address the annual meeting of the Upper Canada Bible Society and to confer with mission boards and secretaries. The theme of his address at the Bible Society was, *The Bible at Work in India*. The extent to which it is at work and its great influence there were a revelation even to those somewhat familiar with the progress of Christianity in that land. The Book is accessible to all for it may be read in 175 languages, the first translation having been into Tamil in 1714. This is the great contribution of missionary scholars to the welfare of India. The colporteurs too have played an important part in this great work for of them as well as of the translators may it be said, "How beautiful upon the mountain are the feet of him that bringeth good tidings, that publisheth peace."

The Bible, Dr. Manikam said, is more widely read in India than in any other eastern country. The celebrated Laubach system first applied in the Philippines has proved so effective in India that the illiterate may be taught to read in three months. Government educational institutions are free to devote one hour a day to the study of the Scriptures. The Bible is taught also in Calcutta University in the state of Bengal where its value at least for classical English is recognized. This is a modern miracle of which the government is taking advantage, but the force behind it all is the missionary. Last year there was an increase in the number of Bibles circulated of 14,000. The influence of the Bible on language however is a matter of secondary consideration. Its chief influence is upon life for by reading the story of this Book lives are being transformed. The mass movement toward Christianity, so pronounced at the present time in India, creates a difficult problem for the Church. The great majority of these converts are illiterate and if any time elapses before they are taught the great truths of the Bible they inevitably revert to a state worse than before their profession of Christianity.

The task of the Church in this respect is very heavy since the mass of the illiterate is so great, 90 per cent being unable to read or write, and they are coming into the Church at the rate of 300 a day. To overcome illiteracy and instruct these converts

is an immense and urgent task. Dr. Manikam visited the Church Offices and conferred with the Secretary of the Board of Missions, Dr. MacNamara. Later a meeting of the men of the Board and others, with the Women's Missionary Society, was held in the office. Dr. Manikam spoke of the situation in India from the standpoint of Politics, Economics, Education, Social Reform and Religion. In this address he engaged the deep interest of all and questions of and by him brought out many valuable suggestions in the conduct of the work and in the relation of the Home Board to the missionary and of both to the organization of which he is Secretary, The National Christian Council of India.

In the realm of Social Reform Dr. Manikam stated that the changes in the past ten years were stupendous. It was intensely interesting to learn of the efforts to curtail the liquor traffic which have been successful to an extraordinary degree. The Government's recognition and encouragement of local option is so effective that prohibition prevails in many districts. He stated that the city of Bombay will be "dry" on the 1st of August this year and predicts the like for India in 1942. Even if these statements about prohibition mean something different from our conception of that term, what has transpired is surely a great advance in social well-being. In education, should the church schools be taken over by the Government it will mean universal training even for the great company in the lowest ranks of social life known as the Untouchables.

Dr. Manikam's final appearance on this second visit was at a luncheon gathering when he had the opportunity of addressing representatives of the various churches brought together by the four Boards constituting the Canadian Foreign Missions Conference. Again he was warmly welcomed and even those who had heard him twice received additional information and were freshly inspired.

To-day in very truth is the harvest-time in world-wide missions in a sense that no previous day has been, and the returns for a single day eclipse those of a whole year in any earlier generation. If only the ranks of the reapers could be doubled or trebled at once, with the strength of the whole Church behind them, the immediate results would be beyond estimate on any basis of reckoning hitherto employed.—Glover.

Third World Missionary Conference

WE remind our readers that the first of these world conferences was held in Edinburgh in 1910, the second in Jerusalem, in 1928, and the third in 1938 at Tambaram near Madras, India, briefly designated as The Madras Conference. This important gathering of missionary leaders has been under review in eastern and western Canada as presented by two teams of foreign delegates. In the east we have heard a representative from Japan, Dr. Hachido Yuasa, one from India, Dr. Rajah B. Manikam, and also Mrs. Manikam, and Miss Minnie Soga from Africa. These have made an extensive tour and have spoken in many important centres. It was reserved, however, so far as Toronto is concerned, for a dinner-gathering in the Board Room of the United Church offices on the evening of the 12th of May to meet with the Canadian delegates and to hear from them.

The Canadian delegates were:

Rev. P. R. Beattie, General Secretary, Student Christian Movement of Canada.

Frank Inrig, Vice-President, Canadian Baptist Foreign Mission Board.

Mrs. F. Inrig, Vice-President, Women's Baptist Foreign Missionary Society of Ontario West.

Mrs. H. D. Taylor, Foreign Mission Executive Secretary, Women's Missionary Society of the United Church of Canada.

Miss V. E. Tennant, Girls' Work Secretary, Women's Missionary Society of The Presbyterian Church in Canada.

All were present except Mr. Beattie, whose absence was accounted for by a previous important engagement at a great distance. However, in addition to the Canadian delegates two others were heard, Miss B. C. Oliver, M.D., Secretary of the Christian Medical Association of India, Burma and Ceylon, a name well known in our Church prior to Union, and Rev. J. B. McLaurin, D.D., missionary of the Canadian Baptist Mission in Cocanada, India. Dr. McLaurin has withdrawn from his work in India to serve as Secretary of the Canadian Baptist Foreign Mission Board, in succession to Dr. Stillwell who has retired.

Rev. Dr. A. E. Armstrong of the United Church Foreign Board occupied the chair.

Mrs. Taylor, who was called upon first, expressed herself as greatly interested in the women delegates from foreign lands whose ability and devotion were so evident. She mentioned the names of several who greatly impressed her. She was particularly attracted to the Chinese for their intellectual capacity and their heroism in the work, facing the hazards of the Sino-Japanese

war. There were three whose personality made a profound impression upon her, Miss Yu-Chen Ch'i, Secretary for Christianizing the Home, Church of Christ in China; Miss Pao Swen Tseng, Principal of the I Fang School, Changsha; Miss Yi-fang Wu, Ph.D., President, Ginling College, Nanking. The last she singled out as showing foresight and resource in anticipating the dangers threatening Nanking and moving her college far inland. As presenting a striking picture, in addition to her gifts, she mentioned Miss E. Gomez-Gutierrez, Principal of the Bible Training School for Women, Centro de Educacion Cristiana, Toluca, Mexico, whose brilliant native costume attracted universal attention at the reception tendered by the Governor.

Mr. Frank Inrig who followed spoke both for himself and Mrs. Inrig. He stated his desire was to present as clearly as possible the laymen's view of the Conference. They had visited a number of mission fields on the way, so as to be able to take a proper view of things and to engage intelligently in the discussions. The group with which he was particularly identified imposed upon him an intensive theological course. He was greatly impressed by the spirit of unity prevailing, so generally manifest, but chiefly in the worship periods. The consciousness of Jesus as the Head of the Church Universal was revealed in a spirit of confidence and hope. He noted too with respect to the economic aspect of the Church that the accepted basis was spiritual in keeping with Christ's words, "Seek ye first the Kingdom of God and His righteousness and all these things shall be added unto you". He commended the Nevius system which has been so successful in Korea and which has been adopted by four Baptist Missions in Burma, self-support by the mission, a principle which might more fully be adopted at home as well as abroad. He believed that in the endeavor to promote better social conditions, the Church should be careful not to exceed its proper function. In the realm of industry costly lessons had been learned.

At this juncture the Chairman pointed out that the delegates were not sent by their respective churches, but from the Foreign Missions Conferences and National Christian Councils.

Dr. Outerbridge of Japan, who has spent twenty-eight years in that land, was the next speaker. He stated that for some time he had been dominated by the fear that disaster awaited the Japanese Christian Church from nationalism and militar-

ism, as many cities have been buried by the sand-drift of the desert. He cited the churches in Russia and Germany as having been so overwhelmed. In this respect he was greatly relieved by his fellowship with Japanese leaders on board ship on their way to the Conference, and at the Conference by the manifest sense of the oneness of the Church throughout the world. Of that universal body the Japanese Christian Church was a part and its future was secure.

Miss Tennant, who was introduced as the representative of youth, said that with the great amount of material available as presented by the deliberations, she would confine herself to the Church in its relation to social life. She saw in the Conference the whole Christian movement in miniature and the home base was actually in every heart. The question of the Church in relation to social life must be determined by the implications of the law of love. This she said was the most important consideration and had its place along with medical service, evangelism, and education. She was impressed by the forwardness of the East in this connection, pointing to the Syrian group as an example who resolved earnestly to prepare themselves to express on their return their Christian life in effecting change in their surroundings. The note of evangelism was not overlooked by Miss Tennant, for she spoke of the marvellous triumphs of the Gospel as manifest in the history of missions.

Dr. Arnup regarded the fact of the Conference, not so much its findings, as of the greatest significance. He was impressed by the assertive attitude of the younger churches. They were dominant in the great gathering. The fellowship and interchange of views provided for him a transcendent experience. He regarded the findings as dealing with things fundamental and quoted from them with respect to the world's need of salvation, the teachings of Christ and their social implications, and the work of the Holy Spirit.

Dr. Oliver, who enjoyed the privilege of attending the Jerusalem Conference, was prepared to be specially interested in that of Madras. She would have spoken with some fulness about the women delegates, but Mrs. Taylor had done her part in that regard. The Madras Conference was significant in the fact that the consideration of medical work, in contrast with the treatment accorded it in Edinburgh and Jerusalem, was given a large place. It was not treated as a side issue, but came in at the front door. At Edinburgh it had no place and was given limited consideration at the Jerusalem gathering. At Madras it was in the heart of the program and the centre of evangelistic work. She referred to the criti-

cism of missionaries as something to be expected, and, as suggested by a lady delegate, one of the great requirements of a missionary is a sense of humor. It would lead them to take these criticisms lightly, yet would preserve their determination to carry on the work to the best of their ability even with the imperfection of their service. She referred to Dr. John Mott as the great world Christian statesman who presided over the Conference and who wished to retire. However he was chosen for another three years so that he might give his eminent services to the setting up of the World Conference of Churches. She was greatly attracted also by the spirit of unity. Though representing different countries and various denominations all recognized Jesus Christ as Lord and in one sense all spoke the same language. She referred to the singing of the South African delegation, so affecting even though the words were not understood.

Dr. McLaurin noted with special interest the eagerness of the missionaries to listen to one another. The unity in diversity was to him also outstanding in this gathering. Upon unity he dwelt with some fervor and much more rationally in its relation to union than many whom we have heard of late. He too found that the worship periods both expressed and greatly contributed to the sense of unity. He had a special word of commendation for Professor H. G. Wood, D.D., a Quaker, Director of Studies, Woodbroke Settlement, Selly Oak, Birmingham, England, whose address on Worship commended intervals of silence as tending greatly to profit and named three features of spiritual exercise as essential in our devotions, recollection, appropriation, and adoration. Dr. McLaurin mentioned something, not too often heard in missionary addresses, namely, that the people of India were characterized by breadth of view. They did not regard unity as requiring regimentation and did not consider differences as a hindrance to fellowship. He contrasted also the unvarying optimism of the addresses by the Orientals with the pessimism that marred the addresses of some of their brethren from the West.

At the conclusion of these addresses the Chairman called upon Miss Bessie MacMurchy, International Secretary of the Women's Missionary Society (W.D.) of our Church, to express the thanks of the gathering to the speakers. In doing so she mentioned a feature of Christian character in India which she had observed on her visit some years ago, namely, passion. It was her conviction that the addresses delivered on this occasion and the further messages to be given by these delegates wherever they go will result in re-kindling enthusiasm in the Church at home.

Front Line Trenches

WHERE to begin? I hardly know. I am to write this month about experiences that cover ten of the happiest, hardest, and spiciest years of my life in Canada. And we are limited to some 1800 words to tell of the adventure, humor, tragedy and service of a Sky Pilot in British Columbia and Northern Ontario during that period! If the personal pronoun should appear unhappily conspicuous, remember that what we are describing is but representative of what our students and ministers are experiencing now as they gladly serve our Church on the frontiers of our Dominion.

The Church invited me to serve her in this country. Dr. James Robertson and his successors believed that no Presbyterian, however remote from the main stream of our Canadian life, should be without spiritual ministrations. Hence the invitation to Old Country students to follow settlers on the lonely prairies of the West, loggers on the broad rivers of the country, lumbermen in the forest, prospectors in the hills, fishermen on the coasts, and ranchers in the fruit belts.

Could the Church in Canada do otherwise than give her new settlers the Gospel and Sacraments? (The historian has yet to do justice by this phase of our Canadian life.) No wonder that many students of a quarter of a century ago gladly placed themselves under the guidance of the Church in Canada. To one, at least, there was romance—adventure, perhaps, is the better word—in the Call of the West. Our sleepy, secure parish at home knew nothing of what the Rev. Dr. Carmichael described, while in Scotland, as Canadian frontier life, and I was an expectant, yet somewhat fearful lad, as I jumped off at the Union Station, Winnipeg, to receive news from Dr. Farquharson of my field.

Knowing that we were not Carnegie travelling incognito, we were asked if we required anything in the way of winter clothing, etc., and, if so, would we be good enough to order it at the Church's expense and repay it out of our salaries. For the Crow's Nest Pass I was advised to buy a raincoat! An article about as useful as a silk parasol in winter time. In my raincoat I nearly froze to death on my long trips by stage, and in my walks to and from the lumber camps. My adviser anent the coat knew little of the antics of the mercury in the famous Pass.

So the Kootenay Presbytery found me, after a long, but not unpleasant trip, on its somewhat extensive geographical lap. My H. M. Convener was the Rev. Hugh Grant

of Fernie, B.C., who was later to become, though he least desired it, the Moderator of the General Assembly. That great pioneer of the Pass and of the Foothills of the Rockies, has many amazing stories to tell, some of which were novelized by Ralph Connor. After instructions and good advice from Mr. Grant I moved on to my mill-town with its lumber camps, as my parish.

Nearly a Fight

It was not easy going at times, I was soon to learn. "You — preacher! Get out of here!" was the lurid command that fell on my ears one morning at breakfast in the dining room of the mill. The irate speaker was a young fellow perhaps between 170 and 180 pounds, over six feet tall, and muscular. He held his job by reason of ties of blood, and used his petty authority very thoroughly. On a former occasion, this same burly individual had baited me, and I concluded that he detested all preachers, both ordinary and extraordinary. I took his former insult as coolly as my warm blood would permit, and he, misjudging silence and a scarlet face for fear, became worse. This time, however, I swiftly looked him over, concluded that I was about to commit suicide, jumped from my seat and made for him. To my surprise he flung himself through the door into the kitchen. I hurriedly followed. When I reached the kitchen there was a large table between us. I vaulted over it; but in a trice my "enemy" was through the kitchen door into the lumber yard and making his getaway with admirable fleetness. The "sacrifice of this innocent" was not required. What a relief!

Had there not been other men present, I might not have called the bluff of my tormentor. Of course, I forgot temporarily that I was a Sky Pilot. Gone was the "turn-the-other-cheek" teaching. Mistaken though I might have been, that was the beginning of any little success I had among "the boys". My "enemy" became my friend, and with others attended the little hall where worship was held.

Glamour and Tragedy

There was glamour in the western camps. If in ancient days representatives of all nations gathered in Rome and Athens, and in these days in Paris, so in our lumber camps men of nearly all, particularly European, nations and creeds assemble. Social distinction is unknown in the bush—though some have even known that—and the intangible thing known as "good form" in city life—though lumberjacks have a code of their own—is conspicuously absent. The men mingle together (Hindus excepted), eat

and play together. These camps are miniature Leagues of Nations, proving that it is possible for the races of men to live in peace despite educational, creedal and national differences. It might not, by the way, be an unwise thing to ask a Canadian camp boss to give his opinion on the disturbing European situation even now.

To these places we send our students; to these places we must continue to send them. It is a privilege and a challenge to minister to those who have literally come from the four corners of the earth to our camps mines and prairies. Don't for a minute imagine that one meets nothing but stark ignorance in these stalwarts. A more surprising class of men would be difficult to locate. There you find men who can go to bed with a line of Latin and rise with a verse of Greek. Broken on the wheel of life, these men have sought the isolation of the bush. Graduates of the best European Universities may be "slinging your hash" or swinging an axe. A Glasgow M.A., plus two years of medicine, was a cookie in one of our camps; a class-mate and chum of the late Rev. Dr. Herridge served me bacon and beans many a time. Two broken-down ministers, one a graduate of Queens, crossed my trail out west. In the name of The Presbyterian Church in Canada, I was able to point one of them to the road back to peace and service.

I might have told more about our M.A. He was slowly, but effectively, drinking himself to death. Money earned by him in bush, mill or kitchen, was for the sole purpose of spending over a bar. He did not stay long at one job. Often I have pondered over the irony of having one's hash slung on the table by a man who once proudly wore the picturesque scarlet gown of Glasgow University. The last time I saw him, he was in his semi-chronic condition—out of work, tipsy, penniless.

"Where are you going?" I inquired.

"I am — hic — taking a — hic — freight train for—".

I protested against this somewhat dangerous method of travelling so common in the Pass. He was only a "bum" he countered, so it didn't matter. My seven dollars a week didn't stretch very far, but, thank God, it was elastic enough to help him. He hiccupped his thanks and passed on to his new adventures with the admonitions, the entreaties, of the student in his ears.

The Work Pays

Space does not permit the telling of innumerable stories, but I venture another that proves the worthwhileness of our Church's investment in Home Missions. A young married man arrived at our camp from Eastern Canada. Drink and evil companions did what they usually do to the de-

cent. I worried much over him, knowing that he had a wife and two children at home. One night, after much endeavor, I got him to my shack. You can imagine the plain but kindly speech on our part. I besought him to run the "straight race, through God's good grace", to give Christ a real chance.

The little shack, the flicker of the oil lamp within, and black darkness without, my disturbed friend, the fight for his soul—all come back to me now with the freshness of yesterday. I can see him yielding, the tears on his face; I can hear his "I will" and his broken prayer. But he was through with the bush. . . . Later we stand on the platform of a little railway depot—M. and I. The train going east has come in. "Good-bye!" he cries, his eyes sparkling, "I am going to the wife and babies!" He became a little more grave: "Thanks, Oh thanks! You know. . . ." The whistle sounded; a new man had gone home, "clothed and in his right mind".

The West (and we haven't even mentioned the North) has still a thousand opportunities. On Canadian parents, I—an immigrant among you—would lay the burden of providing workers for the Church. This is an inescapable obligation, and out of that rises another, that of seeing that the Treasurer has sufficient on hand to meet the monthly obligation of keeping the workers on the field.

Can one find a better investment?

—C. L. Cowan.

A NOTABLE FUNCTION

Some weeks ago an event of some significance took place. This was a luncheon given in Wesley Chapel, London, England, with 150 ministers and laymen present. Rt. Hon. Lord Stamp presided, and there was present also an eminent Canadian, Rt. Hon. R. B. Bennett, who also spoke. Mr. Bennett is one of those to whom England Before and After Wesley is dedicated. Several purposes were to be served by this function. It was held to commemorate the 200th anniversary of John Wesley's first preaching in the open air and to impress the importance of that form of work to which Wesley, at first reluctantly, but later with all his heart, gave himself. Not the least of the objects in view was that of paying tribute to the author of England Before and After Wesley, Dr. J. Wesley Bready, Dr. and Mrs. Bready being the guests of honor. Dr. Bready's book has met with a wonderful reception. It has been reviewed in eight languages, a third large edition is nearly exhausted, and a prominent religious book club is now negotiating with the publisher to obtain rights to use it as the Book of the Month. Dr. and Mrs. Bready expect to return early to Canada.

Look on the Fields

(Continued from the April number)

WE have already looked on the Home Field, at least in the April number the opportunity was presented to all who received the Record. We hope none have overlooked that opportunity or disdained to take advantage of it. It would ill become anyone of us who professes to be a follower of Christ and loyal to his own Church to play in this connection the part of the priest or the Levite as portrayed by Jesus in the story of the Good Samaritan. It would never do for us to pass unconcerned upon the other side, with but a glance at the place of need, a cold glance that arouses no interest and leaves us to proceed upon our worldly way quite unconcerned with the things that pertain to the Kingdom.

If any have not looked on the Home Field, please take the earliest occasion to give it attention, for there are those who need our help, for whom the ordinances of religion should be provided and maintained, faithful ministers to whose support we should rally, work on every hand needing to be done, and such provision made for the Church as will enable her to respond to every call and to enter every unoccupied area inviting her advance.

Now, however, we turn aside to look upon

THE FOREIGN FIELD

The part played by our Church in its early participation in the work abroad constitutes a very honorable and distinguished record. In two respects we won distinction among the Churches of the Dominions, or the Colonial Churches, as then known, by being the first to enter the field and the first to win for some of its missionaries the crown of martyrdom. It was in 1846, almost a century ago, that Rev. John Geddie was appointed the first missionary to the South Sea Islands by the Synod of Nova Scotia, and two years later found him with his devoted wife laboring assiduously and heroically on the Island of Aneityum, and twenty-four years later his missionary career ended with his death on the 14th of September, 1872, a career so successful that inscribed upon a tablet in his church on the Island of Aneityum are these words:

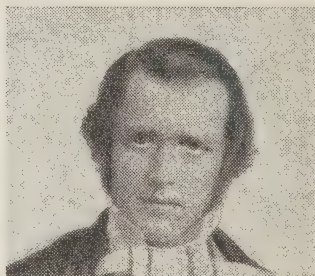
When he landed in 1848
There were no Christians here.
And when he left in 1872
There were no heathens.

It was on the Island of Erromanga, an-

other of the New Hebrides group of which Aneityum is one, that the crown of martyrdom was won by three missionaries, Rev. Geo. M. and Mrs. Gordon, in 1862, and ten years later, a brother, Rev. James D. Gordon, who upon hearing of his brother's



REV. JOHN GEDDIE.



REV. GEORGE GORDON.

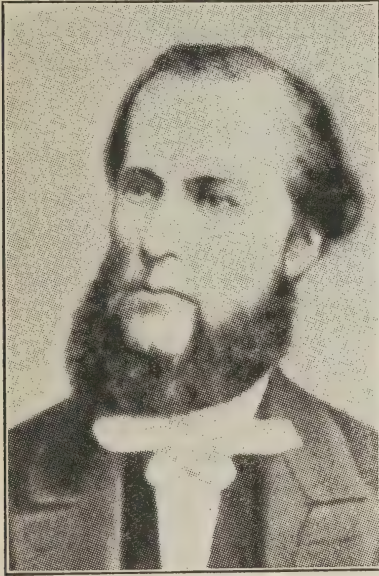


MRS. GEORGE GORDON.

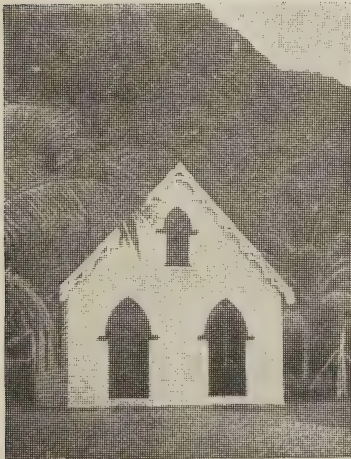
death immediately volunteered to take his place. He suffered death at the hands of the heathen and won the martyr's crown.

The Presbyterian Church was early in another sphere also, but not the earliest. In

1851 Rev. John Black was sent to the northwest by the Presbyterian Church of Canada and, fifteen years later, Rev. James Nisbet, formerly of Oakville, Ont., who had come to the Red River settlement in 1862, was chosen for work among the Cree Indians of Saskatchewan. He made his way on the long trek of about 500 miles to the



REV. JAMES D. GORDON.



MARTYRS CHURCH, ERROMANGA.

North Saskatchewan and settled on its southern bank at a place now known as Prince Albert. In those days our work among the Indians was classified as foreign work. Now

however that work is embraced in our home mission enterprise.

Since 1925 our work in foreign lands has been confined to five areas.

Formosa

We owe our mission in Formosa to the devotion, daring, resolution and resourcefulness of one who as a boy in Zorra, Ont., showed strength of character remarkable among a rugged people, George Leslie Mackay. He was appointed by the General Assembly in 1871 to a field known no more definitely than China. Arriving at Hong Kong in November of that year he was welcomed by the missionaries of The Presbyterian Church of England, who invited him to join them in their work. This offer he refused, being desirous of seeing Formosa. In the southern part of the island he was again in the company of the English Presbyterians and profited greatly by a ten-weeks' stay with them. However on he must go, and early in 1872 he fixed upon Tamsui in the north as the centre of his field, where ultimately there were established a theological college, boys' school, girls' school and women's school. Before these results were obtained however there was a long period of loneliness, hard work on the language, strenuous opposition to his approaches and to his efforts to be heard in the delivery of his great message. Nevertheless his persistence prevailed and North Formosa stands out as one of the most signal triumphs of missionary endeavor in the long history of that enterprise. To more than one factor of course his success is to be credited, but not the least was his efficiency in relieving suffering. The Formosans were the victims of tooth trouble and beginning with his first extraction with a sharp-pointed stick, to be displaced shortly by crudely formed pincers and finally by modern forceps, he "pulled" his way to recognition. Some years later when urged by a Chinese Mandarin to leave the hostile city he showed the official his forceps and his Bible and told him he would still extract teeth and preach the Gospel. Nine years later he was accorded a civic reception in the same city with a procession headed by a Chinese band; and thirty years later the Japanese government officials joined with 1,600 Christians from all parts of the field in a jubilee celebration in his honor at Tamsui. The Diamond Jubilee of the mission was celebrated in 1932 and the Moderator of the General Assembly, Rev. W. G. Brown of Saskatoon, represented our Church on that historic occasion.

Formosa has an area of only 14,000 square miles, but it has a population of 5,600,000, classified as follows: Some 300,000 Japanese, 5,000,000 Formosans of Chinese descent, and 30,000 aborigines be-

longing to the seven tribes. Among the 5,000,000 Formosans are some 800,000 Hakkas, meaning strangers, who came from some part of the northeast of China centuries ago. They reached South China in the Canton province and then crossed over to Formosa. Most of these people are farmers and even the women work in the fields. Formosa produces large quantities of sugar, rice, tea, camphor, bananas, pine-apples and panama hats. The island is rich, most of the cultivated lands being under irrigation.

In religion large numbers of the people are Buddhists and Taoists who worship idols, representing Buddha and ancient Chinese heroes. In the farming districts an idol called Thoti is worshiped, the name of the man who first taught the Chinese to use fertiliser.

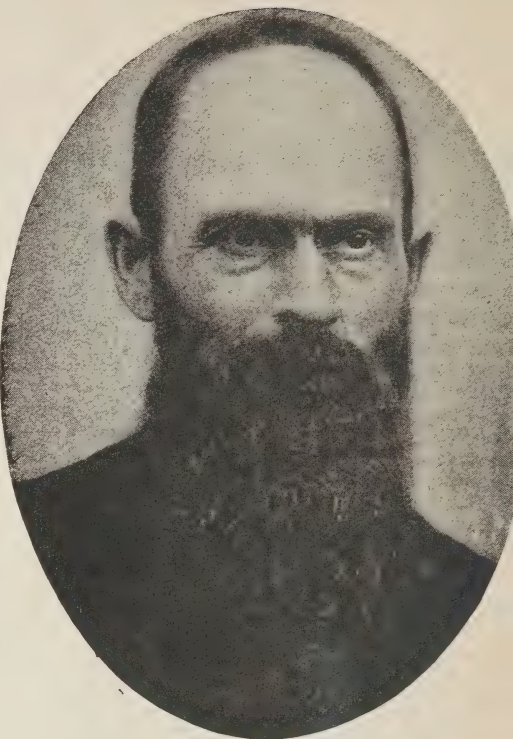
Since the death of Dr. MacKay the work has proceeded along the original lines adopted by the pioneer. Evangelism is pre-eminent and, as its handmaids, earnest attention is given to medical and educational work.

The boys' and girls' schools which were so successful were handed over to the Japanese in 1936. We have still however our theological college which a year ago was moved from Tansui to Taihoku. We have the Women's School, the pupils of which range from 15 to 50 years of age, an average of 25 years. Then kindergarten work has been a prominent feature and has been attended with pronounced success. A most efficient institution both from the standpoint of relieving suffering and as a medium of evangelism is the Mackay Memorial Hospital.

Fifteen miles from Taihoku a leprosy colony has been established. It is known as Happy Mount Leprosy Colony. It stands on a site of 46 acres and consists of twenty cottages, a hospital and a church, the latter the gift of the W.M.S. (W.D.). Of this institution Dr. Gushue-Taylor is the devoted head.

"The Colony estate is situated on the side of a well-wooded hill and a river runs through the valley below, threading its way through lovely green ricefields towards the sea about two miles away. Visitors to the Colony frequently remark on the beauty of the surroundings 'How fortunate the folk who can live here!' 'Yes' reply the patients, 'We are fortunate and thankful too, but we cannot forget our families. Our wives and children are not so fortunate.' Many of them are suffering because the wage-earner, being segregated here, is bereft of his freedom and deprived of the right to earn.

"There are at present 64 patients in the colony, 50 men and 14 women, all suffering



REV. GEORGE LESLIE MacKAY.

from leprosy, but each at a different stage of the disease. . . There is a large Government Leprosy Hospital some miles away in which the patients are herded together in barracks, but Dr. Taylor wisely planned this Colony so that the patients might enjoy a certain amount of independence and privacy. They live in small cottages which were built to hold four occupants. Here they live apart, cooking their own meals, but assemble at certain hours of the day for various meetings in the chapel or central hall, and also unite in different kinds of manual labor for the welfare of their small community. . . .

"Once when our Lord was asked to give a report on His work He replied 'Tell John . . . the blind receive their sight and the lame walk, the lepers are cleansed.' Christ is still working among the lepers. 'Thy touch has still its ancient power, no word from Thee can fruitless fall!'"

Statistics Mackay Memorial Hospital,
1938

In-patients	1,506
Out-patients	21,272
Operations	1,187
50% of which were major.	
Maternity cases	70

The Staff**In Taiwan**

Dr. G. Gushue-Taylor
Mrs. G. Gushue-Taylor

In Taihoku

Dr. Eugene Stevens
Mrs. Eugene Stevens
Dr. Donald C. Bews
Mrs. Donald C. Bews
Rev. H. A. MacMillan
Mrs. H. A. MacMillan
Miss Margaret M. Ramsay
Miss Ethel M. Chisholm, R.N.
Miss Hildur Hermanson
Miss Ruth Heighton
Miss Mildred Weir

In Tansui

Mr. George W. Mackay
Mrs. George W. Mackay
Rev. James Dickson
Mrs. James Dickson
Miss Alma M. Burdick
Miss Dorothy C. Douglas.
Miss Ada E. Adams
Miss Isobel Taylor

* * *

Manchuria

Turning to a map of China, as up to recent years, it will be found that Manchuria constituted the north-easterly section of that great land. Of course it is now under the dominion of Japan. Our mission was established there in 1927, taking advantage of the great migration of settlers from the provinces of Honan, Chili and Shantung. Review of the field may best be given in the story of the opening of our work there as given in Gospel Triumphs in Manchuria:

After the disruption of 1925, the Mission Board of our Church commissioned Dr. Goforth to secure a new China field for The Presbyterian Church in Canada. With that end in view Dr. and Mrs. Goforth and Rev. Allan Reoch set sail from Canada and arrived in Shanghai, March 25th, 1926. Early in the morning the China coast was sighted and turning to the "Daily Light" we read the wonderful promises God gave us for the day—"I will never leave thee, nor forsake thee", "Go ye therefore and teach all nations", and "Lo, I am with you always, even unto the end of the world".

The task of finding a suitable sphere of labor was, strange to say, difficult, due to the country being divided up under the Comity of Missions. After five unsuccessful attempts were made, the leading of God was shown in an invitation from Rev. J. McCammon of the Irish Presbyterian Mission in Manchuria. He put forth the needs of this vast country and invited Dr. Goforth to attend the Synod of the Irish and Scotch Presbyterian Missions, then meeting in



MISSION PREMISES, SZEPEINGKAI.

Mukden. The result was the acceptance of their kind offer of our present field. It was with rejoicing that we moved into Manchuria from China proper and on May 1, 1927, began preaching in our chapel in Szepeing kai. By this time Miss Graham and Miss Kok had joined our small band, two capable and consecrated ladies, working under the auspices of our Canadian Presbyterian W.M.S., who rendered effective aid in the opening of this great field.

Manchuria! What a wonderful country, rich in natural resources, with a climate similar to the homeland, and an area equal to Ontario, plus twice that of the Maritimes. Its situation is strategic and plays an increasingly important role in world affairs.

At the opening of the century, Russian influence was dominant here, but after the Russo-Japanese war, and more particularly since the Manchurian incident of September 19, 1931, Japanese influence has become paramount. Japan gives protection and freedom to preach the Gospel, and therefore we are thankful that Russia with her anti-Christian tendency is not in control.

The population of Manchuria is over thirty millions. While it is cosmopolitan, including Japanese, Koreans, Russians, Mongolians, and Manchus, the overwhelming proportion is Chinese. These for the most part come from China proper and for a few years before the outbreak of hostilities were pouring in at the rate of a million a year. Having left their old homes and to some extent broken with old customs and traditions, they are more easily reached with the Gospel message to which they listen gladly, and people everywhere are kind and friendly.

Another great help in our work is the ease with which we can travel. At the end of 1933 there were 4,239 miles of railway in Manchuria but during the past year, an intensive and extensive program of railway building and road construction has been in progress, and even greater facilities for tra-

vel now exist. This is no small consideration in the efficient working of our field.

The advance being made in this country is shown by the fact that the South Manchurian Railway carried 2,298,000 more passengers in 1933 than the previous year, while 1,128,000 more tons of freight were carried during the same period. This railway, owned by the Japanese, has given the missionaries half-fare tickets for which courtesy we are sincerely grateful.

The Canadian Presbyterian Mission field in Manchuria extends 400 miles from north to south and 200 miles from east to west, covering an area four times greater in extent than the Province of Nova Scotia. Besides this, and parallel to the west, lies a tremendous stretch, at least 1,000 miles wide, of unevangelized territory in Mongolia, a district equal in size to the province of Ontario.

No foreign missionary has resided permanently in this region, and while there were a few small scattered groups of Christians throughout this vast field as a whole it was practically untouched. For example, there was only one Chinese evangelist along 350 miles of railway and not able to undertake the work in the large city where he was stationed. At the same time souls everywhere were hungering for something they knew not what, and the Holy Spirit was preparing them to receive the message of salvation. Wherever we went, there was the same friendliness, the same eagerness to listen to the Gospel, and a willingness on the part of many to accept Christ as their Saviour.

The Staff

Szeping kai

Rev. Allan Reoch
Mrs. Allan Reoch
Rev. E. H. Johnson
Mrs. E. H. Johnson
Mrs. Langdon Gehman
Miss Helena W. Gibbs.

Taonan

Rev. W. G. Davis
Mrs. W. G. Davis.

Christian Literature Society for China

Literature is an important factor in missionary work and will be the more so as educational work advances. To meet this need in China there was organized the Christian Literature Society for China of which the General Secretary for some time was one of our missionaries to Honan, Rev. D. MacGillivray, D.D. His extraordinary capacity as a linguist and attainments as a scholar made him invaluable for that service. Since 1927 our representative in that

organization has been Rev. Z. K. Zia, who came to the work with the highest recommendation. The headquarters of the society are in Shanghai and the public has been well apprised of the terrible experience through which the people of that city have passed. Dr. Zia himself, as accounts in the Record have shown, has suffered severely. The work of the society however goes on and the demands for literature keep the organization busy to the extent of its resources. Not only is religious literature published but general literature as well to bring up the standard of knowledge throughout the country. Our share in this work is the payment of \$1,200 a year, the salary of Dr. Zia.

A feature of the work of great value is the use of the radio, which has been made possible by the generosity of a Chinaman, Mr. K. S. Lee, whose acquaintance we made in the month of August last year when he paid us a visit. On this enterprise Mr. Lee himself speaks in a recent pamphlet.

Koreans in Japan

About twelve years have elapsed since we sent our first missionaries to Kobe, Rev. Dr. L. L. and Mrs. Young. The opportunity presented in Japan was much the same as that which led to our undertaking work in Manchuria. In the latter case Chinese had been flocking into that great agricultural area. Industrial expansion in Japan led to a migration of Koreans to that country and, following a survey of the situation made by a representative of the General Assembly in Korea, work was undertaken.

The work among the young is a prominent feature and in this the lady missionaries find a promising sphere. The schools with which they are concerned are called nursery schools, of which there are six with an attendance of 1515. From these ninety children received diplomas last year and now attend Japanese primary schools. The Korean student population in Tokyo has engaged the attention of Miss McLean while studying the language, creating the conviction that here is a great opportunity for service. There are two student congregations with an attendance of 100 each, but there must be thousands of students not reached by the Gospel message.

Women's Missionary Societies are much in evidence. The Kansai Presbyterial has 23 auxiliaries with a membership of 500 and an annual revenue of over \$1,000. Nagoya where Mr. and Mrs. MacKay labor has 60,000 Koreans and these missionaries diligently devote themselves to the task of discovering and ministering to them. Osaka with its population of 200,000 Koreans is still an open field for medical missionaries and a medical clinic. An effort

has been made to cope with this situation and a nurse is now employed whose services are proving most helpful. In this regard we can understand the feelings of our missionaries when visiting these Korean homes and witnessing the poverty and sickness. They "long for the healing touch of the physician and the ability to bring other forms of relief."

In the evangelistic service Dr. Luther Young leads. There is a native staff of thirteen ordained pastors with eleven evangelists, and twenty-eight Bible women. The Sunday Schools number fifty-three and the daily vacation schools thirty-one, the former with an enrolment of 2,226 and the latter, 1,561. The Women's Missionary Society has 41 auxiliaries with a membership of 996.

Something quite new has been thrust upon the attention of the missionaries by the women's desire for a change of dress. They prefer the western style and to help them a trained sewing teacher has been employed. It is interesting to know that a Bible class in New Glasgow led by Miss A. Murray, has for some time sent through the W.M.S. (E.D.) \$100 annually to be used at the discretion of the Missionary Council for needy places. At Shimonoseki a new church was opened this year with an attendance of 150. This is a centre from which a number of desirable places for work are accessible.

The part taken by the W.M.S. (E.D.) in the beginning of our work among the Koreans in Japan really made this enterprise possible on the part of our Church, for the society immediately forwarded to the Treasurer the sum of \$10,000 for this purpose. The society also supports two lady missionaries, a native pastor, Bible women and evangelists.

The Staff

Rev. L. L. Young, D.D., and Mrs. Young, Miss Ethel McDonald, Nagamine Yama, Oishi; Miss Jean C. McLean, Miss Mary Ellen Anderson, Nada Ku, Kobe, Japan; Rev. Malcolm and Mrs. MacKay, Nagoya, Japan.

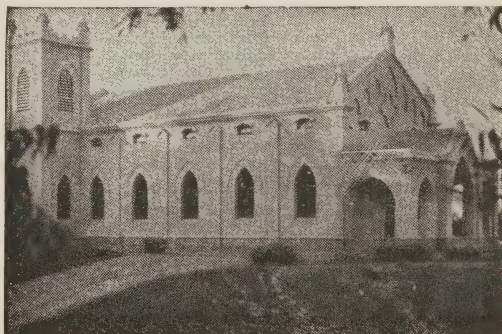
INDIA

Jhansi

The name of Rev. Dr. John Wilkie is inseparable from this mission. After having served for about twenty-five years in Indore Dr. Wilkie moved in 1904 to Jhansi where he labored till his death in 1928, in his seventy-sixth year. Jhansi is a strip of British territory so narrow that from it easy access is obtained to several populous native states. Both the city and the state bear that name, Jhansi. Within the limits of the state Dr. Wilkie secured 100 acres of land close to the city and thus made provision for all requirements for many years

to come. The compound erected there is one of the best in northern India. In addition to a commodious church there are the following institutions:

The Jean Stevenson Brown Memorial Home, originally intended as a hostel for widows but devoted for a time to school purposes, and now used largely as an orphanage; the Helen McDonald School for Girls; the Alexander McDougall Home designed for a boys' school, but replaced by the Margaret Rodger Boys' Hostel and serving as a home for Christian workers; the Industrial School for manual training to equip boys for various trades and to lead to self-support and independence; and the Margaret Rodger Boys' Hostel with accommodation for about 100 boys. There is a dispensary with three rooms which gives timely aid to the sick and another at Baragaon where Miss Whatling resides, which is in charge of a native lady helper. The value of such service is shown in the case of a woman bitten by a cobra while cutting grass with a sickle. She was unconscious when taken to the dispensary. Fortunately Dr. Thurrott was on the scene and her prompt aid restored the patient to consciousness and complete recovery followed.



THE CHURCH, JHANSI.

Evangelistic work is carried on in the city of Jhansi, where Mr. Lowther had established himself and throughout as wide an area as can be covered. The farm settlement, seven miles from Jhansi, has a tract of land of 1,200 acres. This was obtained by Dr. Wilkie, the gift of the Bronson family of Ottawa. The Church erected there bears the name of Bronsonpura. Such has been the good work done there in agricultural training that the Christian farmers are now able to carry on their own work. Since the retirement of Mr. and Mrs. Hawtin, who are now in Canada, Mr. and Mrs. Cheshire occupy the bungalow at the farm and prosecute their evangelistic work from that centre. At the farm there is also a primary school conducted by na-

tive teachers under the supervision of our own educational missionaries from Jhansi.

Staff

Mr. and Mrs. Angus MacKay, Mr. and Mrs. John L. Cheshire, Miss Annie Lee Whatling, Miss Irene Stringer, Miss Lily A. Simpson, Miss E. M. Magee, Dr. Elizabeth Thurrott, all addressed to Jhansi, U. P. India.

Bhil Field

The Bhil Field comprises an area about 100 miles north to south at its greatest extent and varying from 50 to 100 miles from east to west. It includes the whole of the states of Alirajpur, Jobat, and Barwani, and large sections of the states of Gwalior, Indore, and Dhar. The population in this area of more than 500,000 is almost entirely Bhil, except in the towns and in the eastern portion of the Barwani district in which the people are Hindus with a few Mohammedans. In this area our Mission has five main stations: Amkhut, Mendha and Alirajpur, all in the state of Alirajpur; Jobat in the state of Jobat; and Barwani in the state of Barwani. There are also six out-stations in which evangelists live, besides other points where regular preaching is carried on. Evangelistic missionaries of the Board are stationed at Amkhut, Mendha, Jobat, and Barwani. The General Boarding School for primary and middle school classes is at Amkhut under the charge of the W.M.S., and there are lower primary schools under supervision of the W.M.S. at Sardi, Mendha, Chicheniya, and Jobat. A few boys who proceed to high school studies attend the state high school in Alirajpur, and the girls attend a girls' high school in another mission. The Mission Hospital, with maternity ward and Nurses' Home, is in Jobat and is a large and flourishing institution. There are also dispensaries at Amkhut and Mendha.

Amkhut

The meaning of this is Mango Tree. Here we have a church and school building in one. Classes are held on the verandah. A little building in connection with this, with tower and bell, is occupied by a primary class. There is also a men's bungalow known as Kennedy Hall, a W.M.S. bungalow for the women missionaries, a girls' hostel, a boys' hostel, a small dispensary, a children's home, the gift of Mrs. M. G. Abey, Brandon, Man., one-half of which is devoted to the housing of orphans, and the other set apart for sick children. The missionary compound occupies fourteen acres.

Sardi

This is a station where land is rented to Christian farmers, eleven of these small farms being in this way cultivated. The de-

sign is to assist the Bhils to a livelihood by the means best adapted to their circumstances.

Alirajpur

At this station, the capital of the state of the same name, there is a school which serves as a theological college, and a boys' high school used as a church. There is also a bungalow occupied by Mr. and Mrs. Wood. A small dispensary is an additional equipment.

Mendha

Here there is a church and school in one, smaller than that of Amkhut. There is a men's bungalow for the missionaries and another building, formerly used as a hostel, but now as a storeroom, carpenter shop, and servants' quarters. There is a dispensary also here and it is used as a residence for Indian workers.

Jobat

This name serves a double purpose also, being the name of a small state and of the capital. A hospital, men's bungalow, servants' quarters, a ladies' bungalow, and a second men's bungalow for the native evangelists, and a church, constitute the equipment in buildings. The land for the church was given to The Presbyterian Church as to the representatives of other religions, the Mohammedans and the Hindus. It is on a site separate from the mission compound and is granted for the holding of church meetings only.

At Chicheniya, an outpost of Jobat, there is a church and school building, but no accommodation for missionaries. Provision is made, however, for native workers.



THE CHURCH, JOBAT.

Barwani

Here there are a men's bungalow and a native church, as at Jobat, on grounds separate from the mission premises.

Toran Mal

Toran means fruit, of a very sweet and tasty variety. Mal signifies hill. Toran Mal is therefore the hill where torans grow. It

is sixty miles from Amkhut and at a much higher elevation, affording a splendid resting place for the missionaries. It is not however used for this purpose solely, but is made a means of promoting the missionary work. Here there is a church and also bungalow accommodation for men and women. Teachers' training and Bible classes are part of the program and the young people taking advantage of them make the long journey on foot under the care of a teacher.

The hospital at Jobat reports 414 in-patients and 62 operations, 29 major and 33 minor. Out-patients numbered 4,044. These patients represented Bhils, Hindus, and Mohammedans.

BRITISH GUIANA

From the annual report of the Canadian Presbyterian Mission for 1938 we take the following brief history of the Mission and statement of conditions prevailing there:

"A century ago on May 5th, 1938, the first East Indians landed in British Guiana. They came in small groups, as indentured immigrants, and doubtless with no thought of remaining away from Mother India for long. To-day the East Indian community forms the largest racial unit in the cosmopolitan population of this country, and it is represented in every phase of the country's life, including honored places in government and the professions.

"For fifty-three of the one hundred years our Church has labored in the colony, and with the sole exception of the West Indian congregation in the Mother Church at Better Hope, its ministry has been exclusively to East Indians. Our history began when Rev. J. Gibson, a graduate of Knox College, was designated at Scarboro, Ontario, on September 27th, 1884, and undertook work in Demerara in June of the next year, under the direction of the Eastern Division of The Presbyterian Church in Canada."

From the Assembly Minutes we learn that Mr. Gibson's diligent and successful ministry was of short duration. On the 26th of November, 1888, he died, a victim of yellow fever. . . . For seven years no further action was taken by the Committee of the Scottish Church to secure a successor to Mr. Gibson. In 1895 another appeal was made to the Canadian Church for a missionary. The application was forwarded to the Mission Council in Trinidad, accompanied by an offer of church, manse, school buildings, £100 sterling annually and some perquisites. The offer having been accepted, Rev. J. B. Cropper volunteered his services, and on the 6th of September, 1896, he was designated and proceeded at once to the field.

Continuing the report:

"One can see the hand of God in the his-

tory of our Mission, for from the human standpoint the task has always been arduous. Several factors combine to make the work difficult. Climatic conditions and the prevalence of malaria and other tropical diseases have militated against the work of missionaries. Rev. J. Gibson succumbed to yellow fever after a brief three years, and an amazingly high percentage of missionaries have either lived brief lives here, or returned home broken in health. The rapid spread and growth of the East Indian community meant many workers and many stations, large expenditures on buildings, and consequently lack of centralization and consolidation of the work. Not the least of the difficulties is and has been the poverty of most of our people, the majority of whom are laborers and dependent upon the sugar estates or rice farming for a living. The present world stabilization of sugar production means less employment and fewer estates. Essequibo, which at one time boasted nearly one hundred of the colony's best sugar estates, to-day has not one sugar plantation under cultivation. Grave economic conditions have resulted, not only for our people but for the entire colony. As this report is being compiled, His Majesty's Royal Commission is investigating economic and labor conditions in British Guiana and throughout the West Indies.

"It should be remembered too, that our people are a transplanted race. The majority came from India with little religious background, to be exposed to the double influence of western civilization and African superstition. The latter with its obeah and "jumbies" (or spirits) still prevails among the more ignorant people. As a result our Church has to contend not so much with open opposition as with ignorance and that deadly indifference towards spiritual matters which is rapidly becoming the Church's most dangerous foe at home and abroad.

"However, an indication of what our Church has accomplished is shown by the esteem in which its name is held in the colony, particularly among the East Indian people. To them the title, Canadian Mission, stands for two things, the preaching of the Gospel, and the facilities for education afforded their children. Thus, in a colony where all but two of the primary schools are denominational, and where the churches pioneered at their own expense in education, the name of our home country linked with our Church commands respect. A prominent Indian citizen, not of our denomination, but one of our generous friends, stated in public evidence before the Royal Commission of February 13, 1939: 'Were it not for the good work being done by the Canadian Mission in the education of East Indian children, there would have been a much higher percentage of illiteracy

among them. That Mission had given every facility necessary and had really done noble work.”

A few years ago the General Board of Missions authorized a survey of the whole British Guiana field by Rev. D. Marshall. As a result of this, extensive re-organization was effected and costs reduced. In the work of education the Board was relieved of financial outlay to a large degree. The Government so increased its grant to primary schools “that from January, 1936, the schools under the control of the mission will be carried on with practically no financial responsibility”. This is the case of the primary schools. Satisfactory concessions were made also with respect to the grant for the Girls’ High School, which was increased by 100%, and it was expected “that the Government also will shortly pay the salary of the head teacher of the Boys’ School, now paid from mission funds”. This new educational policy therefore has brought great relief to the Mission. Further, in reorganization and reducing expenses of the field, the report at the end of 1934 said that not a church in our Mission had been closed. Reductions therefore were made in that realm without impairing the work.

Statistics

Church buildings, 24; school buildings used for church purposes, 18; other places, 5; preaching stations, 47; communicants, 5,526; added during the year, 46; adherents, 632; Sunday Schools, 65, with an enrolment of 2,661; added during the year, 180; Young People’s Societies, 5; contributions for all purposes, \$2,492.66, an increase in native offerings, in church 22%, in Sunday Schools 23%. Schools, 29, with an enrolment of boys, 2,684 East Indians, other boys, 303; girls, 1,790 East Indians, other girls, 270. Total 5,047. There are two high schools at New Amsterdam, known as the Berbice Boys’ School and the Berbice Girls’ School.

Staff

Rev. James Dunn and Mrs. Dunn, New Amsterdam; Miss Olwen Davies, North Road, New Amsterdam; Rev. DeCourcy H. Rayner and Mrs. Rayner, Box 288, Georgetown.

STATISTICS—MANCHURIA

(Page 172)

Baptisms since 1927	5,566
Baptisms 1938	464
Church Membership	3,115
Sunday School Scholars	1,660
Offerings 1938 (Incomplete).....	\$12,412
Work Centres	52
Workers	86

DR. EPHRAIM SCOTT FUND

It is necessary to appeal again to friends throughout the Church, on behalf of this most deserving fund, which was established by the late Dr. Ephraim Scott for the relief of Ministers and their families in cases of need.

The Committee in charge of the fund is very grateful for the generous gifts received from friends from time to time, by which the income from the Trust Fund has been augmented, and its benefits extended.

But new applications have been received which cannot be granted, and the Committee fears that it will not be possible to continue the present modest scale of grants unless further help is obtained from friends.

Here is the case of a Minister’s Widow whose husband loyally advocated support of the Pension Fund by his Congregation, but who alas, probably from financial reasons, failed to connect with the fund. The Widow cannot therefore look for help from that source, and now finds herself in her old age without means of support, after having served and sacrificed along with her husband for many years, and on less than the minimum stipend.

Another Widow, whose husband received help from the Pension Fund as a non-ratepayer, finds herself completely broken in health, as the result of nursing her husband through a long and distressing illness, with all resources exhausted. She is not eligible for help from the Pension Fund and is in great need of assistance.

The Widow of one of our Non-Anglo-Saxon Missionaries finds herself with a burden of debt—as the result of the long illness of her husband, and with a large family to keep.

It is the earnest hope of the Committee that through special gifts, and by increase in the capital of the fund, the benefits of this fund may be made possible for all such as Dr. Scott had in mind when he laid the foundation of this fund.

J. W. MacNamara,
Secretary

A Call To Prayer By Canadian Churches

In a day of momentous decision and of great strain we call upon all people, with whom our voices have influence, to pray to God Almighty for grace and mercy upon all the nations of the world. There should be a lifting up of a multitude of hands in supplication through these days. Let us pray for peace and justice; let us pray for Divine guidance and strength upon all the leaders of the nations, and especially upon our leaders in Britain, in Canada, and the Empire. We believe that the only hope of the world is our Lord Jesus Christ. Let us pray that by prayer, true repentance, deeper faith, and more complete obedience, we may as a people make the way plain before His Face, and hasten the day when He shall be acknowledged throughout the world as Lord of Lords and King of Kings.

"DERWYN T. OWEN",

Archbishop of Toronto and Primate of Canada;

"JOHN W. WOODSIDE",

Moderator, The United Church of Canada;

"J. W. MACNAMARA",

Clerk of the General Assembly, The Presbyterian Church in Canada;

"H. H. BINGHAM",

President, Baptist Convention of Ontario and Quebec;

"GEORGE L. CARPENTER",

Commissioner, The Salvation Army.

AMONG THE CHURCHES

St. Andrew's East, Que.

Rev. R. L. Ballantyne, D.D., after a record of forty-five years' service in the Church, retired on the 1st of June this year, his resignation, tendered on account of age and ill-health, having been accepted by the Presbytery of Montreal. Dr. Ballantyne is a brother of Hon. C. C. Ballantyne, a member of the Senate. A rather unique distinction marking Dr. Ballantyne's career is that he has served twice in three of the four charges of his ministry.

The church of St. Andrew's East bears also the name St. Andrew's. The town is situated fifty miles north-west of Montreal on a very picturesque site on the river North. The church is a beautiful building with complete equipment, and rich memorial windows. In the furnishing Mrs. Phillip Seitt had taken a large part, as indicated by a tablet erected by the young people in 1933. She provided the organ, pulpit, a window and font. She also purchased the adjoining lot and made generous contributions. The manse stands close to the church, the grounds for both being very spacious. In the summer there is a large and helpful attendance of visitors.

Oakville, Ont.

The name of one to whom Knox Church has been greatly indebted, Mr. K. G. Marlatt, was honored at a Sabbath morning service held recently by the unveiling and dedication of a tablet to his memory, the minister, Rev. C. K. Nicoll, officiating.

St. John's, Nfld.

The following report has been forwarded to us of progress in Queen's Road Church so recently welcomed into our fellowship:

"This congregation has made marked progress since its reception into the Presbyterian Church. At the Easter Communion nineteen members were received on profession of faith; the system of pew rents has been abolished; the number of those contributing through envelopes has more than doubled; the sum of one thousand dollars has been specially contributed for the repair and painting of the outside of the church building, which is being undertaken immediately; the debt has been reduced by \$850; a Young People's Society has been recently organized; and a scheme is under consideration for the refunding of the debt at a lower rate of interest, with

provision for its virtual elimination within twelve years. The people have taken heart, and there is new spirit in all the activities of a congregation always remarkable for its vitality."

Huntsville, Ont.

St. Andrew's Church on the 30th of April received into membership twenty-three by profession and two by certificate. For some time Rev. D. Lloyd Evans, formerly of Jarvis, Ont., has been in charge.

There is a young people's Society with an attendance of thirty-five, ranging in age from eighteen to twenty-five years. A calisthenic class has an attendance of twenty-five boys, while the C.G.I.T. numbers thirty. There is a young married women's club which in the past six years has contributed \$1,500 to the Church. The congregation is taking an interest in the Budget and at the spring offering gave \$15.00.

Bolton, Ont.

In the passing of Mrs. Thomas Webster, the Nashville congregation experienced a great loss. Mrs. Webster took a keen interest in everything pertaining to the welfare of the church, one expression of that interest being providing flowers for the services both summer and winter. Her interest extended to the Church at large, for she bequeathed the sum of \$1,000 to the local Women's Auxiliary, the interest of which is to be used for missionary purposes.

Mrs. Webster's illness required the withdrawal of Mr. Webster from his position as Superintendent of the Sabbath School at Nashville, a post which he had occupied for thirty-six years, discharging the duties thereof with the utmost fidelity. It had been the desire of the school to recognize the faithful service of Mr. Webster. This was delayed however with the expectation that Mrs. Webster could be present on the happy occasion. Her death intervened, however, and shortly after the school presented Mr. Webster with a Bible and Book of Praise suitably inscribed in gold letters.

Toronto, Ont.

York Presbyterian Church which recently observed its fourth anniversary, reports a membership of 300 and a debt, formerly \$15,000, reduced to \$3,000. Good reasons therefore prevailed for the rejoicing which marked this occasion. In the course of his address at that time the minister, Rev. D. P. Rowland, attributed the gratifying results to "allowing God to control completely the life and work of the Church. Four years ago the congregation did not own a chair, but to-day it has a church with a debt almost approaching the

vanishing point. On not a single occasion has the congregation resorted to secular programs or entertainment to raise money." On the Sabbath Rev. Dr. Eakin, Principal of Knox College, addressed the congregation in the morning, and the minister at night.

Morden, Man.

Easter Sunday was observed in Knox Church by a sunrise service at 7 a.m., the regular service at 11 a.m., at which the devotional exercises were conducted by the Sunday School, and the evening when commemoration of the Battle of Vimy Ridge had a place, and at this the congregation welcomed the war veterans, Boy Scouts and Cubs, and the Ladies' Aid Auxiliary. The service was conducted by the student in charge, Mr. J. B. Marnock, who presented the story of Christ's death and resurrection, speaking from John 15:13, "Greater love hath no man than this, that a man lay down his life for his friends." The three services were marked also by special Easter music.

Ladner, B.C.

Described by the Vancouver Sun as a pioneer couple, and worthily so, for it was in 1894 that they made Vancouver their home, Mr. and Mrs. W. J. White observed on the 23rd of April the jubilee of their marriage, which took place in Ottawa. Whilst active in the book and stationery business in Vancouver, Mr. White was identified with many other interests, having been a charter member of the Vancouver Kiwanis Club, a member of the Board of Trade, and for several years a member of the Library Board. The activity of Mr. and Mrs. White in the Church has been noteworthy. In 1889 he was ordained an elder in Erskine Church, Ottawa, and in that office served forty-five years in Vancouver, first in St. Andrew's and since 1925 in Central. For twenty-seven years he was Superintendent of the Sunday School of St. Andrew's Church. Mrs. White was a leader in many women's organizations, the Local Council of Women, the Canadian Scottish Chapter I.O.D.E., the Women's Canadian Club, the Y.W.C.A., the Girl Guides, and during the war she was Secretary-Treasurer of the Vancouver Women's Patriotic Fund. For fifty-six years Mrs. White has been a member of the Women's Missionary Society of The Presbyterian Church in Canada, first as a charter member of the Ottawa Mission Band, and now as Honorary President of the Provincial. They have one daughter now living in India, who went there in connection with Y.W.C.A. work and became Mrs. C. M. Thorman of Calcutta. For the past few years Mr. and Mrs. White have been living at Ladner, a short distance from Vancouver.

Geraldton, Ont.

Our readers will recognize this place as being one of the leading centres in the mining area of north-western Ontario situated north of Port Arthur. Our Church was the first in the field, but for some time has been anxious to give more than student supply. Now an ordained missionary will be in charge of Geraldton and adjacent stations and Rev. C. C. Cochrane, a graduate this year of Knox College, and who was ordained at Orillia on the 9th of May, has been appointed to take charge of the work there.

Aultsville, Ont.

A long record of faithful service as an elder was terminated by the death at his home, Bonnie View Farm, in April, of Mr. Robert Donnelly. He served as an elder in the Presbyterian Church for forty-three years. He was devoted to Sunday School work and for some years was Superintendent of the Sunday School at Farran's Point. He was a close student of the Bible and his familiarity with it was shown in his ability to repeat from memory whole chapters of the book.

Perth, Ont.

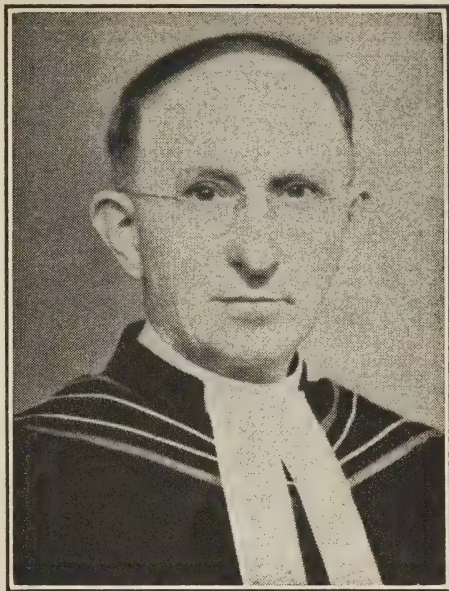
St. Andrew's Church was the scene on the 11th of May of the designation of Miss Isobel H. Sym, who will serve in the Nursing Home of the W.M.S. in Weirsdale, Sask. The service was under the direction of the Presbytery of Lanark and Renfrew. Rev. A. McBeath Miller, Smiths Falls, the Moderator of Presbytery, conducted the service and put the prescribed questions to the candidate. The sermon was preached by the minister of the church, Rev. H. A. Berlis. Others assisting were Rev. James Foote, Carleton Place, Rev. K. McCaskill of McDonald's Corners, Rev. Thomas McAfee, Arnprior, Moderator of the Synod of Montreal and Ottawa. Miss Sym's home is in Perth and she is a graduate of the hospital there. She spent one year in the Missionary and Deaconess Training Home in Toronto and is the first nurse to receive missionary training for the National Work of the W.M.S.

Danville, Que.

The death of Mr. Richard Robinson, on May 4th, at the age of eighty-five, leaves a vacancy in the ranks of the earnest workers of St. Andrew's Church. He had been an elder for over fifty years and helped to build the new church in 1928 and was always found in his pew on Sunday.

Knox Church, Midland, Ont.

As early as 1867 a religious service under Presbyterian auspices was held in Mid-



REV. A. C. STEWART, M.A.

land in a private house. Student supply was given in 1874 by Toronto Presbytery. In the next year Midland was transferred from that Presbytery to the Presbytery of Barrie, and in 1876 with adjacent stations came under the care of Rev. R. Scott. In 1879 the first church was built and still stands. It was five years later that Midland, the largest place in the group, became independent with Rev. David James as minister. A second church was then found necessary and it was erected in 1887 on the present site. Developments however required that this structure be destroyed and a new building was dedicated in 1903.

Rev. David James, who followed Mr. Scott, was succeeded in 1898 by Rev. J. J. Elliott, who on account of ill health resigned in 1920. The ministers following were Rev. John McNab, 1921 to 1927, Rev. G. S. Lloyd, 1928 to 1937, and in that year Rev. A. C. Stewart, M.A., was inducted.

The splendid Sunday School building which appears with the church in the picture on the cover page was erected in 1926. Sixteen members of the congregation gave their lives in the Great War and a memorial tablet, the gift of Mrs. James Playfair, was erected in the church to their memory in 1919. A marble baptismal font stands in the church as a memorial to Rev. J. J. Elliott. This was placed in 1923. The three-manual organ with which the church is equipped was installed in 1929. In 1934 the congregation celebrated its Diamond Jubilee. The latest report, 1937, shows a membership of 567.

BOOKS

The World Mission of the Church
Published by International Missionary Council, London, 2 Eaton Gate, S.W. 1.
New York: 156 Fifth Ave. Price 50c postpaid.

Under this title in a volume of 208 pages, paper bound, are given the Findings and the Recommendations of the International Missionary Council in session at Tambaram, Madras, India, Dec. 12-29, 1938.

By this publication the proceedings of the Conference are brought within reach of the members of the various Churches concerned.

APPRECIATION

The arrangements for the two teams from the Madras Conference, one of which toured the West and the other the East, were in the hands chiefly of Rev. H. C. Priest of the Baptist Church, Secretary of the Canadian Boards in connection with the Foreign Missions Conference of North America. This program entailed heavy labor in correspondence and otherwise. So satisfactory were the results and so cordially were the delegates welcomed everywhere that their gratitude found expression in a letter from the western team:

My dear Mr. Priest:

On my behalf and on behalf of the other two members of our team, Miss Sircar and Dr. Hsu, I want to express to you, to the Foreign Mission Secretaries of the Canadian Churches, and to the churches themselves, our most deep appreciation for the very cordial and warm welcome and for the many, many courtesies that we have received in our tour of Western Canada in every place.

Upon leaving Canada, we want you to know that this experience in Christian fellowship has been a rich blessing to ourselves. It has helped to give more meaning still to what we experienced in Madras and we are sure that the memories of this tour will never wither.

Your earnest interest and continuous prayers, as we have been going from centre to centre have been, undoubtedly, a primary factor in making this experience so happy and rich for us.

Very cordially yours,

G. Baez Camargo.

MISSIONARY RETURNS

Rev. D. Marshall and family arrived in Toronto on the seventh of May from British Guiana. Mr. Marshall has resigned his post in our Mission there and contemplates settlement in Canada.

ONTARIO PROVINCIAL REPORT

A Silver Milestone

1914 - 1939

Miss Estelle C. MacBeth, Press Secretary

THE Silver Jubilee of the Ontario Women's Missionary Society, was fittingly observed in historic St. Paul's Church, Hamilton, April 18-20 with a registered attendance of 830. The church of impressive dignity and beauty is well adapted to such a gathering and every arrangement for the convenience and comfort of the delegates was made by the committee in charge. Mrs. John Williams, the President, presided at all sessions. Rev. Peter A. Dunn, M.A., B.D., conducted the opening devotions and welcomed the delegates to the church and city. Other ministers taking part in the devotional periods were Rev. Beverley Ketchen, M.A., D.D., Rev. Wm. Barclay, M.A., B.D., from Hamilton, and Rev. G. Killen, North Pelham. A cordial welcome on behalf of the Presbyterian was extended by Miss Blanche Armstrong while Synodical greetings were voiced by Rev. Austin L. Budge, M.A. In honor of departed members of the Board the President conducted an impressive Service of Remembrance.

Of great interest was the presence on the platform of Mrs. Moir Duncan (Mrs. Charles Robertson) who in her gracious words of greeting recalled the amalgamation of the three societies in Knox Church, May, 1914. Jubilee congratulations were received from Mrs. J. D. Walker and Mrs. Adam Ballantyne, who were also former Presidents, from the five sister Provinces, Mrs. W. H. Mitchell from Council Executive, Miss Bessie MacMurchy, representing missionaries on the field, the United Churches in Hamilton, Ontario Young Peoples' Society and a delightful letter from the two jubilee year missionaries, Mrs. Mildred Gehman and Miss Helena Gibbs.

"The Message of the Years" brought tender reminiscences as Mrs. J. A. Milne, 1925-27, Mrs. W. M. Rochester, 1927-30, Mrs. W. A. McLennan, 1930-34, (who was unable to be present but brought her message on Thursday) Mrs. J. A. Hiltz, 1934-38, immediate Past Presidents, dealt with their terms of office and reviewed the highlights of their respective regimes. Inspiration was gained from the reports of the Senior Auxiliaries, Home Helpers, Y.W. Auxiliaries, Girls' Organizations and Mission Bands illustrating the strength of our missionary society and revealing afresh the system and enthusiasm with which the work is carried on, each link from the senior department to the smallest junior forming a strong chain to make a perfect organization. Mrs. C. H. Thorburn in her Financial Report

and Treasurer's Statement revealed \$114,729.14 raised in the year by 24 Presbyterials. Mrs. V. A. Smith reported \$1,270.68 for the Special Retiring Fund.

Mrs. W. A. McLennan, President Council Executive (W.D.) in her message, Our Unfinished Task—The World for Christ, stated that our great need is for more missionaries of the very best training and urged that delegates make this known in their Presbyterials so that eligible young women may be encouraged to train for this great work. She stressed systematic giving as the best means for all our membership to reach our objectives.

Miss Lily Macarthur in her Recollections of a Deaconess held the audience spell-bound by intimate glimpses of her career from her graduation from the Training Home, 60 Grosvenor St., Toronto, her experiences as port-worker in Montreal and Quebec, her seven years' service in the West and her late activities as missionary deaconess in Kirkland Lake.

Mrs. W. G. Davis, introduced by Mrs. Victor A. Smith, as one of the "aristocracy of the Church" because of her devoted missionary work, told of the growth of the Church in Manchuria, where now there are more than 50 centres with churches, the people alive to the Gospel message and with a decided sense of responsibility to the missionary work. She declared it was the Gospel message which gave life to the Church.

In The Challenge of Madras Miss Violet Tennant gave an admirable account of that world gathering where from 69 nations came 474 delegates. Millions of Christian converts in such lands as China, India, Africa, and the Latin American countries have given a new vitality to Christianity that offers a definite challenge to Christians in the Western World. Miss Laura K. Pelton, dealing with What Is Our Immediate Task—The Task to Lift Up Christ, John 12:32, remarked that the past is a challenge to the future. "Let us become better educated for our task, let us study to know, let us consecrate our brains to His service. In a new day coping with new dangers and new issues could we not be more creative, creative in our talking, creative in our programs, creative in our prayer, creative in our giving."

In addition to the special speakers guests of honor at the sessions were Miss Bessie MacMurchy, Miss Iris Errey, Mrs. George MacKay, Miss Margaret Allan, Mrs. Gillespie, Miss Helen Mackintosh, Miss Margaret Ness and Mrs. D. H. Fletcher. The closing session brought election and installation of officers conducted by Mrs. D. Inglis Grant, who stressed earnestly the bigness of the work and the necessity on the part of each officer and member for devoted sacrificial and consecrated effort. Change in officers: Recording Secretary, Mrs. D. A. Mowat;

Corresponding Secretary, Mrs. K. B. Schroeder; Historian, Miss E. F. Perry. Members without portfolio in Toronto: Mrs. D. Hendry, Miss J. Hill, and Mrs. John Booth. Regret was expressed at the retirement of Mrs. J. G. Inkster, from the office of Corresponding Secretary, but pleasure voiced that as President of Toronto Presbyterial she would remain on the Board. Unanimously accepted was the gracious invitation extended by Mrs. J. Hill, Past-President of Toronto Presbyterial, to hold the next annual meeting in historic Knox Church, Toronto, where the birthday and the coming of age of the Ontario Provincial was celebrated. The peak of the meeting's inspiration was reached with the theme of the President's closing words, He hath set my feet in a large room.—Psalm 31:8. Delegates and their hostesses were the guests of the Hamilton city auxiliaries at afternoon tea in St. Paul's Church.

Through the courtesy afforded by station C.K.O.C., Hamilton, a resume of the meetings was broadcast daily at 5 and 9 p.m. Greatly appreciated was the kindness of the officials who made this valued publicity possible.

TORONTO BIBLE COLLEGE

The Graduating exercises of the 45th Session of this flourishing school, held on the evening of the 27th of April, brought to the Varsity Arena a company of about 6,000, the spacious building seeming to be fully occupied. The Principal Rev. John McNicol, D.D., presided, and a large mixed choir both led the audience in singing the hymns and presented several special numbers. There were 74 in the graduating class and 17 who received evening class certificates. The diplomas and certificates were presented by Mr. E. A. Baker, President of the Board of Governors.

The "Words of Witness" by six of the graduating class indicated high character, devotion, and training in public speech.

It was an occasion on which all interested in the prosperity of the College rejoiced.

CANADIAN YOUTH CONGRESS

The fourth assembly of this Congress will be held in Winnipeg at the Fort Garry Hotel, June 30th to July 3rd. It will be representative of many organizations and classes throughout Canada such as the Y.M.C.A., Y.W.C.A., the Churches, non-Anglo Saxon groups, Peace Societies, and others. It is expected that there will be a large attendance. The Congress at Ottawa had over 600 delegates and that in Montreal exceeded 700.

UNDERSTANDING AND CO-OPERATION

The manuscript of this article has been in our hands for a few months awaiting the opportunity to appear in these columns. The occasion of delivering this message was the 103rd Anniversary Service of St. Andrew's Society, Quebec, which was held in St. Andrew's Church, of which Rev. Dr. A. M. Gordon is minister. The preacher was Rt. Rev. Phillip Carrington, D.D., Lord Bishop of Quebec, and the following is his message on that occasion, practically in full. The service was held on Sunday evening, the 4th of December, 1938.

IT is with very great pride that I stand in this pulpit to-night to address the St. Andrew's Society of Quebec. The invitation which I received was a great compliment, because, so far as I know, I have not a drop of Scottish blood in my veins. I am just English and Welsh with something of Cornish.

When I was approached by a deputation from this Society, I hesitated for a moment. I felt perhaps a natural nervousness in consenting to face your august body in all my ignorance of your traditions, and even of your language. Could the supply of Scottish eloquence be running dry that they came to a mere southron? This theory was so unlikely that I came to the conclusion that the invitation was intended as a great gesture of what has been called appeasement; that the Scottish community in Quebec was extending at this St. Andrew's tide a splendid expression of goodwill and hospitality to the English community in the city.

I further hesitated because there are few precedents for an English Bishop entering a Scottish kirk. I thought of Daniel, and remembered how the Lord sent his angel and stopped the mouths of the lions. I thought of St. Columba that eminent and terrifying Scottish presbyter who ruled the island of Iona and crowned the kings of Scotland, and I remembered that it was counted one of his virtues that he was always kind and respectful to wandering bishops who came his way.

It would be idle to pretend however that there had been perfect harmony in times past between the national Church of England and the Established Kirk in Scotland; nor can we conceal the fact that it is not in accordance with ecclesiastical order for an English Bishop to take part in Presbyterian services. I weighed these considerations very carefully. I came to the conclusion, however, that I was not being asked to take part in the regular order and worship of the Kirk; I was being asked by quite another body, to wit, the St. Andrew's Society of Quebec, to address them on the occasion of their annual service. I reflected that the St. Andrew's Society contained a minority problem in the form of a few Anglicans of Scottish nationality, and I finally decided that they were entitled to any support and comfort which they might derive from the

presence with them of their Bishop on this important occasion.

It even occurred to me that had the Bishop been a Scotchman, like the Bishop of the Yukon and the Bishop of the Arctic, he would in all probability have been a member of the Society.

And now that I have arrived in the pulpit of this historic church as a guest of the St. Andrew's Society, let me make use of the occasion to express the sense of profound respect which we in the Church of England feel towards our sister Church of Scotland. Indeed, I have rarely heard among ourselves any reference to that Church which was not one of honor and esteem.

There is nothing that gives me more distress than the contemplation of our unfortunate division. In fact I am prepared to say that we have reached a stage at which we ought not to be divided any longer; a stage at which we should be making ready for peace; a time when "Ephraim shall not envy Judah and Judah shall not vex Ephraim." What an example it would be to the world if the two sister-churches could come together and make friends.

Such a consummation is devoutly to be wished; but we may doubt if the time for it has yet arrived. We must proceed with gentleness and patience; we must respect the scruples of all concerned; above all we must conserve what is true and vital and beautiful in our respective communions. We are trustees for the great inheritance of the Anglican Church as you are trustees for the inheritance of the Scottish Church. We do not want you to abandon what you have received from your fathers any more than we should abandon what we have received from ours; and the way to this consummation is not yet clear.

We forget sometimes how deep was the hostility which has divided us in the past; and we forget perhaps how close at times was the co-operation.

It was our Queen Elizabeth for instance who despatched from the city of London a certain John Knox to be minister in the city of Berwick upon Tweed, of which city there seemed much doubt as to whether it was situated in Scotland or England. On the consequences of this I need not dwell.

Both churches agreed in the first article of Reformation politics, that is to say, in rejecting the jurisdiction of the Pope. We would to-day I think exercise kinder judgment than our forefathers did in that rough generation. We would admit that there have been times when the Bishop of Rome under God exercised an enormous power for good in western Europe as the father, defender, and champion of Christianity; some of us would even admit that he might do it again, if he were content to be, in the words of St. Gregory, the servant of the servants of God; but the temporal power and the infallibility are part of a medieval mode of

thought which it is impossible for us to accept. The greatness of the Roman Church does not rest on these things.

We agreed then on rejecting the jurisdiction of the Bishop of Rome. We agreed too on the necessity of having our religion in our own tongue, so that we could see with our own eyes, and hear with our own ears, and understand and be saved. We use today the same version of the Holy Scriptures, made in England by a committee of reformers of all views, and dedicated to a Scotchman, James I of England and VI of Scotland.

After that there was a wide divergence. England in her Reformation abolished the monastic orders, a cruel and greedy act of the Dictator-King Henry VIII; we also abolished certain doctrines and customs which were purely of medieval origin and had no existence in Holy Scripture or in the early ages of Christianity; but Englishmen did not want to go any further than this.

Scotchmen did not think Englishmen had gone far enough. They wanted what was called in those days a thorough godly Reformation. They wanted to see the old Catholic outline of things destroyed; they had no patience with the old order of bishops, priests, and deacons, the old round of liturgical service, the vestments and the ceremonies, or reading prayers out of a book.

English people were not disposed for much change; conservative and sentimental in character, they were attached to the old ways. They purified the old order, but they did not abolish it. The same Church continued to exist in England; through Henry's dictatorship, through Edward's reformation, through Mary's restoration of the Papacy, through Elizabeth's reign of compromise, there was never any break in the system of administration. It is the supreme example of the English power of passing through periods of crisis and change without revolution in the outward order of society. And so it comes about that the Scottish Archbishop of Canterbury who crowned George VI in Westminster is the lineal and legal and ecclesiastical descendant of the Archbishop who crowned William the Conqueror. No new church was established.

But if the English are conservative and sentimental the Scots are radical and hard-headed. The English reformation was the work of ecclesiastics, of scholars and statesmen. The Scots had their scholars and statesmen; but the Reformation there had the look of a popular rising, of a nationalistic demonstration. In England the doctrines of John Calvin only appealed to a party; in Scotland they got hold of the people. Calvin was the greatest intellect of his age, and the strongest influence in the religious world. It is not for me to expound his austere and devastating doctrine, especially in this place. It is enough to say that

it was based on a sense of the majesty and power of Almighty God which could only be equalled in the Hebrew prophets; it was expounded with all the logic and finesse of a French lawyer; and it was colored throughout with a consistent antipathy to the Catholic system as he saw it practised around him.

England refused to accept Calvin. Calvin did not entirely-condemn the English Reformation. He was content to say that our Prayer Book contained a number of tolerable fooleries.

The mistake came when an attempt was made to impose on Scotland a Prayer Book similar to that in use in England.

There was war.

Jenny Geddes of blessed memory threw the stool at the Dean's head in St. Giles' Cathedral. (And missed).

An Episcopal army invaded Scotland.

A Presbyterian army invaded England.

The Presbyterian army seemed much the more efficient of the two.

An Archbishop of Canterbury was executed.

A Congregationalist dictator engineered the decapitation of an English king (he was a Scotsman of course).

The issues were very confused; for England and Scotland were both divided. Battles were fought; men died; the estates of the loyalists were confiscated; the use of the Prayer Book was suppressed; military law became supreme.

During all this commotion a Conference of Divines sat at Westminster, and laid down the doctrine and organization of the Presbyterian Church. Episcopal scholars, like John Lightfoot, sat in this Conference. May we not assert that England contributed something to the order and discipline of the Scottish Kirk? May we not discover, even in this bad period of hostility and division, some signs of co-operation?

We need not pursue the history though it would be fascinating to do so. I do not dwell on it merely to entertain you; I dwell on it because I think it has been insufficiently realized how much the antagonisms of the churches derive from terrible historical facts: on a civil war in which brother killed brother and neighbor killed neighbor; the clash of rival ideologies, the rebellion of a parliament against a dictator-king, the nationalistic problem in Scotland. For a century afterwards England felt insecure; it suffered its last Scottish raid in 1745. In Scotland there were risings, rivalries and massacres.

All these horrors were much less than those which accompanied the Wars of Religion in Europe; but her single experience of civil war and military rule made England feel that the cardinal article of her policy must be that of tolerance, liberty, and internal peace; and despite the various Acts

of Parliament which were intended to subdue the old Calvinistic sects, these good things slowly came.

For Scotland the issue was a compromise no less than for England. In England the problem was one of uniting the rival powers; we kept our Church, our King, and our Parliament in a balanced constitution which was based on mutual respect of inherent rights. In Scotland it was a question of nationalism; Scotland lost her Parliament, but kept her Kirk. It sounds to me like a very good bargain.

In England there was a small Presbyterian Church dating from the Westminster Conference, with other minority bodies, Baptist and Congregationalist. In Scotland there was a small Episcopalian Church which claimed to be the real church of the people. These minority churches gradually won complete toleration, and have all notably contributed to the spiritual, intellectual, and social life of the world.

We have all won our freedom. We have grown and multiplied and replenished the earth. We have been enriched since then by the great evangelical movement which gave birth to the Methodist Churches. We have differentiated in a hundred ways so that all the riches of the Christian life might be brought to light; for one church order cannot contain it all. And now we have come to a new phase, a phase in which the Spirit of God is drawing us together. Do not let us at this moment lose our heads. Do not let us be so foolish as to think that the things for which our fathers fought were of little importance. They are of enormous importance. I for one value intensely the great tradition of the Anglican Church, the Reformed Catholic order which traces its ancestry back to the Irish and Scottish and Welsh and French and Roman bishops of the sixth century, when St. Augustine came to England and through them to the bishops of the early Church who were, as I believe, successors of the Apostles. But I believe I value equally the great Presbyterian tradition of the Scottish people; if that tradition ceased to exist in Quebec, I should mourn it as an irremediable loss. . . .

It is not, however, the mode of reunion which in my poor vision lies ahead of us. What I see, and what I pray and work for is the closer brotherhood and co-operation of all of us in the faith of our Lord Jesus Christ and in all good works. What we want, and what I believe is the next step, might be described as A SOLEMN LEAGUE COVENANT between the Churches of British descent; a covenant of faith, of hope, of love; a covenant in which we pledge ourselves to renounce the old antagonisms and ill-feeling and competition, and to grow together unto a holy temple in the Lord; a covenant in which we shall respect one another, and learn from one an-

other, and receive from one another; a covenant in which we shall become one army in the Lord throughout Canada, and throughout the world; a covenant through which we shall become a force for the truth as it is in Christ and the justice of the Kingdom of God. "Ephraim shall no more envy Judah, neither shall Judah vex Ephraim."

Brothers of St. Andrew's Society, I trust you will forgive me for using this opportunity which you have given me, to put forth my views on a subject which must be very close to the heart of everyone of us. You are a national society; but you exist for benevolent and social purposes, and for what might be called practical Christianity. You are dedicated to a saint who was a close follower of our Lord and Saviour Jesus Christ. You show this by your presence here to-night and you acknowledge the power of religion and the need of God's guidance and direction in your lives.

By your action in inviting me to speak to you, you show your desire for closer understanding and co-operation and it is possible that I may not be wrong in drawing the further deduction that you feel, as I do, that we should be drawing closer towards re-union. Let me utter a word of warning. It cannot come to us by any outward method nor will it be given to us if we seek it for the wrong reasons. If we want re-union merely because we have too many churches and it would be cheaper and more convenient to merge, we shall fail; these are the thoughts of man, not of God. If we belittle the questions that divide us, we shall fail; God gave us this great riches and variety, and our fathers were prepared to die that it should be preserved. If we think we can get real reunion by all sorts of external dodges like interchange of preachers, and intricate plans for mutual re-ordination and so forth, we are fools.

This thing when it comes will come from God; it will need from us great efforts of mutual understanding, forbearance, and sacrificial decision; but it will come from God.

Brothers of the St. Andrew's Society, you have in your veins the blood of the Covenanters. Let us look back now in the light of history and ask what it was that gave power and light to Scottish Calvinism?

Laymen and women, it is your religion on which the whole thing depends. The world is waiting now for a return to religion; a return to the old fundamental facts of the faith. A speaker before the Presbyterian Assembly in Montreal a year or two ago said that what the world needed to-day was the doctrine of John Calvin; with appropriate reservations I completely concur. Such signs as we have yet had of a revival are illusory; gleams of light before the dawn; we have not yet heard the

thunder and the lightning and the trumpet pealing exceeding loud.

It is not less faith we want in this modern world; it is more faith. It must run right through the ranks of the Church and strengthen every heart. Back to the living God; back to the certainty that the living God is using us for His purposes here and now; back to our prayers; back to our Bible; back to the Lord's day; back to our Church; back to the notion of a religious and a Christian home; back to what the old book calls the fear of the Lord; and then, on into the future without fear or trembling.

OF SPECIAL INTEREST TO PRESBYTERIANS

A friend has placed in our hands an extract from the Scotsman, Edinburgh, Dec. 14, 1936, entitled:

The King's First Act on Accession

Oath to Secure the Protestant Religion in Scotland.

The taking of the Oath is required by the Scottish Parliament "An Act for securing the Protestant religion and Presbyterian Church Government" which was incorporated in the Act of Union of 1706.

The taking of this oath is the first act of the new sovereign at the Accession Council after making his speech.

The Oath

I, George the Sixth, by the Grace of God of Great Britain, Ireland and the British Dominions beyond the Seas King, Defender of the Faith, Emperor of India, do faithfully promise and swear that I shall inviolably maintain and preserve the Settlement of the true Protestant Religion as established by the Laws made in Scotland in prosecution of the Claim of Right and particularly by an Act intituled an Act for securing the Protestant Religion and Presbyterian Church Government and by the Acts passed in the Parliament of both Kingdoms for Union of the two Kingdoms together with the Government, Worship, Discipline, Rights and Privileges of the Church of Scotland.

George R I So help me God

On the Twelfth day of December in the year of our Lord one thousand nine hundred and thirty-six at His Majesty's Court at St. James's His Majesty in His first General Council did take and subscribe the Oath written in the presence of the Right Honourable the Lords of the Privy Council hereafter subscribing vizt:—

Then follow the signatures of the Privy Councillors.

THE CALVINISTIC METHODIST (PRESBYTERIAN) CHURCH IN WALES

IN 1935 the Presbyterian body celebrated the Bi-centenary of the founding of the denomination in the Principality and in other centres of England where a Welsh Church existed.

At about the same period as the Welsh religious revival, Wesley and Whitefield were stirring the spiritual life of England by their powerful preaching.

A remarkable fact in connection with the Welsh revival of the Calvinistic Methodists was that it began at two different parts of the country almost simultaneously, but the movements were quite apart from each other, and entirely independent the one of the other. Like two streams, they kept for a time flowing in different channels, but eventually merged into one mighty river which watered the whole country, and made glad the "City of God" therein for many generations.

The originator of the revival in the one part, Breconshire, was Howel Harris of Trevecca, and in the other, Cardiganshire, Daniel Rowlands, Llangeitho.

In both instances it commenced within the Anglican Church of Wales, in the one case through the instrumentality of a clergyman, Rowlands, in full canonical orders, in the other through a layman, Harris, who never received official consecration to the work.

Both were sorely persecuted by the Bishops and their unruly followers. Finally they were expelled from the Church they loved so well, for preaching the Word of God to the poor people who were steeped in ignorance and superstition, and for spreading the Gospel all through the country by their itinerary method, which brought about the founding of the Calvinistic movement in Wales.

Howel Harris died at Trevecca in 1773, at the early age of 59, but Daniel Rowlands lived until 1790, dying at a ripe age.

The period of Thomas Charles' ministry and activities is somewhat later. He was born in 1755 and settled in Bala Merionethshire, North Wales, where he lived and labored until his death in 1814.

He is more widely known as having perfected the Circulating Schools which were formed for educating the people in reading and study of the Bible by Griffith Jones Llanddowror about 50 years earlier.

The name of Thomas Charles is inseparably connected with the founding of the British and Foreign Bible Society.

The well-known pathetic story of Mary Jones, the poor little peasant girl who trudged from her cottage home barefooted over rough mountainous roads for many miles to Bala, to get a copy of the Bible

from Thomas Charles, led to the founding of the Society in London, 1804.

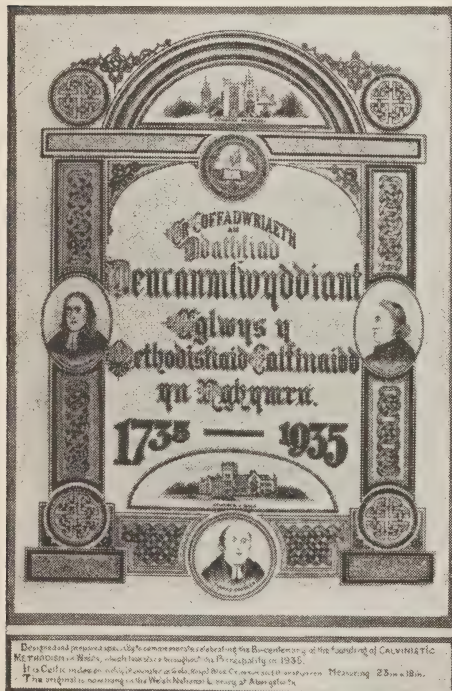
Thomas Charles is also known as the author of Instructor in the Christian Religion, compiled on the pattern of the Shorter Catechism and containing 271 Questions and Answers.

At the religious revival period in Wales, the Bible was almost an unknown book, seldom to be met with, especially in the homes of the poor, and, when the Sunday Schools were initiated and improved by the efforts of Thomas Charles, it is generally acknowledged that the Calvinistic Methodists were the leaders who made the Sunday Schools of Wales unique by including classes where elderly men and women were taught, and this system continues.

The latest available statistics of the Calvinistic Methodist Church are:

Communicants	189,132
Congregations	1,504
Ministers	908
Elders	7,263
S. S. Teachers and Scholars	178,000

It has a Mission in Kassia Hills, Assam, India, having 1,404 preaching stations and 65,000 members, and one among the Bretons in France.



The address shown here was presented to the C.M. Book-room at Caernarvon, North Wales, and was meant only as a souvenir to be hung in their offices; but the authorities

considered it worthy of a place in the magnificent new National Library building at Aberystwith, where it now rests. (See Magazine of the Welsh Presbyterian Historical Society.)

The English translation is:

"To Commemorate the Bi-Centenary Celebrations of the Founding of the Calvinistic Methodist Church of Wales". 1735-1935.

Detailed description of the Address.

Exclusive of frame and mount, it measures 23 in. x 18 in. Embellished in Gold, Royal Blue, Scarlet and Bronze Green, it has a Celtic border design symbolical of eternity. The upper view is the Theological College of South Wales, Trevecca. In the circle below that, is the "Emblem" of the Calvinistic Methodist Church. Within a trefoil, symbolizing the Trinity, a dove is seen descending from heaven on the open Bible. In the oval on the left is a miniature portrait of Daniel Rowlands, and, on the right, of Howel Harris. The North Wales Theological College of Bala is shown at the bottom, with a miniature portrait of Thomas Charles its founder in the circle below.

The Address was designed and illuminated by Mr. E. Lewis Evans who was ordained an elder of the Calvinistic Methodist Church of Wales by the Vale of Clwyd Presbytery at Rhyl, North Wales, thirty years ago, and now for several years an elder of St. Paul's Presbyterian Church, Toronto.

Inscription at Bottom of Tablet

Designed and prepared specially to commemorate celebrating the Bi-centenary of the founding of CALVINISTIC METHODISM in Wales, which took place throughout the Principality in 1935.

It is Celtic in design, richly illuminated in Gold, Royal Blue and Bronze Green. Measuring 23 in. x 18 in.

The original is now hung in the Welsh National Library at Aberystwith.

SUPPLY WANTED

A minister would like to secure for four or five weeks, at least for two weeks in July and two weeks in August, one who would take the services and occupy the manse. Please communicate with the Record.

SYNODS

Two Synods met in the spring months, Hamilton and London, and Toronto and Kingston, the former on the 24th of April in St. Andrew's Church, Stratford, and the latter on the 2nd of May in St. John's Church, Toronto. Fuller reports of these meetings will be given in a subsequent issue.

Children and Youth

CHILDREN OF THE KING

Rev. John McNab, M.A., B.D.

TWO little princesses, Princess Elizabeth and Princess Margaret Rose, are just a wee bit disappointed that they could not accompany the King and Queen to Canada. For the Princesses are real children and love to do things and see new countries. However, they will be busy from Mondays to Fridays with their studies and on Saturdays with other Girl Guides will have bonfires within the Castle grounds and perhaps toast marshmallows. Here are two delightful stories from their everyday life.

Shortly after the coronation of King George VI, one of the visitors conducting service at Buckingham Palace was the Archbishop of York. During his stay he had a long chat with Princess Elizabeth. She plied him with many questions, so the Archbishop amongst other things asked the Princess; "How do you like your new home in the palace?"

"It is lovely", she replied, "but Daddy says it is not to be compared to the Palace of the King of Kings".

Little Margaret Rose is a most lovable child, very thoughtful, often mischievous and full of pranks. She and Elizabeth often travel with the King and Queen. Over a year ago they shared in the royal visit to Scotland. Wherever the King happens to be on Sunday he always attends church with his family. Now Walter H. Page, who was one-time American Ambassador to Great Britain, says that when the King goes to Scotland the Scots persuade him to don the kilt, eat oatmeal porridge and become a Presbyterian. So on the first Sunday of the royal visit he worshiped in St. Giles' Cathedral, Edinburgh. During the long prayer petitions were offered for the King, the Queen and Princess Elizabeth, the heiress-presumptive. When the prayer was ended Princess Margaret Rose was heard to say, as she nudged her older sister, "Why does he not pray for me, I am just as bad as you"?

A lady overhearing the remark told one of the ministers of St. Giles' and on the following Sunday not only the King and Queen and the heiress to the throne were remembered in prayer, but there was a special petition for little Margaret Rose. It is the custom in churches where His Majesty worships for the clergy to lead the royal procession to the vestibule at the close of the service. As Margaret Rose passed the minister who had offered up the prayers, she left her sister's side and said, "Thank you so much for the prayer. I needed it very badly".

Even these wee stories are parables. If the children of our King are thus trained

to think of the King of Kings, why should not all parents in our Dominion bring their children to worship the King of Kings?

TAKING OUR MEASURE

UNDER this heading we reproduce an article from the April Canadian, the publication of the School for the Deaf at Belleville, Ont.

"Joy Elmer Morgan, Editor of the Journal of the National Education Association in Your Life in the Making, says, 'Not money, or fame, or power; but sincerity, joy in life, intelligence, friendliness, resourcefulness, strength of purpose, gracious manners, beauty of spirit, generosity; dependability, helpfulness, and nobility of conduct—these are the real measures of what one is. These qualities can be cultivated.'"

The editor of the Canadian brings under consideration the responsibility of teachers, instructors of all classes and departments, but asks, "What part can our boys and girls do?" In reply he gives a digest of Mr. Morgan's suggestions:

'Keep Yourself Fit'

"Avoid foolish habits, build, strengthen by action, get exercise in the open air, eat good food, and take an interest in different games.

'Develop Your Skills'

"Learn to do things, to make things. Can you speak well? Can you dance? Can you walk correctly? Can you use a hammer, a saw, a plane? Can you typewrite? Can you make repairs around your home? Can you press and repair your own clothes? Can you write a good story which would be interesting if put in the paper?"

'Make Worthy Friends'

"Choose friends with care. You become like your friends so choose them with care. Avoid those who are ungrateful, complaining, careless, lazy, and greedy.

'Earn Your Own Way'

"Try to be useful. Want to earn your own way. Do you know how to look for a job and how to apply for it? Do you know how to hold a job? Can you get along well with other people? Can you carry out directions?"

'Enjoy Your Life'

"Make up your mind once and for all that you can be happy and that you are going to be happy. You will do more work, and you will successfully influence people if you go about your work in a happy way.

'Keep On Learning'

"Your mind will grow strong if you use it. Try hard tasks. Don't be afraid of hard work. Do some reading every day. Spend as much for books as for the movies."

MUSINGS OF A MISSIONARY MOTHER

Mrs. C. L. Wood, Alirajpur, India

THERE are some things I shall always miss in India. The thrill of finding the first dandelion of spring, the "host of golden daffodils" in my mother's garden, the scent of the lilacs in the evening when the dew begins to fall, watching and listening for the first robin of spring, the first flurry of large downy snowflakes in the early winter, the crunching of snow under my feet on a cold snappy morning; these are some of the things I shall always miss in India. Perhaps even more than these, I miss "the first day of school", that mad happy rush to get to school early, the last minute search for the mislaid pencil, or the dash back to search for the favorite missing marble, the hurried good-bye kiss, and away they are gone with books under one arm and their lunch under the other. Not for us out here to listen and watch for their return in the evening, full of the day's doings, or their scramble up the steps to be first. No welcoming of tousled heads, and smudgy faces, and chalk-covered clothes, and ink-stained fingers; nor cries of "I'm hungry", or "How long until supper?" No tired little folks to tumble into bed early with heads full of dreams and plans of another happy day at school.

Once a year our children start off to school to return after ten months. Nor do they go with that joy of childhood that we did on the first day of school, but with tears and sad good-byes as they start off with their trunks and bedrolls on a three days' train journey with a party of other school children to a boarding school somewhere in the mountains of India. For some it may be Darjeeling in the extreme northeast of India, for others Simla or Landour or Naini Tal in the north, but all in that high range of Himalaya Mountains that stretch along the entire northern border of India. Or it may be that they are headed for Kodaikanal, or for Ootacamund or Coonoor in the Nilgiri Hills in South India. All of these schools for European children are well equipped with competent staff, and have a very high scholastic standing. Some of these schools have the English curriculum, and prepare their students for the Junior and Senior Cambridge Examinations. Other schools have the American curriculum, and take the students right on up through High School.

The last month before our children leave for school, everything bends towards getting their things ready so that nothing shall be lacking the last minute when the trunk lid is ready to be closed. The long list of necessary clothing required makes the strongest hearted quail at first. As you go down the list and read: ". . . 7 khaki

shirts, 4 white shirts, 7 khaki shorts, 3 sweaters, 3 warm suits, 9 pair socks, etc., etc.", you wonder if they can all be ready in time, and wonder still more if the old purse will be faithful and stretch a little more to take them all in. First, a trip to the bazaar selecting the cloth needed, washing and shrinking and ironing; then, days of cutting and fitting and sewing with the help of the village "derzie", perhaps; and finally you breathe a sigh of relief that the last garment is not only ready but that everything is properly marked with each child's name so that they will not get lost at school. Into the trunk they go, along with their table silver, hockey sticks, cricket bats, best loved dolls and toys, numerous shoes, topees and what not? Then comes the last day with the long ride through the jungle to the train. With forced smiles, mingled with tears, they lean far out of the train windows to wave a last good-bye as the train pulls out of the station carrying them away. True, they are in the hands of a reliable person who will see that they safely reach their destination and are turned over to waiting matrons and house-mothers. Still, Mummies and Daddies turn back home to lonely bungalows with aching hearts to wait for word of their safe arrival at school.

Not in September, but usually in February, the exodus towards school begins in India. Thus the children escape the hottest and most trying, as well as the unhealthy part of our weather on the plains. On these mountain tops where they are, they have an excellent all-the-year-round climate, and food more like what they would have if they were at home in Canada. The children are in dormitories according to age, with capable matrons and house-mothers in charge of them. In times of sickness they are well looked after and given excellent medical care. The fine spiritual atmosphere, both in their dormitory life and in the classrooms, with Bible study having a large place in the curriculum, makes an ideal school for our children. And in a scholastic way these schools in India are second to none anywhere in the world. The weekly letter home, beginning in their first year when they can only print, develops literary talent in the children of missionaries in a way not possible among school children at home. Music, scouts, guides, sports and games have their proper place in all the schools.

At long last December rolls around and then comes the "happy home-coming". Once again parties of happy school children, this time homeward-bound, leave the mountains, and by train, bus, and motor wend their way back to the city, village and jungle bungalows which have been waiting so long to welcome them. Just two short months of holiday, with the excitement of home-coming, and Christmas, and New Year's,

and all too soon we find ourselves packing their school trunks and once again waving good-bye to them as another school year begins.

FAR EASTERN STUDENT RELIEF

Would you walk 1,000 miles across mountains for the chance of a college education? Chinese students actually did this when air raids destroyed their universities.

Could you take lectures in a bomb-proofed cellar, or an examination during an air raid? Chinese students did this at Nanking University. Thousands have to do so!

Can you imagine a student body using caves as classrooms and dug-outs as dormitories? Caves are the only equipment of the University at Yen-an.

Why do they do these things? Chaing Kai-Shek said, "Students can best serve their country by completing their education."

Students are the key group to aid stricken China. Not only are they essential as the nation's leaders in the immediate future, but now they are playing their part in mass education, rousing the illiterate peasantry to the meaning of the national emergency, and using all their free time to organize and direct first aid and general relief, and guerilla bands.

Word has come of the need for immediate assistance, not only for students in the crowded coastal centres, but also in the hastily organized universities in the interior. Even the smallest contribution will help.

Five cents means a bottle of pop, or six meals for a Chinese student.

Fifteen cents means a milk shake, or two week's shelter.

One dollar means a movie with a friend, or winter clothing for four students.

Five dollars means a permanent wave, or transportation to a place where a college is opening.

Twenty dollars will pay for room and board for a Chinese student for a whole year, thus permitting one more student to complete his college course.

This appeal has received the patronage of the chief executives of virtually every university and college in Canada. Your contribution may be sent to the Treasurer, the Far Eastern Student Relief Committee, Hart House, University of Toronto, Toronto.

He who most respects himself will most respect law and order.

Much of the beauty and joy of life depends upon our attitude towards the daily task.

INTERNATIONAL S. S. LESSONS

LESSON—JUNE 11

Paul Solves Church Problems

1 Corinthians 1:1-3; 10, 11; 4:14-21;
1 Thessalonians 5:12-15

Golden Text: Let your conversation be as it becometh the gospel of Christ.—Philippians 1:27.

LESSON—JUNE 18

Paul Writes Personal Letters

2 Timothy 1:1-16; Philemon 1-7, 21, 22

Golden Text: Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.—2 Timothy 2:15.

LESSON—JUNE 25

Paul Reviews His Life

Philippians 1:12-14; 21-24; 3:12-14;
2 Timothy 4:7, 8

Golden Text: I have fought a good fight, I have finished my course, I have kept the faith.—2 Timothy 4:7.

LESSON—JULY 2

Solomon: A Ruler Who Began Well

1 Kings 3:5-15

Golden Text: Give therefore thy servant an understanding heart . . . that I may discern between good and bad.—1 Kings 3:9.

OUR CHURCH CALENDAR

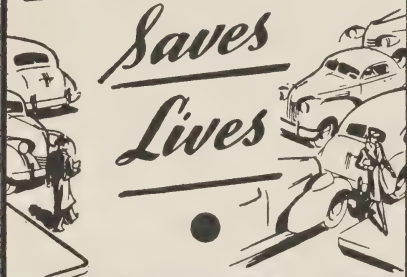
Vacancies

- Ailsa Craig, Ont., Mod., Rev. J. A. Isaac, R.R. 4, Ilderton, Ont.
Bala, Port Carling, Torrance, Ont., Mod., Rev. P. W. MacInnes, Bracebridge, Ont.
Ballyduff, Janetville, etc., Mod., Rev. J. M. Young, Lakefield, Ont.
Bass River, etc., N.B., Rev. P. M. Sampson, Boom Road, N.B.
Bluevale and Eadies, Ont., Mod., Rev. K. McLean, Wingham, Ont.
Blue Mountain and Garden of Eden, N.S., Mod., Rev. F. G. MacDonald, Merigomish, N.S.
Bolsover, Kirkfield and Eldon St., Ont., Mod., Rev. E. W. B. MacKay, Woodville, Ont.
Bristol and Stark's Corners, Que., Mod., Rev. H. G. Lowry, Hull, Que.
Burlington, Ont., Rev. R. J. Wilson, 332 Locke St., Hamilton, Ont.
Centreville and Millbrook, Ont., Mod., Rev. J. W. Foote, Port Hope, Ont.
Cobden, Wolfstown and Scotland, Ont., Mod., Rev. R. Bertram Nelles, Pembroke, Ont.
Corunna, Courtright, etc., Int. Mod., Rev. D. Oswald, Brigidon, Ont.
Cranbrook, B.C., Mod., Rev. W. E. Smyth, Creston, B.C.
Dunnville, Ont., Mod., Rev. R. A. Cranston, Welland, Ont.

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Holstein and Fairbairn, Ont., Mod., Rev. T. L. Williams, Harriston, Ont.
Hopewell, Eureka, N.S., Mod., Rev. Wm. Ooms, New Glasgow, N.S.
Jarvis and Walpole, Ont., Mod., Rev. D. H. Currie, Port Dover, Ont.
Keene, Westwood and Warsaw, Ont., Mod., Rev. D. K. Perrie, Hastings, Ont.
Millerton, N.B., Mod., Rev. M. E. Genge, Chatham, N.B.
Middle River, N.S., Mod., Rev. A. W. R. Mackenzie, Baddeck, N.S.
Molesworth and Gorrie, Ont., Mod., Rev. W. A. Williams, Brussels, Ont.
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St. Thomas, Ont., Alma St., Mod., Rev. Walter Moffat, Fingal, Ont.
Tatamagouche, N.S., Mod., Rev. Chas. Foote, Wallace, N.S.
Thornbury and Meaford, Ont., Mod., Rev. R. A. Birnie, Duntroon, Ont.
Tyne Valley, etc., P.E.I., Mod., Rev. W. Verwolf, Summerside, P.E.I.
Valetta and Dover, Ont., Mod., Rev. E. A. Wright, Wallaceburg, Ont.
Vancouver, B.C., West Point Grey, Mod., Rev. Harry Lennox, 3158 West 37th Ave., Vancouver, B.C.
Wallacetown and West Lorne, Ont., Mod., Rev. Charles Carnegie, Rodney, Ont.

(Continued on next page)

THE BRITISH AND FOREIGN BIBLE SOCIETY IN CANADA AND NEWFOUNDLAND

Central Office: 16 College St., Toronto 2

At its Annual Meeting held in Queen's Hall, London, on the 3rd May, the Parent Society reported that during the past year the Scriptures were published in 9 new languages, making the total number of translations issued by this Society 732.

A circulation of 11,039,491 volumes was recorded.

Income	\$1,880,355
Expenditure	\$1,878,190

Moving accounts were given of the power and influence of the Bible on the lives of its readers, especially from lands where war rages and from regions where persecution and dispersion are not unknown.

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13	1	Between 1 and 2 years old	
9	5	" 2 and 3 years old	
0	1	" 3 and 4 years old	
1	1	" 4 and 5 years old	
1	0	" 5 and 6 years old	
4	1	" 6 and 7 years old	
5	1	" 7 and 8 years old	
7	1	" 8 and 9 years old	
8	0	" 9 and 10 years old	
1	1	" 10 and 11 years old	
4	1	" 11 and 12 years old	
1	0	" 12 and 13 years old	
<u>1</u>	<u>0</u>	" 13 and 14 years old	
73	23	Total of 96 Children.	

Address all Communications to:

THE SECRETARY,
P.O. Box 796, Saint John, N.B.

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Calls

Prince Albert, Sask., to Rev. A. Roskamp,
Weyburn, Sask.

Toronto, Ont., Queen St. East, to Rev. S.
Johnston, Guelph, Ont.

Vancouver, B.C., Robertson, to Rev. S. Mc-
Master Kerr, Lancaster, Ont.

Induction

Owen Sound, Ont., Rev. J. G. Hornsby, May
17th.

Sin can take a high polish.

It is so easy to forget the unemployed.

Freedom is achieved through discipline.

Ability and reliability make a good team.

Cheerfulness aids work as well as digestion.

One cannot be comfortable in a divided life.

Strong men do not need to use strong language.

Obedience is the one way toward the peace of God.

That man is great who has character and noble ideals.

Direct giving is the best system of church finance.

How we use to-day determines how tomorrow will use us.

Resolve not to be poor; whatever you have, spend less.

Admonish your friends privately, but praise them openly.

The basis of confidence in human relations is conscience.

There is no solution for national problems except in men.

We are led on like little children by a way we know not.

Good morals are nobler than good manners, but not so popular.

The Lord is good, a stronghold in the day of trouble; and He knoweth them that trust in Him.

We judge ourselves by what we feel capable of doing, while others judge us by what we have already done

Faith does not rest on feelings but on convictions which grow stronger as we live by them and rest on them.

If God is to remain a reality in our life, we must maintain a constant response to what He is and what He asks.

The locomotive can move only when the water reaches the boiling point, and yet we expect a church without enthusiasm to move a world into the arms of God. A church and a locomotive are alike.—Both need steam.

For some the great fight is the struggle with doubt.

To inherit a good name imposes an extra obligation to leave one.

"As God has prospered" the donor so does He require him to give.

Over-sleeping and over-eating hurt more people than over-working.

Difficulties in themselves are incitements to the man of courage.

God has never given us the pledge of an unbroken physical security.

A consistent man believes in destiny, a capricious man in chance.

Even in war, moral power is to physical as three parts out of four.

It is only the fear of God that can deliver us from the fear of man.

The final test of religion is its ability to make men morally whole.

Great tasks, great responsibilities, great obligations make men great.

The security for human life depends upon the reverence for human life.

He will always be a slave who does not know how to live upon a little.

Getting on is largely a matter of getting up each time you are knocked down.

Public worship is not an occasion for display either musical or oratorical.

Commit thy way unto the Lord; trust also in Him and He shall bring it to pass.

Long life is denied us; therefore let us do something to show that we have lived.

Stalwart convictions are elements of greatness whether in an individual or a nation.

Those who have a genuine desire to do good have little time for murmuring or complaint.

An indolent church tends toward unbelief; an earnest busy church, in hand-to-hand conflict with sin and misery, grows stronger in faith.

It takes ambition, courage, faith and strenuous effort to win in life's battle and these will God supply to those who trust in Him and go forward.

NEC TAMEN CONSUMEBATUR

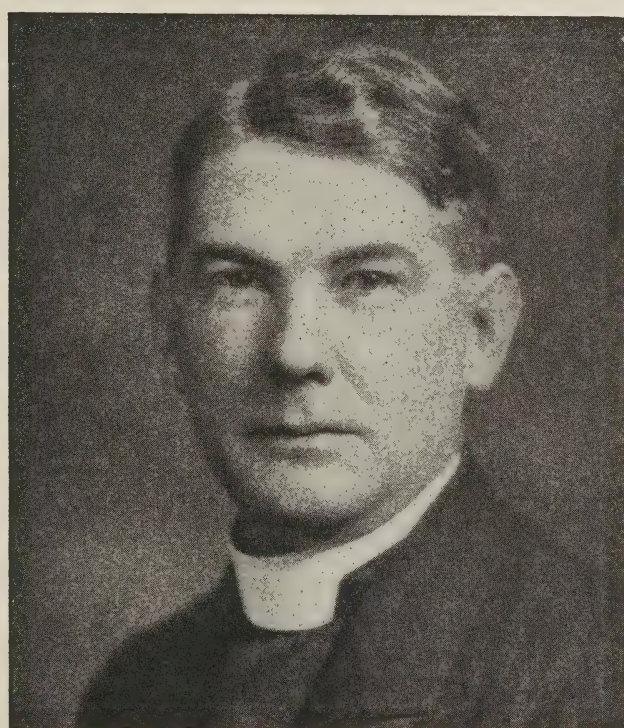
The
**PRESBYTERIAN
RECORD**

THE OFFICIAL MONTHLY RECORD OF
THE PRESBYTERIAN CHURCH IN CANADA

Vol. LXIV

TORONTO, JULY, 1939

No. 7



REV. STUART C. PARKER, D.D.

FORM OF BEQUEST

The Presbyterian Church in Canada

I give (or bequeath) to the Trustee Board of the Presbyterian Church in Canada the sum of.....dollars to be used for Home or Foreign Missions, or both, and I direct that this legacy be paid to the Treasurer of the Church, whose receipt shall be a good and sufficient discharge in respect thereof.

Note:—Specify whether for Home or Foreign Missions, or both.

FOR SALE

For sale twenty used choir gowns \$1.00 each (Black). Write Davenport Presbyterian Church, Oakwood and Davenport Rd., Toronto.

NEW BRUNSWICK PROTESTANT ORPHANS' HOME

This worthy institution whose advertisement appears regularly on the second last page of the Record reports for April 30, 1939, a larger number of children in residence than at the same time last year, the figures being, 1938, 202; 1939, 220.

Of these 96 were for placing out, ranging in age from two weeks to fourteen years. These are an entire charge upon the institution, having no parents, guardians, or organizations to provide maintenance. The 220 inmates have become wards of the institution through death, desertion, delinquency, sickness or other causes.

During the year 125 were admitted and each one of these committed to the care of the Home is dealt with on its merit, the policy being that all should pay who are able. However no discrimination is made against those without support. During the year 327 have been helped on the road to independence in life and influence in their respective communities.

The Adopt-a-Baby Week campaign secured homes for fifty-one children, the larger number of them being infants.

The institution is supported by endowments and voluntary contributions. The church contributions are reported for this year as \$186 less than the previous year. The qualification however is made that many of these have wholeheartedly supported local efforts through other organizations for the support of the institution.

The annual report states that the chief source of revenue is still the generous response of the people to the quarterly circular letter.

The General Board of Missions is seeking a suitable candidate for appointment as Ordained Missionary to British Guiana. Application forms may be obtained at the Church Offices, 100 Adelaide St. West, Toronto.

J. W. MacNamara, Secretary.

THE CANADIAN BAPTIST CHURCH

On the 8th of June the Baptists of Ontario and Quebec assembled at the Automotive Building, Exhibition Park, Toronto, to celebrate their jubilee. In addition to sending a message of greeting and good will our Church was represented by a delegate, Rev. F. G. Vesey of Parkdale Presbyterian Church. In response a gracious message was sent and read to the General Assembly.

THE CHURCH OF ENGLAND IN CANADA

The Diocese of Toronto observed recently its 100th anniversary. A message of congratulation and rejoicing was sent by our Church to the Most Reverend Derwyn T. Owen, Archbishop, to which a reply was received to the effect that the Archbishop and Synod of the Diocese of Toronto received with much pleasure the kind letter from The Presbyterian Church in Canada.

A LETTER AND HELP

To the Treasurer

Please find enclosed express money order for one hundred dollars (\$100.00) for Budget Home Missions to be used for the Peace River District.

PENMARVIAN

Your Summer Vacation?

No more beautiful and accessible spot in which to spend vacation days can be found than our own Presbyterian "Penmarvian Home", at Paris, Ont.

Here are extensive grounds and lawns, large cool rooms, home-grown fruit and vegetables. Rates are reasonable. As accommodation is limited application should be made early. Apply, "Penmarvian", Paris, Ont.

BUDGET RECEIPTS

April 30th		
1938	1939	
\$38,738.85	\$40,408.46	
May 31st		
54,610.14	61,764.14	

The Presbyterian Record

VOL. LXIV

TORONTO, JULY, 1939

No. 7

The Moderator

DR. STUART C. PARKER is the gift of the Church of Scotland to The Presbyterian Church in Canada, and in particular to the congregation of St. Andrew's, Toronto, of which he has been minister for sixteen years, having been inducted on the 4th of May, 1923. To be late for a wedding is regarded as unfortunate for all concerned, and Dr. Parker kept his engagement with the Presbytery of Toronto for his union with St. Andrew's by the narrow margin of one hour, having, like Their Majesties the King and Queen, on their voyage to Canada, suffered delay on the high seas by threatening icebergs and flogs. "It was a close finish to so long a journey."

In those sixteen years Dr. Parker has won a fond place in the hearts of his congregation and by his scholarship, his gifts as a preacher and a lecturer, has made room for himself in the Church at large and in the Dominion. His name is now known from sea to sea.

His coming to Canada was at a critical time in the history of our Church, the union controversy being then at its height, and in it he took a valiant and able part to the great advantage of our cause.

He has been intimately identified with the work of the whole Church. His acquaintance with the Churches abroad enabled him to serve most helpfully as Convener of the Committee on Correspondence with Other Churches. As Convener of the Committee on Church Architecture he did much to persuade congregations to erect buildings both suitable and beautiful. He is a member of the Board of Administration and of late has placed at the disposal of the Budget Committee his energy and enterprise. For years the students of the Missionary and Deaconess Training Home have profited by his teaching and for two sessions he lectured to the students of Knox College on Systematic Theology. These services have been coincident with his faithful discharge of his obligations as minister of a large congregation in the down-town area, whose members are

widely distributed over the city and whose social problems are many and exacting.

Dr. Parker has represented our Church for many years as a member of the Alliance of the Reformed Churches (Western Section) and by voice and pen has contributed to its programs, the last contribution being a paper read before the General Council of the Alliance at its meeting in Montreal in 1937, upon The Work of the Reformed Churches: The Word and the Sacraments.

He is an accomplished musician and as an author has ministered to the higher life of a wide circle of readers, as indicated in the book-column of the Record.

In the words of another, "Dr. Parker's finely cultured mind, his crisp, expressive English, his accurate scholarship and, above all, his magnetic personality have won for him a prominent place in the Canadian pulpit, and are now winning for him a large reading public through his books".

He is a distinguished graduate of Glasgow University, having won the Black Fellowship which entitled him to lecture in the University for two years. Like many of our ministers he has had a war record, having served in the Tank Corps with the rank of Captain. After graduating in theology in 1912, in addition to his lectureship in Glasgow University, he served as Senior Assistant at Glasgow Cathedral, next in the Parish of Dryfedale, and upon his return from the war he became minister of Belmont Parish, Glasgow, from which after four years he came to his present charge.

This is the background to this new service to which Dr. Parker has been called as Moderator of The General Assembly. His varied experience, his knowledge of church law and procedure, his firmness and fairness, were, with other qualifications, the guarantee to those seeking his election, that he would ably conduct the business of the Assembly and worthily represent the Church in all the obligations of this high office.

THE ASSEMBLY SERMON

Rev. Hugh Munroe, D.D.

No man can serve two masters.—Matt. 6:24.

AT the close of the record of the teachings of Christ from which these words are taken it is written, "The people were astonished at His doctrine, for He taught them with authority and not as the scribes". It would seem that their astonishment was due to the authority rather than to the content of the teaching.

The words thus spoken direct attention to one of the great truths concerning human life, that influence constantly working tends to gather our complex lines around one centre of loyalty in service. God and mammon are set before us. Choice must be made. It is one or the other. No man can serve both. This would be contrary to the natural law of our being. Christ did not forbid it. He said simply, it cannot be done. "No man can serve two masters".

The thought of human life as a conflict between rival attractions and regulative forces is frequently brought out in Scripture. It is stated very clearly in the Gospel by St. Luke, 12:51 "Suppose ye that I am come to give peace on the earth? I tell you, nay; but rather division. For from henceforth there shall be five in one house divided, three against two and two against three. The father shall be divided against the son and the son against the father. The mother against the daughter and the daughter against the mother. The mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law." The implication here is that the forces competing for the mastery of life do not observe any rule of inheritance and have power to disrupt and divide family life.

In the teaching of the early Church the idea of conflict is prominent. "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Timothy is reminded that he is to be a good soldier of Jesus Christ not entangled in the affairs of this life. And as Paul reflected on his own life he summed up his career in the familiar words "I have fought a good fight".

It is in the Book of Revelation however that we find conflict the main theme. Evil is there represented as organized, strong, and intolerant. In the language of to-day, there are two systems of thought, two ideologies, and the Christian must hold to the one at whatever suffering or cost, and avoid defilement by the other. "Here is the patience and the faith of the saints."

In this age-long conflict between good

and evil, there have been long periods of comparative quiet to be followed by shorter periods of intense hostility. It has been as though preparation for the test of strength had required years, while the actual battle had been decided in a short period of time. Admittedly the Christian churches, regarded as a unit in relation to the struggle, have entered or are about to enter one of these periods of intelligent and intentional hostility from the human forces which do not worship, as supreme, our God, nor profess our faith as a regulative principle in questions of moral conduct.

This sharp contradiction in view has not developed or emerged altogether suddenly. Western Christendom has been gradually re-paganized by views of the world—we call such, philosophies or ideologies—incompatible with the Christian faith. Also it must be confessed that an indolent and half-believing Church has contributed to the materialism and irreligion whose fruits are now causing men to ask, and with some anxiety too, if mammon has been a good and kindly master to serve?

The Christian view of life is set out with unmistakable clearness and brevity too in the Gospel, Mark 12:28, "And one of the scribes came and having heard them reasoning together and perceiving that He had answered them well, asked Him, which is the first commandment of all? And Jesus answered them, "The first of all the commandments is, Hear O Israel, the Lord our God is one Lord; and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind and with all thy strength. This is the first commandment. And the second is like, namely this, 'Thou shalt love thy neighbor as thyself'".

This thought system is coherent and consistent and assumes, implies, and proclaims at least these three fundamentals:

1. God, one God the Lord, the source of all authority.
2. Revelation, God has spoken.
3. Love is the supreme law of social life.

Over against this and the cause of the conflict now threatening in the world, we have various systems of thought or ideologies. There is an interesting comment on these non-Christian philosophies by Benjamin Kidd in his book, *The Science of Power*. The passage is from the chapter on *The Great Pagan Retrogression*.

"Now if we take up any of the superficial philosophies or false systems of social science of which the world is full, we have the clue to their unsoundness. It may be distinguished immediately that they have one unmistakable mark on them, they represent endeavors to construct the science of evolving humanity without subordination of the individual to the universal

and therefore without the iron ethic of Renunciation. A name may be given to all these sham cults of civilization. They are all essentially pagan."

For a long time there may be between Christianity and any of these incomplete views of life almost peace, peace by some sort of mutual toleration. But when false systems by whatever name known become energetically aggressive, there is the prospect of conflict and always the possibility of persecution. The conflict is sure to involve the rights of the individual and the relations of Church and State. To all the Churches holding the Christian faith the State is not in any absolute sense supreme. To the Christian all things are under God, who gave to Christ a place "far above all principality and power, and might; and dominion, and every name that is named, not only in this world, but also in that which is to come; And hath put all things under His feet, and gave Him to be the head over all things to the Church, which is His body, the fullness of him that filleth all in all." Ephesians 1:21-23.

When the ultimate authority, the supreme object of allegiance becomes the State, if there is in existence within the same territory a living Christian Church, a conflict is always possible, and the cause of conflict is not the presence of the Church but the false view of the powers of the State. Calvin's doctrine of Church and State is still worth keeping in mind. His view was that "Both Church and State are of divine institution and the Word of God sets forth all the precepts governing the functions of both. Church and State are not rival powers seeking supremacy over the lives of men. Church and State are servants of the one Master with tasks assigned to each by Him."

Dr. Arnold of Rugby held similar views and happily for us, these convictions are still the prevailing principles of British people. "The Church and State are one, the visible Church and the Nation should become identical, and the whole national society is to take up the task of establishing the Kingdom of God on the earth."

There remains now for consideration the question, "How is the Church, true to her Lord to act in relation to a differing and opposing world?" Here also Holy Scripture is our guide. Indifference and isolation are never encouraged. The Christian life is to be lived in the world though not of it. The Christian is to be the light of the world. The Christian is to be the salt of the earth. By good works the Christian is to put to silence the ignorance of foolish men. The very genius of the faith requires all this. The love of God gave the Word Incarnate, and the Gospel is the message of peace and goodwill. Citizenship will always be the sphere for the exercise of Christian duty. This is demanded by that

second great Commandment "Thou shalt love thy neighbor as thyself". The spirit of persecution is alien to the faith. Hatred and the desire for revenge are alike forbidden. Not conquest which crushes, but conversion which changes and builds up, is the abiding Christian method of service.

THE GENERAL ASSEMBLY

AS already intimated, Knox Church, Midland, was the place of meeting for the General Assembly and at eight o'clock in the evening of the seventh of June, the court was duly constituted.

Midland is not a large place, the population being between 7,000 and 8,000, but its people are not small. It is "the little town with the big heart". It was a heavy undertaking to entertain the General Assembly of 250 Commissioners in a town with but one Presbyterian Church. Willing to do their utmost the Presbyterians had the full co-operation of the Anglican, Baptist and United Church, a splendid example of unity, and of the adjacent communities. What was so generously conceived was therefore demonstrated to be possible and Commissioners with their friends were accorded not merely ample but lavish hospitality, for in addition to opening their homes to Commissioners the following program of entertainment was provided:

Card of Invitations

to entertainments provided for Commissioners to the General Assembly, Knox Church, Midland, Ontario, June, 1939.

- 1.—Wednesday, June 7th, 4.30 to 7.30 p.m.
Tea will be served in the Assembly Church, by the Ladies' Aid.
- 2.—Thursday, June 8th, following afternoon sederunt. A short motor drive and tea at the Golf and Country Club, at 6 p.m.
- 3.—Friday, June 9th, at close of the afternoon sederunt. Motor tour and tea at Presbyterian Church, Penetanguishene, by the ladies of the Penetanguishene and Wyebridge congregations.
- 4.—Saturday, June 10th, 2 p.m. Boat trip among the 30,000 Islands of the Georgian Bay. Tea served on the boat by the Ladies' Aid.
- 5.—Monday, June 12th, 6 p.m. Supper at the Y.M.C.A. Mrs. James Playfair, Edgell, hostess.

N.B.—The above entertainments are free of charge to Commissioners.

Note.—The trip on Georgian Bay was provided by Mr. M. S. Pratt and he and Mrs. Pratt were hosts to the Commissioners and their friends.

The town is beautifully situated on Georgian Bay and in its June garb presented a most attractive appearance, which

was in itself a cordial invitation. Then too the hearty official welcome by the Mayor, Mr. James Mackie, added to the promise of warm friendship and an enjoyable sojourn.

Knox Church was ideal both for the regular sessions and for the meetings of Boards and Committees, the spacious Sunday School building with its many small classrooms providing the necessary auxiliary accommodation.

The Assembly met under the shadow of a great loss for the former Moderator, Rev. Dr. D. MacOdrum, was taken by death on the 20th of June, 1938, less than two weeks after his dissolving the Assembly over which he presided.

It fell therefore to Rev. Dr. Hugh Munroe, a former Moderator and the immediate predecessor of Dr. MacOdrum, for the second time to preach the sermon at the opening of the Assembly. This is given in full in this issue.

Election of a Moderator

The great event of the first night is the election of a Moderator, and three names were placed in nomination in order as follows:

Rev. Dr. S. Banks Nelson, Knox Church, Hamilton, Ont.

Rev. Dr. James MacKay, New St. James, London, Ont.

Rev. Dr. Stuart C. Parker, St. Andrew's Church, Toronto, Ont.

Nominations having been declared closed it was agreed that the vote should be taken by ballot. While this was in preparation, Dr. Nelson rose and commanded the attention of the Assembly. It was a brief speech but magnanimous, declaring:

"I have too much regard for Dr. Parker to contest this election. There is no honor in the Church he should not have. I will not divide this Assembly in a day when we need unity and I wish to withdraw. After all I am not too old that I can not serve on some future occasion if that is your wish."

Great applause followed this announcement.

He was not to be alone however in magnanimity for Dr. MacKay followed immediately and amid laughter said:

"I am younger than Dr. Nelson and I too have a great regard for Dr. Parker. I wish to withdraw and make his election unanimous."

The generosity of these two nominees therefore gave Dr. Parker election by acclamation.

Then ensued an anxious interval for the choice of the Assembly did not respond to the call from the chair. Commissioners looked one to the other with apprehension and messengers scurried in all directions,

but the wait was long and gave Dr. Munroe the opportunity to suggest as in the case of Saul recorded in 1st Samuel that "perhaps he had hid himself among the stuff". At that juncture however the missing Moderator appeared at the door leading to the platform, escorted by the two ministers who yielded him place in the election, Dr. Nelson and Dr. MacKay.

Upon taking his place at the desk Dr. Parker briefly addressed the Assembly:

"It would be ill-timed of me not to thank you for the honor you have bestowed upon me. I would like very much, not being fond of going into anything under false pretences, to let you know I am not unaware of the work to be done. The seat has been occupied by many honored people in the past. Of recent years circumstances in our Church, as in the world generally, have been troubled ones. I do not look on this job as an honor only. For the last eight or ten years I have realized it involved a task and a job of great magnitude. The real job begins after the Assembly has risen, but at least you see that if I am not able to do the job I shall be glad to try it."

Good speeches in nomination were made by Rev. W. A. J. Graham on behalf of Dr. Nelson, by Rev. W. A. Cameron, Vancouver, for Dr. James MacKay, and Rev. A. R. Skinner in support of Dr. Parker.

At the public worship service with which the Assembly was opened, the Acting-Moderator was assisted by the minister of the church, Rev. A. C. Stewart, and Rev. Dr. M. A. Campbell of Montreal, former Moderator. After hearing the report of the Business Committee, the Assembly adjourned.

On the following morning, according to the appointment of the Assembly, the Moderator conducted divine worship and administered the sacrament of the Lord's Supper. In this he was assisted by Rev. A. C. Stewart.

After hearing the Mayor, Mr. James Mackie, and receiving the report of the Committee on Business, the Assembly upon motion of Rev. David Scott, of Knox-Crescent Church, Montreal, stood in silent prayer in memory of the former Moderator, Rev. Dr. D. MacOdrum.

The Assembly then gave attention to the report of the Committee on Correspondence with Other Churches, which was read by the Convener, Rev. Dr. S. Banks Nelson. Attention to its substance and recommendations will be given in the next issue of the Record.

Alliance Representative

Since it is customary upon receiving the report of the Committee on Correspondence to hear a representative of the Alliance of Reformed Churches, Western Sec-

tion, Rev. Dr. W. M. Rochester, in this connection, introduced to the Moderator Rev. Paul S. Leinbach, D.D., of Philadelphia, who brought greetings and addressed the Assembly. Dr. Leinbach was accorded a most hearty welcome and deeply engaged the interest of the Assembly. On every hand later we heard from commissioners generous appreciation of his message, which was delivered with the passion of the true orator. His appeal was for a better understanding of world conditions by the churches, and resolute effort to better the situation. Very succinctly he directed the Assembly's attention to the deplorable conditions prevailing in the Reformed Churches on the continent of Europe, and commended our Church for having contributed to this cause the larger share of the Canadian churches represented in the Alliance as indicated in the Alliance report. He reported that the Alliance had appointed a special committee on ecumenical movements. This committee has been divided into four commissions with a view to preparing studies on the principles of Presbyterianism. The topics to be considered by this special committee under these four commissions are:

1. The Reformed Doctrine of the Church.
2. Contribution of the Reformed Churches to Christian Doctrine.
3. The Ideal of Worship in the Reformed Churches.
4. The Reformed Ideal of the Church in the World.

At the close of his address the Moderator conveyed to Dr. Leinbach the thanks of the Assembly for his timely and effective address.

Assembly Sunday

For the Sunday services in the Assembly Church Rev. Dr. George H. Donald of St. Andrew and St. Paul, Montreal, was the preacher in the morning and Rev. Dr. M. B. Davidson of Central Church, Galt, in the evening. A special service for youth was held in the afternoon at three o'clock in the auditorium of the Sunday School building, at which Rev. Dr. R. G. Stewart of St. John's Church, Toronto, gave an address on Building the Church. For the day all denominations opened their pulpits to Commissioners, not only within the town, but in the towns and villages within a radius of thirty miles or so.

Fraternal Delegates

Two delegates from the United Church of Canada brought greetings to the Assembly, Rev. Dr. J. R. P. Sclater of St. Andrew's Church, Toronto, and Rev. Dr. Gordon A. Sisco, Secretary of the General Council. Dr. S. Banks Nelson as Convener of the Committee on Correspondence with other Churches introduced these delegates. Dr. Sclater assured the Assembly that he

came "with all good will and every good wish, and that the things that unite us are more than those that separate. If we are making Christian men and women let us all rejoice. In spirit we must be united in the bonds of peace." Dr. Sclater having spoken at length, Dr. Sisco was content to express concurrence in these sentiments.

Rev. A. E. W. Ingram, rector of St. Mark's Anglican Church, Midland, appeared before the Assembly as the representative of the Ministerial Association. He was introduced by Rev. A. C. Stewart. Mr. Ingram evoked quite an outburst of laughter by expressing his delight at being brought into contact with the Commissioners of the General Assembly because his only knowledge of Presbyterians up to this time was obtained from "the local sample".

Introducing the delegates from the United Church, Dr. Banks Nelson declared that he felt that he was taking on the role of a Chamberlain in an act of appeasement in relation to those with whom he had so vigorously contended during the Church Union debate. His was a scintillating and humorous address and elicited loud applause from the Assembly. Dr. Sclater conveyed the regrets of the Moderator of the General Council of the United Church whose other duties denied him the privilege of bringing greetings.

It is necessary to postpone a fuller report of the Assembly, as in other years, to the August number. We shall anticipate this somewhat, however, by the report of the Assembly's action in certain important cases.

Rev. J. Real D'Anjou

The readers of the Record are familiar with the secession from the Roman Catholic Church at Fontenelle, Que., of a number of its members under the leadership of Rev. J. Real D'Anjou. This was a matter which was referred to the Board of Education whose deliverance was adopted by the Assembly:

"It is recommended action on the application be deferred, pending further information regarding the applicant. It is further recommended authority be given to the Presbytery of Miramichi in co-operation with the Board of Missions to supervise Mr. D'Anjou's work, employing him in any way that commends itself to their good judgment and exercising care and oversight of the entire situation involved. And further, recognizing the validity of Mr. D'Anjou's ordination, he be authorized to celebrate the sacraments of the Church, and that the Presbytery of Miramichi be advised to arrange with the Synodical Missionary, Rev. Dr. A. S. Reid, or some other minister in the Province of Quebec, for the performance and registration of acts of civil status."

Rev. W. S. Robertson Orr

This case, the facts of which are generally known, was brought before the Assembly by an overture from the Presbytery of Westminster. Eleven years ago Mr. Orr was deposed from the ministry by action of the General Assembly and the prayer of the Presbytery was that he be restored. The overture was referred to a special committee whose report was adopted by the Assembly:

"The committee recommends that the prayer of the overture to restore W. S. Robertson Orr immediately to the ministry of the Presbyterian Church be not granted.

"The committee further recommends that the bar of deposition imposed by the General Assembly of 1928 be lifted.

"The committee further recommends that W. S. Robertson Orr be continued under the sentence of suspension from the ministry of the church for a period of two years, at the expiry of which period, the crave for restoration be again considered by the General Assembly.

Secretary, Board of Missions

To the appointment of a successor to the late Rev. Dr. A. S. Grant, Secretary of the General Board of Missions, the Assembly gave attention. Three names were placed in nomination, Rev. A. S. Reid, D.D. of Montreal, Rev. W. M. MacKay, Synodical Missionary for Manitoba and Northern Ontario, and Rev. Dr. W. A. Cameron, minister of Central Presbyterian Church, Vancouver. Following a vote by ballot the Moderator declared Dr. W. A. Cameron elected.

Dr. Cameron's fitness for this office lies in his personal worth, his singlehearted devotion to the work of the Church, and his experience in connection with the Church's enterprise both in the office and as Superintendent of Missions in the West. His appointment will therefore be received with general satisfaction.

If we were to dissect civilization for the last 1,000 years, taking out the indirect products of religion, how barren that history would be!—Nicholas Murray Butler.

A man who lives right, and is right, has more power in his silence than many another has by his words. Character is like bells which ring out sweet notes, and which touched accidentally even resound with sweet music.—Phillips Brooks.

Opportunities do not come with their values stamped upon them. To face every opportunity of life thoughtfully and ask its meaning bravely and earnestly is the only way to meet the supreme opportunities when they come, whether open-faced or disguised.—Maltbie D. Babcock.

By the Editor

THE CONQUERORS

AS such have our King and Queen left our shores. To modify an old saying, "They came, they saw, they conquered". There was no noise of battle however. Guns thundered but in royal salute, and though noise there was it was the acclaim of the people as they cheered and shouted God Save the King. It was a peaceful conquest, but real nevertheless. The quiet dignity of the King and the exquisite charm of the Queen, their sincerity and personal worth, their unaffected interest in their subjects, their kindly messages are the explanation of this universal triumph.

The conquest, too, extended to our neighbors. When Their Majesties visited the capital of the Republic and the country's great commercial centre, New York, how warmly they were received and how royally entertained. It was the Absalom triumph repeated but in a worthy and honorable sense. They "stole the hearts of the people".

They have left us, but the memory of their visit will abide with us through the years, and will serve to sustain the admiration and the love they have enkindled. We shall have, too, a new respect for the King's high office for assuredly he is the bond of the Empire. Thus has their visit asserted its power over us.

And what a message this to the totalitarian states and their dictators, bringing into contrast, on the one hand, the uncertain rule of might and, on the other, the security born of freedom and the strength of love's dominion.

In this display of brotherhood with the great American Republic is not notice also given to the world that the British Empire and the United States of America will stand together for the supremacy of democracy and the reign of peace? To this they are pledged.

Upon peace and freedom our King spoke impressively at the unveiling of the Canadian Memorial. "Not by chance both the crowning figures of peace and freedom appear side by side. Peace and freedom cannot long be separated. It is well that we have, in one of the world capitals, a visible reminder of so great a truth. Without freedom there can be no enduring peace, and without peace no enduring freedom."

They were two affecting messages addressed by the King and Queen respectively as their farewell words to the people of Canada in delivering which both were obviously quite overcome.

The King

"The time has come for the Queen and myself to say good-bye to the people of Canada.

"You have given us a welcome of which the memory will always be dear to us. In our travels across your great country, we have seen not a little of its infinite variety of natural wealth and natural beauty.

"We have had the privilege of meeting Canadians, old and young, of many proud racial origins and in all walks of life. We hope we have made many friends among you. We have had the opportunity, also, of crossing your border and paying an all-too-brief visit to Canada's great and friendly neighbor to the south. Our minds and hearts are full. We leave your shores after some of the most inspiring and illuminating weeks in our lives.

"My first duty is to thank you from the bottom of my heart; in a very short time you have enabled us to see many things. We have to thank you not only for your personal kindness, but for the perfection of your arrangements. I must say, I think we have almost performed a miracle in surmounting the many difficulties presented by covering so vast a space in so limited a time." (This paragraph was delivered in French.)

"I return to England with a new sense of the resources and of the responsibilities of our British empire.

"I am confident that Canada has before her a development far beyond the most optimistic dreams of her pioneers. Her growth in material wealth is fully assured. For her sons and daughters, I wish her an even greater growth in the stature of mind and spirit.

"I go home with another thought, which is a comfort and an inspiration. From the Atlantic to the Pacific, and from the tropics to the Arctic, lies a large part of the earth where there is no possibility of war between neighbors, whose peoples are wholly dedicated to the pursuits of peace, a pattern to all men of how civilized nations should live together. It is good to know that such a region exists, for what man can do once he can do again. By God's grace yours may yet be the example which all the world will follow."

The Queen

"I cannot leave Canada without saying a word of farewell to you all and thanking you for the wealth of affection that you have offered us throughout these unforgettable weeks.

"Seeing this country, with all its varied beauty and interest, has been a real delight to me; but what has warmed my heart in a way I cannot express in words is the proof you have given us everywhere that you were glad to see us. And in return, I want particularly to tell the women and children of Canada, how glad I am to have seen so many of them.

"Some, I know, came scores of miles to meet us, and that has touched me deeply. There were many others, I fear, whom distance or illness prevented from coming; to these I should like to send a special word of greeting—they have been always in my thoughts.

"This wonderful tour of ours has given me memories that the passage of time will never dim. To the people of Canada and to all the kind people in the United States who welcomed us so warmly last week—to one and all on this great friendly continent—I say thank you. God be with you and God bless you. Au revoir et Dieu vous benisse.

THEIR MAJESTIES AND OUR CHURCH

A NUMBER of our ministers and people have had contact with Their Majesties. To Rev. Dr. M. A. Campbell and Mrs. Campbell fell the honor of dining twice with Their Majesties, of being present in the Senate when His Majesty gave Royal assent to several bills, and of a fifteen minute conversation enjoyed by Dr. Campbell with His Majesty and a similar honor to Mrs. Campbell with Her Majesty, the Queen. In Toronto Rev. R. G. Stewart, D.D., Moderator of Presbytery, was accorded the honor of attending the Civic Welcome. In Queen's Park, Toronto, Rev. Dr. Inkster, Rev. T. Christie Innes, and Rev. Alexander Ferguson of St. Andrew's, Ottawa, officiated at the dedication of the colors presented by Her Majesty to the Toronto Scottish Regiment of which she is Honorary Colonel.

In Ottawa, Rev. Alexander Ferguson and Mrs. Ferguson were the guests of the Prime Minister at a luncheon in honor of Their Majesties. At Fredericton Rev. C. St. Clair Jeans, Moderator of Presbytery and of Synod, represented our Church at the reception to Their Majesties, and with Mrs. Jeans was presented.

In Halifax the privilege of being presented was enjoyed by Rev. Dr. C. M. Kerr, Mrs. Kerr and Miss Kerr. Of other presentations we have not been informed, but we should like to know of these.

On Their Majesties return from Victoria they attended divine service in the United Church at Portage la Prairie. On this occasion the elders of the Presbyterian Church were commanded to attend, the minister having been absent.

We can meet life much better if we share our problems, with God, being "careful for nothing".

It is the part of a wise man to keep himself to-day for to-morrow, and not to venture all his eggs in one basket.

A PRAYER FOR THE KING

Grant that our King may make this ancient
land
A realm of brothers, working mind and
hand

To make the life of man a fairer thing:
God, grant this living glory to the King.

Grant, to our Queen, the strength that lifts
and shares
The daily burden that a monarch bears.

Grant to them both, the holy help to give
The hopeless, hope, the workless, means to
live:

The light to see, and skill to make us see,
Where ways are bad, where better ways
may be:

And grace, to give to working minds the
zest
To reach excelling things beyond their
best:

Grant to them peace, and Thy divine peace,
The joy of making human wars to cease.

John Masefield—A Prayer for
the King's Reign.

THE TRUSTEE BOARD

Rev. J. W. MacNamara, D.D.

AN Act to incorporate "The Trustee Board of The Presbyterian Church in Canada" was passed by the Senate and House of Commons at Ottawa, and received the Royal Assent on April 5th, 1939.

An Act giving The Trustee Board power to hold and deal with property in the Province of Ontario was passed by the Legislative Assembly of this Province, and received the Royal Assent on April 27th.

The following are the names of the Trustees appointed under the Act—Mr. John Forbes Michie, Mr. Gilbert Sutherland, Mr. Ernest William McNeill, Mr. John Andrew McLeod, Dr. James Wilson, Dr. John Gibson Inkster and Rev. William Barclay.

It will be noted that the first three mentioned have been acting in the capacity of Trustees in recent years, but without powers of Incorporation.

At a meeting of the Trustee Board for organization purposes, Mr. J. A. McLeod, President of the Bank of Nova Scotia, was unanimously elected Chairman. Dr. J. W. MacNamara was appointed Secretary. A seal will be procured for the use of the Board.

The way is now open for the first time since 1925 to have the business of the Church, and all matters connected with the holding or disposing of property, funds

and securities placed on a sound and permanent basis for the future, and to get free from many of the legal and technical difficulties of recent years. The Incorporation of The Trustee Board will also greatly simplify the procedure to be followed by individuals who wish to make bequests to the Church or to any branch of the work. Such bequests should now be made to The Trustee Board of The Presbyterian Church in Canada, indicating the purpose for which the bequest is to be used—Home or Foreign Missions or both, The Pension Fund, Knox College, The Presbyterian College, Montreal, The Church Extension Fund, The Dr. Ephraim Scott Fund, or such other purpose as the donor may have in mind, when providing by will for the payment of such a bequest.

Among the Churches

Waterdown, Ont.

Recently Knox Church installed a new organ of the electric-wave type, and special Sunday services marked the dedication of the instrument. The dedication service was conducted by the minister, Rev. M. C. Young, who spoke from Psalm 96:1, "Oh sing unto the Lord a new song". This was at the Sunday morning service. In the evening the other congregations united with that of Knox Church. Rev. Francis Lawson of Campbellville on this occasion delivered an inspiring address and music was provided by the choir of Knox Presbyterian Church, Dundas. On the Monday evening following the assembled company enjoyed the privilege of hearing Mr. Harry J. Allen, F.C.C.M. of Hamilton and assisting soloists in a musical recital.

Three Hills, Alta.

Another graduate of Knox College, this year's class, Rev. W. A. Kincaid, B.A., has been settled in the West, having been ordained by the Presbytery of Calgary. Mr. Kincaid has been appointed as ordained missionary to St. Andrew's by the Board of Missions at the request of the Presbytery. A feature of the ordination was the reception tendered the minister and his bride.

Fontenelle, Que.

Our latest information with respect to the interesting and critical situation there is that abjurations are still being made of Roman Catholicism. Miss Sylvester, the deaconess, stated to the representative of the Presbytery of Miramichi that fifty-two of these were awaiting his coming. These represent nearly 100 families. These people have no longer hesitated in taking legal steps to sever their connection with the Roman Catholic Church in Quebec. Rev. C. E. Hayward writes that "events are moving very swiftly and we have to do



THE TRUSTEE BOARD.

Standing: Rev. Dr. Inkster, Rev. Dr. Wilson, Mr. E. W. McNeill, Rev. W. Barclay, Rev. Dr. MacNamara.
Seated: Mr. Sutherland, Mr. McLeod, Mr. Michie.

—Freeland Photo.

what we can in the meantime. Another priest has been sent to Fontenelle bringing the number to three, where formerly Mr. d'Anjou was alone. This is a very vulnerable spot, and now that a Presbytery has taken these people under their charge, the authorities are thoroughly aroused to the danger. An unknown benefactor has arranged to pay Mr. d'Anjou a monthly stipend of \$100 through an agent in Montreal. Mr. Hayward reports his purpose to go to Gaspé and present a number of abjurations to Bishop Ross. He says, "Mr. d'Anjou writes this morning, 'The holy father's servant of the mass has signed his abjuration. Imagine the scandal!'"

Cornwall, Ont.

The first event of its kind in the long history of the congregation, founded in 1787, took place on Sunday the 14th of May when a beautiful memorial window

was unveiled and dedicated in St. John's Church. The window now graces the building erected fifty years ago. The service was conducted by the minister, Rev. G. S. Lloyd, and after the ceremony he spoke on the subject of the window, Holman Hunt's *The Light of the World*. The window is the joint gift of Mrs. Georgia Whitaker in memory of her mother and Mrs. Margaret Knight, in memory of her son. Very appropriately this service was conducted on Mother's Day. The window bears two memorial inscriptions side by side:

Erected to the Glory of God
in Loving Memory of
Martha Ross, 1857-1933, by her daughter,
Georgia Ross Whitaker.

In Loving Memory of
Ambrose F. Knight, 1913-1937, by his
mother Margaret Knight.

The window was unveiled jointly by Mrs.

Whitaker and Mrs. Knight. This splendid work of art was the tribute to the memory of a mother long identified in a prominent way with the life of the congregation, and also to an unusually fine type of young manhood taken away suddenly on the threshold of a brilliant career.

Burlington, Ont.

The large place established by Rev. J. Goforth Hornsby and Mrs. Hornsby in the affections of the people of Knox Church during the nine years of his ministry was disclosed when, in view of their early departure for Owen Sound, a company of some sixty people in a surprise gathering appeared at the manse. Colonel D. O. Hooper who led the party, after a few words of personal appreciation of Mr. and Mrs. Hornsby, called upon the President of the Ladies' Aid who presented Mrs. Hornsby with a silver tea set of five pieces, including the tray. He next called upon the Church Treasurer who presented Mr. Hornsby with a substantial cheque. Universal regret was expressed at Mr. and Mrs. Hornsby's leaving and this not by the church alone, but by the community which they had served so faithfully as well as the congregation in whose well-being they had always evinced deep interest.

Janetville, Ont.

Rev. H. W. V. Walker had been pastor of the Presbyterian Church at Janetville, Ont., for some twenty-one years. A few weeks ago he left that field in response to a call from Stirling. "But that is not all," says the Examiner, Peterborough, in a fine editorial, "Mr. Walker is a Presbyterian, and, having been in one place for twenty-one years, he would have been in that community all through the period when controversy waged over Church union, when the issue was finally decided and when a number of churches were rather sadly and badly split. There are communities where that split feeling has not yet been healed, but not so in the case of Mr. Walker at Janetville.

"When the time came close for him to leave the community Mr. and Mrs. Walker and the boys were asked to attend a meeting held in and sponsored by the United Church, and, we read, the Sunday School room was filled to capacity. Before the affair was far under way there was a presentation for the Walker family of a handsome studio couch, and there were sincere words spoken indicating that the United Church folk were regretful indeed to hear that the Presbyterian minister and his family were soon to leave the community. Rev. M. A. Bury, pastor of the Janetville United Church, was chairman, and the evening was one of the happiest of the year."

Kitchener, Ont.

St. Andrew's Church has completed and dedicated a new junior and primary school which is to form part of an extensive renovation project. The school was dedicated on Sunday evening, May 28th, by the minister, Rev. F. G. Stewart, the various school superintendents assisting. During the summer a chapel, ladies' parlor and committee rooms are to be completed, together with the decorating, carpeting and the installing of cathedral lighting in the sanctuary.

Gonor, Man.

The student missionary during the winter months, conducted a course of study in the doctrines and government of the Presbyterian Church, a very worthy and timely educational effort. Then for a month he conducted a communicants' class, the fruit of which was seen when the Communion service was held on the last Sunday in May. At the Friday evening meeting preparatory to Communion, seven young people were received by profession of faith and one by certificate. In this connection a baptismal service was held, one of those entering the membership being the subject. Baptism was administered by Rev. J. M. Clark of Selkirk.

At the Sacrament of the Lord's Supper on Sunday twenty-five communicants were present, the largest in years. An encouraging feature of the work is the increase in contributions over the year previous. The missionary in charge is Mr. Peter D. Reith.

Green Hill, N.S.

On a recent Sunday Salem congregation celebrated with special services the re-opening of its church after renovation and re-decoration. Rev. George Mitchell of Westville was the speaker for this service, and the choir was assisted by singers from St. Andrew's Church. Salem Church has a history dating back nearly ninety years, its first pastor being Rev. Dr. Patterson, the famous historian of Pictou County. The present pastor is Rev. Charles H. MacLean of Oxford, who was inducted in July of last year.

Mr. Alexander T. Halliday, for over thirty years an elder in the Presbyterian Church here, passed to his reward at the age of eighty-one years. He was one of the most whole-hearted members this church has ever known, a man of sterling character, and held in the highest esteem in the community in which his whole life was spent. A member of the Session in 1925, he was the only one of that body who stood loyal to the Presbyterian Church.—Com.

West Dawn, Ont.

Large congregations of friends and members gathered within the newly painted

edifice of Knox Presbyterian Church on Sabbath, June 11th. They welcomed back their former minister, Rev. W. W. McRae of Detroit, who conducted the anniversary services, assisted by Rev. Drummond Oswald, the present minister. The choirs of the other two congregations of the charge led in the special music of the day, that of Bear Creek singing *God is My Salvation* and *Come unto Me*, in the morning, and that of Bridgen singing *Awakening Chorus* and *Christ is King*, in the evening. The anniversary sermons were preached from 1 John 4:10, "Not that we loved God, but that He loved us," and from Isaiah 1:18, "Come now, and let us reason together" on *Certainties in Religion*.

The platform was massed with peonies and roses, and the hydro, which was installed earlier in the year, added much to the appearance in the evening.

Montreal, Que.

From the Montreal Daily Star we take the following:

William Stanford Reid, son of Rev. Dr. W. D. Reid of Westmount, an honor graduate of McGill University, who is studying for his Ph.D. at the University of Pennsylvania, has been awarded the Lieb Harrison graduate fellowship and will pursue his studies in history abroad.

Mr. Reid holds both B.A. and M.A. degrees from McGill. He is the author of *The Church of Scotland in Canada* and graduated from Westminster Theological Seminary last spring. He led his class in all subjects and won the Robert Dick Wilson prize in New Testament, the William B. Green prize in Apologetics, and the Frank Stevenson Graduate Scholarship. In the month of May Westminster Seminary conferred upon Mr. Reid the degree of B. Th. During the winter he acted as assistant in the Department of Mediaeval History at the University of Pennsylvania.

Prescott, Ont.

On the 14th of May the Presbyterian Church celebrated the 119th anniversary of its organization. The occasion was signalized by a presentation to the minister Rev. M. W. Heslop of a gown and cassock, the gift of the Ladies' Aid Society. The present church, third on the site, was erected in 1892 and dedicated the following year.

Deny the existence of God and man's life has no more significance than that of the humblest insect that crawls from one annihilation to another.

We must encourage stability, habituate ourselves to remain constant, and, when sure we are right, must fortify ourselves against invasion.

FREEDOM WON AND KEPT

Religious liberty, wherever enjoyed, has been won by courage, strong resolution, and sacrifice. Of this fact, so far as Scotland is concerned, we are reminded whenever a certain form of public religious service is held, known as a conventicle. One such is here reported by Rev. James Fleming, Chesley, Ont.

On the afternoon of Sunday, June the eleventh, there was held in Geneva Presbyterian Church, Chesley, Ont., a service dedicated to our common heritage of religious freedom. The original intention was to hold this conventicle on the W. D. Bell estate, but owing to the inclemency of the weather, the plans had to be changed.

Those who attended did so in order that their meeting might symbolize appreciation of the sacrifices of the pioneers for religious freedom, especially in Scotland.

The congregation stood and repeated The Apostles' Creed. Then as Old Hundred and the Twenty-Third Psalm rose in strong, vibrant praise, it became a covenant service to acknowledge the richness of the spiritual heritage of Presbyterians, and to apprehend the necessity for sacrificial effort in its preservation and enrichment.

The service followed the form of worship used by the Covenanters and included the sacraments of baptism and of the Lords' Supper. The minister, the Rev. James Fleming, outlined the history of the struggle for religious freedom in Scotland, in the sixteenth and seventeenth centuries. The worshipers were reminded that the first covenants dated back to the beginning of the sixteenth century; and that the Great Covenant of 1638 was the backbone of that resistance put forth by the men and women of the glens and crags, against a hierarchy to which their conscience would not allow them to submit. A facsimile of that covenant was on display in the church. Extracts from it were read from the pulpit, in order to make clear the fundamental issues at stake, for subscription to which and in defense of which, many paid with their lives, in the terrible decades of persecution which followed. A picture was drawn of the Covenanters' services of 300 years ago; held in sequestered glens, with the men fully armed, and with a watch posted on the hill-tops.

On the altar stood the first communion plate used in Geneva Presbyterian Church. The service became a day of remembrance, not only of the principles for which the Covenanters fought, but as well of the struggles of the pioneers in this community. Tribute was paid to the spiritual forces which, despite man's plans, control national and community destinies. But against that background, flared realization of the human sacrifices and individual responsibilities involved. One generation

must not betray the trust handed down from others.

At last the congregation rose to sing, "O, God of Bethel", that song of homage paid to the great ancestral heritage of freedom, to follow the divine leading. The song became the expression of a deepening realization that even Magna Charta (be they of temporal or of spiritual rights) must be vigilantly guarded. The benediction of the entire service carried with it a conviction, that in this world of aggressive, temporal forces, there is no such thing as an inalienable right or a guaranteed spiritual heritage, unless we do something about it.

FONTENELLE

I went down to Gaspé last week, and returned on Monday last. While there I found that the basement of the church at Fontenelle was practically completed, and a very good job too. It is 30 x 40 feet, 8 feet high, with ten windows about 30 x 42 inches. It now seems probable that we shall have to use this basement for a Protestant school next winter. The existing Protestant school is too small, for there will be an influx of new pupils this fall to about fifty in number.

This number of new Protestant pupils is explained by the fact that while there I presented Bishop Ross, Roman Catholic Bishop of Gaspé, with sixty-two formal abjurations from the Roman faith. Some of these are of school age. This was a first instalment of many more who expressed to me their intention to abjure. It is a great problem to me, since I have received very little help, but this question of the school is most acute. I have written Mr. W. H. Brady, B.A., Superintendent of the Protestant School Commission in Quebec, and suggested to him the possibility of using the basement of the Church we hope to complete for a Protestant school next winter. After reserving a room for a furnace and fuel, a hall 20 x 40 feet will be left. I may say that unless we get some more pledges of money we shall have to stop the building. These people have now definitely cut themselves off from the Roman Church, and if we have to abandon them, they will be in a terrible position. I have tried to get twenty men here to underwrite \$100.00 each, and receive their money back from contributions as they come in. We may be able to do that. That would enable us to put the building up right away, and ensure a school for next winter also. We would expect a small rental from the basement if it should be used as a school, since a fire would have to be kept daily.

I am enclosing the names of those who have abjured to date. You may use them as you see fit, or hold them for future re-

ference. Perhaps it might be possible to mention as news the facts as I have presented them in this letter, since these abjurations and the problem of the school very definitely mark a new development in the work. I cannot imagine a more interesting phase of our missionary activity, and, from what you have said in the past, I am sure you agree also.—C. E. H.

BARRIE PRESBYTERIAL 25th Annual Meeting

ON Wednesday, May 17th, the 25th Annual Meeting of Barrie Presbyterial W.M.S., of the Presbyterian Church in Canada was held in St. Andrew's Church, Barrie, and another year of earnest effort and loyalty on the part of members of the W.M.S. then passed into history. The promotion of the work in all its departments and the deepening of spiritual life engaged attention at all sessions. The theme of the meeting was The River of Grace—Its Sources, Flow, Fruitful Fields, and Possibilities.

The President, Mrs. K. N. Cooper, Collingwood, presided throughout and those conducting the devotions preceding each session were guided by the theme in the choice of Scripture and in prayer. Greetings were brought from the Barrie Presbytery by the Moderator, Rev. J. H. Ritchie of Hillsdale. The visiting speakers were Mrs. H. C. McKellar of Hamilton, Home Helpers Secretary, Ontario Provincial Executive, W.M.S., who had a special message for that noble band of women known as the Home Helpers, and Mrs. A. R. McMurrich, Toronto, First Vice-President of the Council and Secretary for India, who spoke on National and Overseas Missions. She paid tribute to two workers from Barrie Presbyterial, Miss Isobel Taylor, Orillia, serving at Taihoku, Formosa, and Miss Bessie MacMurchy at Jobat, India. Mrs. McMurrich also conducted a very impressive installation service after the election of officers.

A very concise report given by the Corresponding Secretary, Mrs. D. H. McNabb, Orillia, and the Treasurer's report by Miss L. H. McGuire, Penetanguishene, disclosed the hearty co-operation and faithfulness on the part of the auxiliaries in the effort to meet their allocation. A number exceeded the amount allocated. Victoria Harbor Mission Band won the coveted banner for general efficiency, good attendance, etc. Their report was read by Eilene Reid. Dr. Jessie McBean, Superintendent of Chinese work in Toronto under the W.M.S., brought a message at the evening session from far-off China where she labored with such devotion for many years.

The President's message and the beautiful Service of Remembrance conducted by her was one of the finest features of the

afternoon session, at the close of which Mrs. McMurrich and Mrs. McKellar on behalf of the members of Barrie Presbyterial presented Mrs. Cooper (who retired from the Presidency this year) with an Honorary Life Membership Certificate with pin attached, with the esteem, love, and good wishes of all in the Presbyterial. The large audience rose and united heartily in singing "Blest be the tie that binds our hearts in Christian love". Mrs. Munro of Barrie contributed a message in song and special music was supplied by the choir of Barrie Church. The closing words were given by Dr. J. S. Shortt, minister of St. Andrew's.

REV. EWAN MACQUEEN

Mr. Macqueen's death took place at Victoria, B.C., on the 13th of May at the age of eighty-three years.

Born in the Parish of Portree, Isle of Skye, Scotland. Mr. Macqueen took his arts and divinity courses at Glasgow University. Before he actually entered the ministry he practised mechanical engineering in Glasgow, but since coming to Canada in 1896 he held pastorates in Lingwick, Que., Condie, Sask., and Dunleath, Sask. He came to Victoria during the war and went overseas with the Royal Engineers, serving from 1917 to 1919. He strongly supported the Presbyterian cause at the time of Union and though not settled in a charge served the Church at every opportunity. He was a member of St. Andrew's Church. He is survived by Mrs. Macqueen, two daughters and one son.

REV. DR. W. G. JORDAN

On the 31st day of May at the great age of eighty-seven years Rev. Dr. Jordan ended his earthly race and passed to his reward. His had been a busy, quiet, selfless life, of high aim and steadfastness, enriched and made effective by goodness, tact, courage, talent, scholarship, and industry. He was a great preacher, a wise and devoted minister, and an able teacher, who left an abiding impression upon the people to whom he ministered and who moulded the thoughts of students and inspired them to high endeavor. In the words of Dr. Ernest Scott, his one time associate in Queen's University, at the funeral service, "He has left a pure and gracious memory. He had a distinct personality, a charm peculiar to himself, and he overflowed with human sympathy. In trouble he was at his best for he had suffered much. His supreme desire was to serve Christ whom he knew and loved. By one competent to speak he was the best preacher in Canada. He was discerning, courageous, and independent, and if the Church is progressive in thought and yet loyal to the

fundamental truths of Christianity, in this moulding of his time he had a great share."

Dr. Jordan was born in England and came to Canada, at the completion of his studies and after serving in the pastorate, in 1889, and for nine years was minister of St. Andrew's Church, Strathroy. In ministerial service he showed deep interest in all classes, but specially in young men, in dealing with whom he demonstrated his breadth of view, his sympathy with youth, and wisdom in the methods adopted for their well-being. Withal he was the humblest of men. Though he was a great preacher, said Dr. Scott, many did not suspect this, nor did Dr. Jordan himself. Dr. Eakin, Principal of Knox College, spoke of him as a profound Old Testament student with the humility and tolerance of the true scholar. In the field of authorship he was also distinguished.

Dr. Jordan is survived by a son, Dr. Dennis Jordan, eminent in the medical profession, and two daughters, Mrs. Ethel Leadbeater, and Mrs. Z. Davies. The funeral service was held in St. Andrew's Church, Toronto, and was conducted by Rev. Dr. Stuart C. Parker, the minister.

REV. ROBERT JOHNSTON, D.D.

A protracted and wasting illness which afflicted Rev. Dr. Robert Johnston late of Knox Church, St. Catharines, was terminated by death on the night of the 8th of June, and thus was concluded a notable career in the service of The Presbyterian Church in Canada. Whilst Dr. Johnston's ministry was confined to Canada it was not wholly under the auspices of our Church. For fifteen years he was minister of the American Presbyterian Church, Montreal, in connection with the Presbyterian Church in U.S.A. with membership in New York Presbytery.

Kincardine, Ont., was his birthplace and there he received his early education and in 1884 proceeded to Montreal for his collegiate work in McGill and the Presbyterian College. High honors were attained in both schools of learning for, in addition to many scholarships won throughout his course, at graduation in each institution he was a gold medalist.

Ordained to the ministry in 1889 he became in succession minister of St. Andrew's, Lindsay; St. Andrew's, London; American Presbyterian Church, Montreal; Grace Church, Calgary; and Knox Church, St. Catharines, retiring from the last and from the ministry in 1934.

He was widely known as an evangelical preacher of great power and he was rarely surpassed as an advocate of any cause, particularly of missions and social reform. He aroused and rallied to the cause of missions here and beyond the seas his own peo-

ple in the various churches he served. The support for our work in the West in the days of rapid expansion which he secured was large and specially so when he was minister of the American Presbyterian Church, Montreal. He served long and capably on various boards of our Church and was the Church's representative on not a few special missions to great assemblies in Canada and in the United States.

The funeral service was held under the auspices of the Presbytery of Hamilton in Knox Church, St. Catharines on the afternoon of the 10th of June. Rev H. M. Coulter, the present minister of Knox Church, preached the sermon. Others assisting were Rev. R. G. Stewart, of St. David's, Ont., Moderator of Presbytery, Rev. W. G. James of the Anglican Church, associated intimately with Dr. Johnston in St. Catharines and also previously in Calgary, and Rev. Dr. W. M. Rochester, a close friend and an intimate companion throughout his college course. Dr. Rochester was there to represent the General Assembly.

Mr. Coulter's message was on The Abundant Life with special reference to its assurance of the life eternal.

The sermon was to have been preached by Rev. Dr. H. Beverley Ketchen of McNab St. Church, Hamilton, but being unable to be present, he sent a tribute to the deceased, which we append.

That Dr. Ketchen should thus share in the funeral service was the expressed wish of Dr. Johnston who himself had left directions in detail.

Dr. Ketchen

I first knew Dr. Johnston about forty-two years ago when he was at the zenith of his remarkable pulpit power. That was in St. Andrew's Church, London, where his exceptional ministry not only made deep and lasting friendships but attracted the attention of the continent.

At first I was simply fascinated by his dramatic eloquence, but as the years passed admiration deepened into affection. I think he was the most generous ministerial friend I have ever had. He was so wise in counsel, so sympathetic in judgment, so thoroughly Christian in spirit that association with him was a priceless privilege.

Endowed with unusual gifts, he consecrated them wholeheartedly to the service of God. Broad-minded and liberal in his thinking, he was ever true to the fundamentals; and exceedingly fortunate have been those congregations which enjoyed his fervent evangelical preaching and his sympathetic pastoral care.

In his prime he was perhaps the most distinguished preacher in Canada, but fame only made him humbler, and amid a multitude of flattering tributes he never lost that

attribute of true greatness—the simplicity of a child-like heart.

It was a great sorrow to me that after a long day of such valiant service to the Master, the evening of his life was spent in such weakness and pain. The Providence of God is inscrutable. But "sometime when all life's lessons have been learned" we shall know that all questioning was vain for behind all the mysteries was LOVE.

SYNOD

Toronto and Kingston

The place of assembly was St. John's Church, Toronto, where after public worship conducted by the Moderator, Rev. Rupert G. Stewart, D.D., minister of the church, the roll was submitted and a memorial service conducted by Rev. Dr. S. C. Parker for the ministers and elders who having by the grace of God completed their earthly labors had entered into their reward.

This Synod was marked by a series of three addresses by Rev. Peter A. Dunn, B.A., B.D., minister of St. Paul's Church, Hamilton, upon the following subjects, The Penitent, The Preacher, The Pastor. At the conclusion of this series the Synod placed on record its hearty appreciation of the addresses and its gratitude to Mr. Dunn for this valuable contribution to the program of the meeting.

We hope to publish these messages in due course. The first on The Penitent took the place of the retiring Moderator's sermon.

Rev. C. E. Kidd of Gananoque was the Synod's choice for the Moderator and in taking his place, after thanking the Synod for this expression of confidence, he stated in view of the fact that for several times he had been nominated for this office, probably more votes were cast for him than for any other candidate. The Synod expressed sympathy with the Clerk in view of his recent sad bereavement in the death of Mrs. Lindsay.

In the report of the Budget Committee presented by Rev. J. A. MacInnis, Convener, the Presbyteries were urged to make a vigorous effort to extend the basis of support within their bounds by enlisting new contributors, from among all ages and classes, and in cases of the duplex envelope system being inadequately carried into effect, alternate methods proposed by the General Assembly's Committee should be commended to Kirk Sessions and Budget Committees. Emphasis was laid upon the desirability of wise dissemination of information. It was urged that the annual every-person visitation be carried out with great care in order to educate in Christian stewardship and systematic support of the Church. Rev. Dr. Stuart C. Parker ad-

ressed the Synod in this connection, setting forth the necessity of more generous contributions to the Budget of the Church.

The Committee on Evangelism and Church Life and Work was presented by Rev. Dr. J. S. Shortt, Convener. This report directed attention to the value of special services of evangelism and interdenominational co-operation therein if possible. The report pointed out that under present conditions temperance was of vital concern and also the preservation of the Lord's Day. In connection with this report representatives of both the Ontario Temperance Federation and the Lord's Day Alliance were heard.

Rev. Dr. M. B. Davidson for the Historical Committee regretted the lack of information from Presbyteries but drew attention to extensive renovations to Knox's Church, Galt, Knox Church, Preston, and St. Andrew's, Picton, which had observed its 106th anniversary. The report stated that valuable documents had been found among the papers of the late Dr. Craig which had been forwarded to Mr. Budge for the Assembly's Committee.

For the Pension Fund Rev. J. Lindsay stated that the increase in the assets this year was over \$38,000 and again urged connection with this fund on the part of ministers.

The Treasurer's report showed a balance of \$1,140.91, with assessments outstanding amounting to \$916.

Rev. W. T. McCree, Convener, Committee on Home and Foreign Missions, stated that Presbyteries without exception had been doing their utmost to consolidate the work specially among augmented charges. During the year Presbyterian itineraries for returned missionaries were again carried on, some of the Presbyteries being completely overtaken. The Committee commended very highly this method. The report suggested that in this connection there should be the closest co-operation with the Budget Committee.

Mr. McCree then introduced Mrs. Williams, President of the Ontario Provincial of the W.M.S., who presented the work of that organization. Rev. W. M. MacKay, and Rev. R. J. Stewart, the former the Synodical Missionary and the latter, minister of our church at Sudbury, outlined the work in Northern Ontario and emphasized its great importance.

The last speaker was Rev. W. G. Davis of Manchuria, who deeply interested the audience in his vivid picture of the Church's work there.

An important matter was brought to the attention of the Synod by the introduction of an overture to amend the Book of Rules:

"We, the Synod of Toronto and Kingston, in session in the city of Toronto and within St. John's Church there, on Wed-

nesday the third day of May in the year of our Lord one thousand, nine hundred and thirty-nine, would respectfully overture the Venerable, the General Assembly to amend the said Section 100 by striking out all the words after the word 'vexatious' and substituting the following: 'By a standing Committee of Synod, to be known as the Committee on Appeals, the Presbytery may proceed in the case as though no appeal had been entered, but this shall not interfere with the hearing of the appeal by the higher court.'"

It was agreed that Rev. C. G. Jones and Judge J. B. Moon support the overture on the floor of the General Assembly.

In connection with the report of the Sunday School and Y.P.S., Rev. M. E. R. Boudreau, Convener, Rev. Dr. Kannawin, the Secretary, was heard. In this important work it was urged that ministers co-operate with the provincial Y.P.S. organization in the holding of a leadership training school for S.S. and Y.P.S. workers in the pastoral charge or in the Presbytery, and that attention be drawn to the Y.P.S. Convention to be held in London in the autumn. The various camps, Glenmohr, Livingstone, and Pumpkin Point, within the bounds of the Synod, were the subjects of a recommendation that these be commended to S.S. and Y.P.S. workers to arrange for the fullest possible attendance of those concerned. Rev. N. R. D. Sinclair, Convener of the Glenmohr Camp, reported for the camp last year.

The invitation of Rev. Dr. A. T. Barr to the Synod to meet in St. Paul's Church, Peterboro, was accepted.

TRIBUTE TO A FORMER CANADIAN

The South Orange Record, South Orange, N.J., U.S.A., reports in a recent issue kindly recognition of a former minister of The Presbyterian Church in Canada, Rev. G. A. Edmison, whose latest ministry in Canada was in Brandon, Man.

"Four hundred and thirty-two residents of South Orange attended a community testimonial banquet in honor of Rev. George A. Edmison, retiring pastor of First Presbyterian and Trinity Church. Persons of all faiths, leaders in the community, and Mr. and Mrs. Average Citizen were there, all with a view of honoring one of the most beloved clergymen ever to have served in the village.

"As a token of the high esteem in which all hold Mr. Edmison for his more than twenty years of service here, all present contributed to a \$1,000 cheque presented by Albert G. Borden of Mr. Edmison's church. Then, too, every one present signed a set of resolutions eulogizing the beloved pastor. Every speaker referred to Rev. Mr. Edmison's kindness and love for persons of all creeds and races."

TYNDALE HOUSE

THIS is an evangelical, social settlement of our Church situated at 534 Seigneurs St., Montreal. The Women's and Girls' Department is under the direction of Miss Edith A. Murray and Miss A. H. Harvie, and the Men's and Boys' Department is in charge of Rev. W. Harold Brown. With the close of 1938 it completed twelve years of history.

The year 1938 closed at Tyndale House with the largest total membership and attendance on record. Yet, not in numbers nor in any survey of activities, can we give an adequate picture of the work, for the chief service of this institution lies in the fact that it has become an integral part of the life of the individuals and families of which it is constituted.

Tyndale House is a name that stands for much in this district—much that would live long in the spirit of its members, even if the building itself were closed. Yet it is

adequate or suitable accommodation. This is the more deplorable in a district where homes are so small and overcrowded, and where wholesome places of community life are sadly lacking.

There is no complaint on the part of the people or workers who use this building, but there is a sincere desire that the members of our Church should know of the impediments that stand in the way of further successful progress. For it is to be remembered that Tyndale House is the foster child of the missionary spirit of the Church, not only because of all those who give so liberally in money, but also because of the many who give in voluntary service and in gifts in kind.

Summer Camp

Happily, we may report "All's well" in connection with our summer camp. Here are spent some of the brightest and most fruitful months of the year. Here too the spirit of Tyndale House prevails. Suitable



THE SUMMER CAMP, SHOWING DINING HALL AND TENTS.

just this factor that makes the call for larger quarters more urgent. To-day there exists something that has grown out of the seed sown over a decade ago, and that has continued to spread its branches in a growth so vital that it cannot now be easily checked. Each year finds more people seeking here a permanent place of worship. Long ago we had reached the limit of the small room in which we worship. The question confronting us is this: In what way are we going to meet—and cope with—this expansion?

There are to be considered, moreover, those social activities of the week which normally are a part of the life of the Church, and where much of real Christian fellowship and happiness is engendered. Of all the activities carried on through the week, there is not one for which there is

accommodation and the beauty of nature combine to make the summer season a time in which our campers "grow as a vine" into the happier and more abundant life.

The most attractive feature of our camp life is perhaps the elderly folks' party which gathers at the end of the summer season. Old in years but young in spirit, these people thoroughly enjoy every minute of their time. They bring to the camp their cheerful gratitude, and during the winter months remain keen and loyal in a spirit of optimism and faith.

The work of Tyndale House begins with those who are young in years and ends with those whose race is well run. The great achievement of this institution lies in bringing all into closer relationship with the One who leads the way to the happier and fuller life, and whom to know is life eternal.

THE CANADIAN HIGHLANDS

Mr. Herbert Davidson

THE call of the North, a phrase used ten or twelve years ago, is again sounding. That little known territory north of fifty-three will soon be opened up by The Pas highway, bringing to an isolated territory an influx of eager sightseers attracted by stories of picturesque waters, hunting, fishing, rich finds in minerals, furs, and the great expanse of unexplored territory. Into this area the Presbyterian Church has already advanced, having followed the prospectors, trappers and railway construction crews. The territory thus opened reaches from Hudson's Bay Junction on the borders of Saskatchewan to the Arctic Circle and includes our northern seaport, Churchill, the terminus of the Hudson's Bay railway. Here are to be found many Scotsmen and Irishmen, loyal to the Church of the homeland. Although there has been little opportunity of attending public worship, let it be known that a missionary from the Presbyterian Church has come into the community, calling at their isolated cabins, visiting in the small settlement, and their hearts and homes are opened to him.

The Pas was once the distributing centre of the great northland with a population of some 2,500. Here we have a mission housed in what was once the Hudson's Bay store, which serves both as a church and a manse. Our mission was opened by Rev. Donald MacKay in 1929. He was followed by Rev. Wm. Reynolds, who did effective organization work and procured the building in which services are now held. This building has ample room for institutional work of which there is great need. Our revenue however has not permitted our using this opportunity to the greatest advantage. It is not lost sight of however and development is expected. The surrounding country presents a great opportunity for work in the lumber camps, employing 500 men, among fishermen, and in a newly opened farming community. There is also a large non-Anglo-Saxon community within the limits of the town whose need must be met.

In the early days the Hudson's Bay Company flag flew over our mission, proclaiming according to the early settlers "Here before Christ" meaning that the Hudson's Bay Company blazed the trail for the missionaries. Here we have one instance of the missionaries remaining long after the flag had left, not however to engage in barter but to proclaim the unsearchable riches of Christ.

North of The Pas is a small community of 100 families, Cranberry Portage, whose population consist mostly of prospectors, miners, trappers, fishermen, and a few rail-

way employees. This very hospitable community has a beautiful little church, the best in the whole northland. Although the building is owned by our Church, in the congregation, to which the missionary from The Pas ministers once a month during the winter, a college student serving in the summer, may be found members of almost every communion, yet so faithfully are they that the church and its work is the main activity of this entire community, all taking part, regardless of denominational allegiance.

A great opportunity presents itself on account of the proximity of the Guernsey Gold Mine, some fourteen miles northeast. Here 300 men are employed, who with their families are still without the privileges of the church other than a Sunday School recently organized. The opening of other promising mining properties is looked forward to in the near future. Here therefore is a splendid opportunity for the Church.

In Flin Flon, one of the largest mining centres of Manitoba, our work is carried on in the summer by student supply. The lack of a place of worship and limited housing accommodation has greatly curtailed the efforts of our men. This illustrates the urgent necessity of enlarging our Budget givings throughout the Church so as to press forward promptly into these inviting areas. These missions are within the Brandon Presbytery. The Convener recently visited the territory and was much impressed with the possibilities, and gratified at the work now being done.

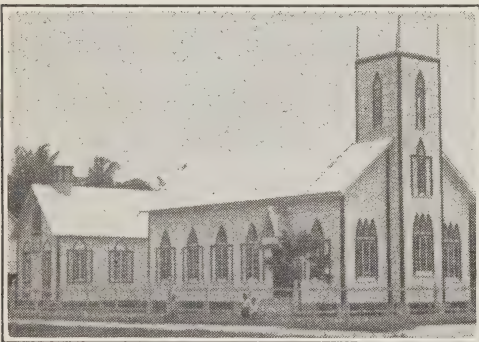
The highway has reached The Pas and will be continued to Cranberry Portage and, as already stated, presents very greatly enlarged opportunities for service by our Church. How can the Church resist these calls to keep pace with advances in settlement and in industry?

With respect to conditions at The Pas, Mr. Davidson in a letter furnishes this interesting paragraph:

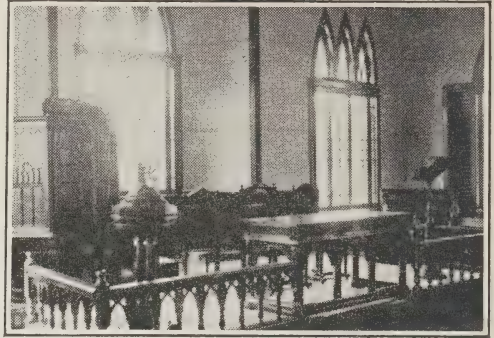
The question of overhead in this mission has been a provoking one. As you are aware, we occupy the old Hudson's Bay store building which is large, roomy, but so hard to heat. I was able to obtain by my own efforts fifty truckloads of discarded mill wood, and also cut and carted eight cords of green birch wood. With this supply the cost of heating the building was more than we could stand, and finally the Board of Managers was convinced that it would be better to use camp heaters. This has now been done, and if mill wood can again be secured this summer, heating costs for the next winter will be very low. In this way the congregation will be able to pay the missionary's living expenses and contribute to the Budget.

BRITISH GUIANA Church Dedication Service

There has come to hand as we go to press a copy of the Daily Argosy, Georgetown, British Guiana, in which is given a report of the dedication of the Burns Memorial Church, Queenstown, in connection with our Canadian Mission. It was anticipated that Mrs. C. E. Owen, the wife of the Colonial Secretary would officiate at the opening. Illness prevented however and her place was taken by her husband, Hon. C. D. Owen, C.M.G. In formally asking Mr. Owen to declare the new church open, Rev. D. Marshall explained that the building was not complete so far as the interior was concerned. He hoped however, that very shortly the work would be finished. He expressed disappointment over the absence of Mrs. Owen, but pointed to the compensation found in having Mr. Owen perform the ceremony. Mr. Owen expressed regret at the absence through illness of Mrs. Owen. He also asked that Mr. Marshall convey to the W.M.S. the thanks of the people for the contribution which enabled them to erect this fine building. He also congratulated Mr. Marshall for his successful work on behalf of the Canadian Mission. He then declared Burns Memorial Church open. Mr. Marshall next called on Miss Marshall to present Mr. Owen with a small silver replica of the key used to open the door. Mr. Marshall in addressing the congregation spoke of Mrs. Burns in whose memory the Church was erected. She was the wife of a Canadian minister and was the first President of the W.M.S. (E.D.) in whose work her devotion won for her a high and permanent place in the esteem and affection of all who knew her. Mr. Marshall paid tribute to the W.M.S. for the interest it had taken in the work of the Mission over a long period, and in particular for the gift of \$5,000 for the erection of this church. Mrs. Burns died in 1913 and last year the women of Eastern Canada who wished to perpetuate her memory subscribed to a fund for that purpose.



BURNS MEMORIAL CHURCH.



THE INTERIOR.

When Mr. Marshall was in Canada he conferred with the W.M.S. and they very readily agreed that the money at their disposal should be devoted to the erection of a church to bear the name, Burns Memorial Church.

The local congregation and friends had also contributed to the cause providing articles of furnishings. The Communion table and the three chairs were the gift of St. Andrew's Presbyterian Church, Bermuda; the pulpit the gift of a few friends Mr. and Mrs. Wright, Mr. and Mrs. Sterling and Miss Davies.

After the singing of Hymn 65 (the 84th Psalm) the church was formally dedicated to the Glory of God. Rev. James Dunn and Rev. H. DeCourcy Rayner assisted in the service.

CANADIAN PRESBYTERIAN MISSION, SZEPINGKAI, MANCHURIA

Dear Dr. Rochester:

My Japanese teacher is detailed for inspection of air raid precautionary measures this morning. This gives me a moment or two extra so I am using the time to send you a few notes about the work.

Under separate cover I am sending a picture of the group gathered in Taonan at Elder Ching's special meetings held the end of March. I spent a week in Taonan immediately after the conclusion of his meetings. Elder Ching is a man with the gift of prayer and the Christians were on a high spiritual level. The leaders are so much like the early Christians. They go about everywhere in a spirit of prayer and simple faith preaching the Gospel.

One of the deacons, Mr. Li, interested me greatly. He was baptized thirty-three years ago at the age of sixteen. Three years later he fell into sin and went back spiritually. Ten years ago I spent four days at AnKuang, about 60 miles east of Taonan, selling gospels and preaching in the market place. Mr. Li was living there



GROUP, SPECIAL MEETINGS, TAONAN.

at the time but kept under cover while I was there. He was then smoking opium and gambling and had two wives and was ashamed to meet any Christians. Five years later he received a spiritual uplift, has given up his former sins, and, as one of his wives died, he is eligible to hold office in the church. He was elected as one of the deacons last December.

The following Sunday, at Kaitung, a policeman walked into the church. He is stationed twenty miles east of there. He was baptized seven years ago at Maolin, but there is no church where he now lives. Though he has been away from the fellowship of Christians for many years he is quite strong in the faith and bought two Bibles for his growing sons. Now that we know where he lives, the evangelist at Kaitung will visit him once a month.

The conversion of Mrs. Ching is one of the results of the spring evangelistic work. She is 72 years of age and has been a vegetarian for twenty-seven years, relying partly on the vegetable diet to atone for her sins. After hearing the Gospel preached for several days, she broke her vegetarian vow and discarded all her idols, including a book of charms worn around her neck and kept over her heart. Mrs. Ching is quite active in spite of her age and attended the revival meetings in Szepinkgai last week.

Yours sincerely,

Allan Reoch.

It is not growing like a tree
In bulk, doth make man better be;
Or standing long an oak, three hundred
year,

To fall a log at last, dry, bald, and sere—
A lily of a day
Is fairer far in May,
Although it fall and die that night
It was the plant and flower of light.

—Ben Jonson.

SIDE LIGHTS HAPPY MOUNT LEPROSY COLONY

Dr. G. Gushue-Taylor

IT is Sunday morning before six o'clock and as I awake there are to the south side sounds of birds singing, while from the northeast side come the sounds of a leper singing "Joy to the world the Lord is come". He sings a few verses and then switches to another.

The other day, approaching the piggery, a sound of singing came from the inside. A leper was cleaning the pigs' home, and the word from his mouth in song was Hallelujah. Last week we were fixing up some shelves in a cottage occupied by two of the worst cases of leprosy we have. From the inside of the sick room came sounds beautifully moulded as from a young mother crooning to her babe in delight, just a low, clear, joyful contented note. This song of praise came from a young girl in her twenties; she is largely confined to bed. Her legs and arms are swathed in over a dozen bandages; the dressing takes my wife between one and two hours to complete. A leper girl, repulsive to view her leprosy, but to view the spiritual girl she is beautiful; her eyes are clear, bright and smiling as she greets one with the salutation, Peace! Her sister even more serious in the next bed gives one a most beautiful smile. Ask Mrs. and Miss Gauld to tell you about Shui-kim and Bong-chhi.

Yesterday I was in the dispensary below the church and heard sounds of whistling. I had heard them many times. The operator was a man from South Formosa who has been here three or four years. He has not seen any of his relatives during this time. He is just now in charge of the men's sick ward, is a deacon, cheerful, smiling, helpful and improving under treatment. He is Chiam-lai.

We now rarely hear vulgar speech, but



GOVERNMENT LEPROSY COLONY.
Dr. Gushue-Taylor, Right.

we do often hear Christian hymns and tunes as they go about their lives.

Lately we have had visits from a group of six or seven young men from Taihoku, out for the Sunday and come to the Colony for morning and Sunday School services to sing to the patients.

Yesterday with three others we visited the Government Leprosy Hospital (built on a site chosen for our own colony in 1928) to have conference with the Superintendent about the site for a Christian church. We shall try to raise the funds needed, and the hospital authorities will give every facility for our workers proclaiming the Gospel; there are already over 50 Christians as in-patients. Here is a unique opportunity for evangelism among patients and workers.

A few years ago we received from the Government a subsidy of Yen 3737.00 for the year's working; in February we received a gift of Yen 500.00 from the Imperial Privy Purse; in November last we received a gift of Yen 1000.00 from Her Majesty the Empress Dowager. All this is being used in a Christian leprosy colony built and carried on in obedience to the command of Christ to cleanse the lepers (Matt. 10:5-8). Note the evidence given by Jesus Christ to John the Baptist that He was the Christ "... the lepers are cleansed, ..." (Matt. 11:2-6).

The patients are not always so bright and cheerful; they have their days and nights of pain and depression, but that is another side of the picture which will call forth your prayerful sympathy.

I believe we are all instruments and agents of a Divine Providence. . . . I am conscious every moment that all I am and all I have is subject to the control of a Higher Power, and that that Power can use me or not use me in any manner, at any time, as in His wisdom and might be pleasing to Him.—Lincoln.

Higher criticism is less dangerous than unchristian attacks upon it.

OTHER CHURCHES

Presbyterian Church in U.S.A. Sesquicentennial Fund

The total amount pledged so far to the \$10,000,000 Sesquicentennial Fund campaign being conducted by the Board of Christian Education is \$3,425,381.10. The Sesquicentennial program is to continue to January, 1941.—The Presbyterian.

Sabbath Observance in New York State

The Social Action Commission of the New York State Council of Churches maintains a Committee on Sabbath Education of which Rev. S. Boyd Johnson of Hageman is chairman. Its primary aim is to strengthen persistent educational efforts for a worthier observance of the day. Emphasizing the necessity for this effort, Dr. Johnson recently confessed that in the twenty years of his ministry he had never preached on the importance of the Sabbath. A copy of his address may be obtained from the State Council office, 75 State Street, Albany, N.Y. This address given over the radio was a masterpiece showing the vital relationship between the Sabbath and the preservation of our Christian civilization. Deep appreciation of the Sabbath Day should have a place in the educational program of our churches. In thirty-two of the last sixty-three years there was not a single church school lesson devoted to the study of the Sabbath in published church school literature. Is it any wonder that a generation has grown up which has no appreciation of the importance of this institution?"—Federal Council Bulletin.

* * *

Presbyterian-Episcopal Concordat

"In order to provide means whereby each church may, whenever it may seem locally desirable, assume pastoral charge of members of the other church and offer them the privilege of the holy communion, thus establishing one congregation", the Commissions on unity of the Protestant Episcopal Church and the Presbyterian Church in the U.S.A. last October, agreed upon a proposed Concordat for discussion and possible action by their ultimate authorities.

The Concordat provides that when, under such conditions, a minister of one of these churches is authorized to serve a congregation including members of the other, he shall receive a Commission from the Episcopal Bishop, or Moderator of the presbytery as the case may be—in this form:

"Take this authority to execute the office of a presbyter in this church now committed to thee by imposition of our hands. In the name of the Father and of the Son and of the Holy Ghost. Amen."

This proposal, if adopted, would establish constitutionally a limited common ministry and intercommunion for the two churches; and would recognize a principle easily ap-

plicable to relations of many others.—Federal Council Bulletin.

* * *

Church of Scotland Moderator on the Continent

No Moderator of the General Assembly of the Church of Scotland has ever had so remarkable an experience during an official tour as the Right Rev. Dr. James Black. His journeying on the Continent of Europe has proved a triumphal progress. In every country visited he has been warmly received and welcomed by public officials and Church authorities. Only one hitch has so far occurred in the programme; owing to the new political situation the visit to Prague was cancelled. In Hungary Dr. Black was received by the Regent, Admiral Horthy, and in Rumania by the Regent of Transylvania. Typical instances of his activities were broadcast in Hungary and a service in Rumania attended by Rumanians, Hungarians, Germans, Jews, members of the Orthodox Church, Roman Catholics and even the Chief Rabbi. Dr. Black's buoyant personality and inspiring addresses made a great impression, and he left the Reformed Churches in no doubt as to the sympathetic interest which the Church of Scotland takes in them in these difficult times.

* * *

Weekly Freewill Offering

Many years ago the Weekly Freewill Offering system was introduced into the Church of Scotland in the hope that it would improve the financial position of the Church. Half the congregations adopted it and proved that it is the most effective method of giving that has yet been devised. But latterly there has been a decline in interest and income sufficiently serious to call for investigation. It has been discovered that there is nothing wrong with the principle of the scheme and that the unsatisfactory results are due to faulty operation, or to modifications that have been introduced—in other words to ignorance of the real nature and working of the system. In all cases where it is properly operated it justifies itself. Deficits, it is claimed, are due to inefficient and unfaithful methods.

* * *

Scottish Churches on the Continent Ecumenical Attitude

On the Continent of Europe and around the Mediterranean a considerable number of churches are connected with and mainly maintained by the Church of Scotland. They are to be found in Amsterdam, Rotterdam, Brussels, Ypres, Paris, Mentone, Nice, Cannes, Lisbon, Estoril, Gibraltar, Madeira, Malta, Rome, Florence, Leghorn, Lausanne, Budapest, Cluj, Istanbul, Cairo, Alexandria, Jaffa, Tiberias, Haifa and Jerusalem. While they are provided primarily for Scots people, others of other communions or of

other nationalities are made welcome by the Scottish ministers and their people, if they appreciate Scottish forms of worship. In fact many folk from Continental countries, as well as people from the British Dominions and Colonies, and from the Far East do join in the worship of these Scottish churches, and not infrequently brethren from Holland, Italy, France and other parts have become office bearers and taken a lively share in the activities of the Scots' kirks, while the buildings in several places have also been willingly given to congregations of other nationalities for their worship—German, Russian, French, etc.—I.C. P.I.S. Geneva.

* * *

Secretary Retires

After forty-four years of service Rev. Dr. E. Stillwell, has retired from the post of Secretary of the Canadian Foreign Mission Board of the Canadian Baptist Church. Dr. Stillwell is a native of Hamilton. After graduating from McMaster University in Toronto in 1895 he went to India as a missionary and there served seventeen years. Upon his return to Canada he was appointed Treasurer of the Church's mission board, and later occupied the position from which he is now resigning. The Foreign Missions Conference of North America at its last meeting chose him as President. He will preside over 400 delegates at Philadelphia at the annual meeting of the Conference this month. Dr. Stillwell plans to undertake a world tour revisiting the scenes of his missionary labors in India.

DEVELOPMENTS IN RELIGIOUS EDUCATION

Public Schools, Ontario

FOR many years various efforts have been made to provide more adequate facilities in this regard and the situation may be viewed from two angles.

1. Regulations Affecting the Teachers

To the regulations that the reading must be taken from (a) the departmental Book of Selections; (b) the Bible; (c) selected Scripture Readings of the International Sunday School Lessons has been added—"Any list approved by the Minister as the Board by resolution may direct."

Following the adoption of this resolution the Minister of Education in 1930 approved the Graded Bible Readings prepared by an inter-church committee presided over by the late Archbishop Williams. This was a series of readings in three volumes arranged for different age groups. Though cost has limited the use of these the effort was worthwhile for there is in them a list of readings which may well be followed whether the books are used or not. Indeed the list might be printed separately and thus made available for the teachers.

An important change in the instructions issued to teachers has been made. In addition to the reading of the Bible and the memorizing of certain passages, the teacher is required to provide: (a) the reverent singing of simple hymns; (b) the joining in an act of corporate worship; (c) the telling of Bible stories, such as the Parables of our Lord, and the great human stories of the Old Testament.

It is evident that the majority of our schools endeavor faithfully to do their duty in this respect.

2. Regulations Affecting the Church and its Leaders

The regulations remain unchanged but there is manifest a readiness on the part of the Minister and most of the Boards of Education which have been approached, with the full co-operation of the principals and teachers, to co-operate with the representatives of the Church in promoting religious teachings in harmony with existing regulations as the following instance indicates. With the consent of the Minister of Education, any local board may direct that the regular school classes shall begin at nine-thirty, instead of nine o'clock and the period from nine to nine-twenty-five be devoted to religious instruction given by the Church's representative. This is regarded as the most satisfactory period and preferable to the last half-hour of the school day. So long as there are five hours of studies, inclusive of the two recess periods, and so long as the school does not close later than four p.m. the above arrangements may be carried through. Thus it has been made possible for religious teaching to be done co-operatively in a number of places, and to aid those thus engaged, in about 200 places there was prepared and issued a syllabus of study in three grades, based largely upon the Graded Bible Readings. Denominational secretaries, upon request of the teachers, have undertaken to prepare lists of material suitable for teachers and pupils to be used with this syllabus. Inquiries indicate a growing interest in this matter and also that definite efforts are made to take advantage of the privileges.

In incorporating religious material in the school readers progress has been made. In all the forms above the primary a large amount of such material has been included.

In the Normal Schools the work is under the direction and control of the individual church authorities, but all work largely along similar lines. A Religious Knowledge course is required of all students and this is provided by the church on a denominational basis each communion taking its own teachers-in-training under its own leaders. A period of 35 or 40 minutes is set apart each week for this and in all seven Normal Schools of the province courses largely Biblical are given.

THE CHURCH HAS FAILED?

A Church Member Reflects

WHO says so? Certainly not those who pray and strive for her prosperity!

But their number is small in comparison with those who do little or nothing for the advancement of the Lord's Kingdom on earth. That is the work the Master left His followers to do. He has made no other provision. It behooves you and me to obey His behest for the time is short till we are summoned to give an account of our stewardship for only stewards we are.

Things we speak of as ours, "my house", "my business", "my farm", "our life", all things are the Lord's, lent to us for a time and to be accounted for to Him. When the Day of Accounting comes and the books are opened our record will be revealed. Will it show us as faithful stewards that will win the "well done good and faithful servant, enter thou into the joy of thy Lord?"

The Lord offered Himself and so accomplished the redemption of all who will accept it. What are we sacrificing for Him?

The Church door is open every Sabbath for those who will to worship in His House where He has promised to meet and bless His followers. We go to worship not to be entertained. As for those who do not go, so far as they are concerned the Church is closed, the Lord forgotten, His message spurned. What would become of a community without a Church? We want to be respectable, we want the Church's ministrations, to baptize our children, to marry our kindred, to conduct funeral services.

We are always asking and expecting so much for ourselves we can do nothing. He gives so abundantly, health, happiness, prosperity, and all good things. Look at the fields and the trees so abundantly clothed, and the flowers beautiful beyond compare.

Seed time and harvest He has promised and so fulfils. Our loved ones go over to the Heavenly Home which is so beautiful words cannot describe it. I wonder if they could send a message to us of the glories of the Other Country and humanly speaking of the wondrous hospitality, would they not rebuke us for the meagre service we render our Redeemer in hastening and extending His Kingdom here.

It is said that only 30% of the membership and adherents contribute to the work of our Church, our great and honored Church, the Martyr Church for which our forefathers bled and suffered that their children might have freedom to worship in the Church of their choice, their fathers' Church. How do we prize the freedom that cost us nothing? What we do for the Church shows the measure of our love to the Master.

Now our Presbyterian Church in Canada
(Continued on page 219)

THE SOVEREIGNTY OF GOD

Rev. D. N. MacMillan, Ph.D.

Where is the Lord God of Elijah?—2 Kings 2:14.
The Lord reigneth.—Psalm 96:10.

WHEN the prophet Elisha smote the waters of the river Jordan, he asked the question, "Where is the Lord God of Elijah?" Far from sounding a note of despair, the question was intended as an appeal to God to demonstrate that the divine power was now upon Elisha, even as it had been upon Elijah. Although this is the only setting in which the question appears in the Scriptures, it is likely that in Bible, and especially in Old Testament times, the question was often asked with a far deeper significance. The Jewish people regarded themselves as the chosen people of an all-powerful God. They liked to think that His Providence was particularly directed towards themselves, both as a nation and as individuals. And yet, there were many times when they found it difficult to retain a practical belief in the sovereignty of God. Wickedness more and more seemed to be gaining the upper hand in their land. The affairs of the nation were going from bad to worse. Idolatrous neighboring nations, continually oppressing them, appeared infinitely more powerful. At all such times, the people of Israel were puzzled by the meaning of God's Providence. If they did not use the actual words, they at least were prompted to ask in some different form the question, "Where is the Lord God of Elijah?" To all such questions, the psalmists and prophets had an answer. Not once nor twice, but many times in the Old Testament the words occur, "The Lord reigneth". Under the inspiration of God, the divine writers were moved to declare over and over again there was no need to despair, for the Lord God still reigned.

This is a message which Christian people may well take to heart in these times. According to human standards, the world is in a critical condition. Civilization seems to be dangerously near the edge of a precipice. The leading nations of the whole world are engaged in a gigantic armament race. In certain quarters brute force seems to reign supreme. Hundreds of thousands of human beings have been ruthlessly persecuted for no other reason than that they have been born Jews. Small, and apparently innocent peoples, have been trodden under the feet of powerful nations lusting for more power, in a way that has shocked the entire world. In view of these and many other disturbing events of recent years, it is not surprising that thoughtful people are questioning the practical significance of the doctrine of the sovereignty of God. In the minds of many Christian persons are such questions as these: Does God rule the world? Is He

concerned with what is happening on this earth? Is He on the side of all that is good in the universe, or is He indifferent both to the good and to the evil? If He is interested in all that is good, is He able to help? Is it possible that He has become impotent? "Is the Lord's hand waxed short?" "Where is the Lord God of Elijah?"

To all these questions, Christian faith has an answer. It is the same declaration which was made to the people of Israel in ancient days—"The Lord reigneth". It may, however, be accepted with much greater assurance by Christian people. God is a God of goodness and He is all-powerful. He has in no sense abandoned the universe, He is still in control. The forces of evil are present in this world, even as they have been ever since sin entered, but they have not gained the upper hand. Without taking away man's freedom, God cannot remove the possibility of evil. He, in all probability, is deeply grieved that mankind has so largely chosen evil rather than good. His eternal purpose, however, has not been defeated. Through His all-wise and all-powerful Providence, the good will still be triumphant in the universe. The throne of God, which Isaiah saw so clearly in his vision, still abides. In the words of the poet Browning,

God's in His heaven—

All's right with the world!

The answer, then, is the doctrine of the sovereignty of God. Does the doctrine, however, rest upon reasonable grounds? Is it possible for thinking Christian people to accept the doctrine in these times? Believing this to be a fair question, the following lines of argument are outlined.

In the first place, the facts of history support the belief that God is ruling over the affairs of this world. This is not the only age in which great nations have ignored God and righteousness and yet have been able to assume tremendous power. In Egypt, the Pyramids tell of the might of the Egyptian Empire during the years when the Israelites, God's chosen people, worked under cruel taskmasters. In Asia Minor, the ruins of ancient Assyrian temples bear witness to the might of a nation the very name of which was enough to bring fear to every neighboring people, including Israel. In Greece, the splendid ruins of magnificent buildings testify to the greatness of a nation which gloried in its human accomplishments and scoffed at the Lord God. In Rome, many places call to mind the days when Christians were severely persecuted by an empire the eagle standards of which flew over most of the then known world. In France, a certain Parisian tomb is a reminder of the man who two centuries ago was able, not by right but by the might of his armies, to bring the greater part of Europe to

his feet. In each of these cases, it seemed as if powers hostile to the good Providence of God were gaining the ascendancy. But the events of history have proved otherwise. Every one of these powers which once seemed so mighty has long since crumbled away. Meanwhile, God's eternal purpose has gone on. In some cases, it is plain that His purpose has been advanced and even achieved by the very instruments which seemed to be triumphing over all that was good in the world. There can be no doubt, then, that the facts of history bear witness to the sovereignty of God. Across every chapter of the world's history, these words might be written—"The Lord reigneth". Is it not reasonable to believe that this is also true of the chapter which is being written in these times?

A second reason may be found in the feebleness of human power compared with that of God. Men are sometimes tempted to fall down and worship the greatness of human might. The tyrant assembles his armies and his machines, and they appear to represent the utmost in power. And yet, they are as nothing compared to the divine power displayed in the forces of nature. What is human power compared to the earthquake which shakes the foundations of the earth, or the lightning which flashes forth from the east unto the west? The prophet Isaiah saw these things in their true proportion. "Who", he asks, "hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?" And then Isaiah is led to declare, "Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing". For the same reason, no matter how great any nation may seem to-day, that nation is still as a drop of a bucket in the sight of God.

The fact that time is always on the side of God is another argument in support of the belief in the sovereignty of God. "One day is with the Lord as a thousand years, and a thousand years as one day". Man tends to forget that fact and is prone to become impatient at the apparent inactivity of God. As the American poet Lowell has expressed it,

Careless seems the Great Avenger;
History's pages but record
One death grapple in the darkness
'Twixt old systems and the Word;
Truth forever on the scaffold,
Wrong forever on the throne.

But there always is a future, and the future is always on God's side. The poet continues,

But that scaffold holds the future,
And behind the dim unknown,

Standeth God within the shadow,
Keeping watch above his own.

God has said, "Be sure your sin will find you out". This is a law which concerns nations as well as individuals, a law which God has never repealed. Evil may not be found out immediately, but punishment is bound to come in time. As Queen Anne said to the scheming and wicked Cardinal Richelieu, "God is a sure paymaster. He may not pay at the end of every week, or month, or year; but I charge you to remember that He pays in the end". As the Old Testament prophets have pointed out, God does not always act immediately in judgment. He sometimes waits to give every nation the chance to repent. However, His waiting does not mean that wickedness has triumphed. To quote Longfellow's aphorism on Retribution,

Though the mills of God grind slowly, yet
they grind exceedingly small;
Though with patience He stands waiting,
with exactness grinds He all.

Still another reason for belief in the sovereignty of God is the supremacy of spiritual power. "Not by might, nor by power, but by my spirit, saith the Lord of hosts". Spiritual power is by far the greatest power this world has experienced. Consider the wonderful changes that have been wrought through the Gospel of Christ. Far greater than the armies that have marched here and there upon the face of the earth, far greater than the fleets that have sailed the seas, far greater than the machines which now roar through the skies, is the power which from the little village of Nazareth has spread over all the earth. The power of Christ is spiritual, and because all spiritual power is of God, God is eternally sovereign.

What are some practical lessons we may learn from this study? Very briefly three may be mentioned. The first is the need of evangelizing the world. The critical condition of the world to-day is the result, not of the Christian Gospel, but of the lack of the Christian Gospel. Nations and peoples have professed to be Christian, but they have been so only in name. They have known little or nothing of the true spirit of Christ. If the Gospel of Christ were truly practised by all people to-day, the world would be vastly different. This is the reason we must ever strive to make true disciples of all nations.

The second lesson concerns the best way of strengthening our own country and our own empire. We need to be reminded that it is righteousness that exalteth a nation. Instead of praying that God will bless our cause, we should make certain that we are on the side of the Lord. If we are on His side, our cause may suffer temporary setbacks, but it will never be vanquished.

The third lesson is that, as Christian people, we should never give way to despair. No matter how dark the events of the world may seem, we must never become pessimists. Even though the whole sky should become filled with dark clouds, we must remember that behind them the Sun of Righteousness is shining, soon to penetrate the gloom and burst with all His glory upon the world. "The Lord reigneth". We may trust that the Judge of all the earth will do right.

Blind unbelief is sure to err,
And scan His work in vain;
God is His own interpreter,
And He will make it plain.

Dunvegan, Ont.

(Continued from page 216)

is a great family and the welfare of each the concern of the whole family. Hence we have the Budget which is the expense Account of the whole Church and to which all should contribute.

The General Assembly appoints a Board of Administration to use wisely the monies contributed by all the congregations for the upkeep of Home and Foreign Missions, the Colleges, the retired Ministers, etc.

But how sad it is for the members of this Board to gather around the Council table with the meagre funds sent in so sadly insufficient for the needs. It means the heart-rending "cut" of a needy church or an already pitifully small salary and extension work that cannot be undertaken because there is no money. Are you, am I, doing all we can in giving and prayer? Faith without works is dead! There is money for pleasure, but where is the sacrificial giving and doing in the Master's service? Now is the time given us, may the Lord give us the will to do. Remember those who bear the burden of the Church's work, who toil and sweat when with just a little from each the burden could be eased.

Do you ever think that two cents extra each week from all who call themselves Presbyterian would in a year clear our Church of debt, and save thousands of dollars of interest each year.

If each congregation would send in the quarterly share of their allocation promptly, it too would save thousands for overdrafts.

The salaries have to be paid on time for it means bread to all missionaries and workers. Are there not some who would see that this very necessary work which is really good business, is done?

The Lord hath need! What is your response, and what is mine?

Shall we offer unto the Lord that which has cost us nothing?

Children and Youth

OUR KING AND QUEEN

AS we write they have just left our shores, sailing on the Empress of Britain, and purposing to call at Newfoundland on the way. Many good things could be said of them as we saw and heard them or read of them during their brief sojourn of about a month in our land. Indeed we could say only that which is good in speaking truthfully and a very large book would be required to hold the record of our thoughts regarding them. They showed themselves to be a Royal Couple and in their splendid robes of state were truly majestic, and in particular it could be said that our gracious Queen was both stately and lovely as well.

They did not always appear in official dress. Apart from their formal public appearances they wore the dress common to all, perhaps a little better and richer because of their high estate, and whilst they upheld the dignity of their high position they made it clear that they did not think of themselves above and beyond us.

Two years ago they were enthroned and crowned King and Queen in Westminster Abbey, London. Now however there has been in Canada a second crowning, a second enthronement and coronation, but this time in the hearts of their Canadian subjects, low and high, rich and poor, old and young.

There is a simple explanation of this fact that Their Majesties rank so high in our esteem and love. This is however not always considered. It is that we were first enthroned in their hearts and when we saw them we gladly responded and gave them a like place in ours.

How interested they were in all classes and in all nationalities represented in our wide Dominion! When first they stepped on Canadian soil they captured the hearts of our fellow-citizens of French nationality. The Chinese and the Japanese in the West turned to them as belonging to themselves, and Their Majesties showed their keen interest at various times in their journey west in the original citizens of Canada, our Indians. They visited their tepees, examined their work, and talked freely and intimately with men, women, and children.

They made it very clear also that those who braved the dangers and the hardships of the Great War for King and Empire were not forgotten or ignored. A seven-minute stay was planned for them to see the crippled veterans in Christie St. Hospital, Toronto, but Their Majesties ignored the time limit, allowing it to stretch to nearly an hour so that they might give a word of kindly greeting to all personally.

At Ottawa, the Capital, when the noble



GORDON PRESBYTERIAN MISSION SUNDAY SCHOOL.

This is an enterprise in which MacVicar Memorial Church takes a deep interest, the minister, Rev. C. Ritchie Bell, being Moderator. The Sunday School has an attendance of 44 and is in charge of Mr. C. F. Coombs as Superintendent. He is not shown in the

picture. The student in charge, Mr. J. McBride, is standing at the left. In addition to the regular gathering in the Sunday School a service is held every Sunday evening.

memorial was unveiled, the Queen, taking the King's arm, moved with him down into the throng where they found themselves, to the dismay of the Mountie guard, in a crowd of veterans who accosted them quite familiarly and were in return kindly greeted; and if there was one occasion when hearts were stolen by Their Majesties it was then.

Nor did they forget those who gave their all and who lie in Flanders Fields in France and elsewhere throughout the world, and in particular they had a word of sympathy for mothers and wives and other relatives and friends of the fallen. It was at Ottawa also at the unveiling of the Memorial that they received Mrs. Catharine Lewis, an aged woman of eighty-five years, whose husband and four sons fought for the Empire in the Great War and two of whom laid down their lives. One of the lovely pictures appearing in the press was that of the Queen in intimate conversation with Mrs. Lewis who represented the mothers of the fallen.

From the hour of their arrival in Canada they made it plain that they had youth in

mind. The King declared that they "welcomed the opportunity of greeting the men and women who are the country's strength and stay and of seeing something of the younger generation so soon to become the guardians of its future". The Queen's interest in youth found expression also in her parting message delivered at Halifax. The motherliness of the Queen did not permit her to ignore the distress of a little child as the royal train tarried at a point of interest in the mountains. What a lovely incident that was at Sioux Outlook when a tot of two years, given a rose to present to the Royal Pair, was so bent on reaching perfection in her curtsy that on the third trial she reached the edge of the platform and departed still in possession of the flower, the Queen's kindly words sounding in her ears, "You must keep this rose". No incident apparently in the Royal progress more greatly pleased Their Majesties for they laughed most heartily over the little girl's serious effort to conduct herself properly in the presence of Royalty. So the incidents might be multiplied. Enough has

been recalled to show that King George the Sixth and Queen Elizabeth have won our high respect and our sincere love.

Yet an incident of the last farewell must be told:

The King and Queen had a last kind word for the reporters individually and they were especially moved when the Queen at the final moment accosted Nancy Pyper, Toronto newspaper woman. "People have been so wonderful, haven't they?" the Queen asked Mrs. Pyper. "I am touched more than I can tell you".

"Your Majesty". Mrs. Pyper responded quickly, "They couldn't have helped loving you. I have never met a woman in my life who has such power over people. Even the little children on the prairies said, 'Isn't she beautiful'?"

"That", said the Queen, "is one of the nicest things ever said to me".

The explanation is already written in this article although it has not been definitely stated, and it appears in this incident. In loving them we are but responding to their manifestly deep love for us. In that way love becomes the ruling passion of our life for we too have a King, the King of Kings and Lord of Lords, who first loved us, loved us so as to give His life for us. Therefore it was written

"WE LOVE HIM BECAUSE HE FIRST LOVED US".—R.



Junior Sunday School, Val D'Or, Que.

This is the Junior Sunday School at the mission recently undertaken by our Church. It is probably the farthest north Protestant Sunday School in Quebec, and it represents at least twelve different nationalities. This picture was taken in April.

If you plan for one year, plant grain, plant it in the spring, harvest it in the fall; if you plan for ten years, plant trees; if you plan for one hundred years, plant men.—Chinese Classic.

KEATS ISLAND CAMP

The Presbyterian Keats Island Camp Committee, Presbytery of Westminster, B.C., announces its camps and dates for 1939.

The Boys-Leaders' Council is sponsoring two camps for boys, the first, July 3-17, 10-15 years; the second August 1-11, 15-18 years.

Preparations for the Girls' Camp for girls from 12 to 17 years are being made by the Girls-Leaders' Council under the direction of Miss Violet Tennant, Toronto, National Girls' Work Secretary for the Presbyterian Church.

Two new camps are in prospect. The Mission Band-Leaders' Council is planning one for girls 9 to 11 years, July 25 to August 1, and the Young People's Association is arranging to have Mrs. D. A. Fowlie direct one for young women from August 11 to August 21.

The Young People will be at camp from August 21 to September 4.

Further information may be obtained from the following officers of the Committee: Chairman, Rev. J. C. McLean-Bell; Vice-Chairman, Rev. J. Alan Munro; Secretary, Miss Sybil White; and Treasurer, Mr. A. L. Currie.

INTERNATIONAL S. S. LESSONS

LESSON—JULY 9

Jeroboam: A Man with a Great Opportunity

1 Kings 11:26-31, 37-40

Golden Text: In all thy ways acknowledge him, and he shall direct thy paths.—Proverbs 3:6.

LESSON—JULY 16

Rehoboam: A Man who Made a Foolish Choice

1 Kings 12:1-5, 12-17, 20

Golden Text: A man's pride shall bring him low.—Proverbs 29:23.

LESSON—JULY 23

Asa: A Life of Trust

2 Chronicles 14:2-12

Golden Text: Help us, O Lord our God; for we rest on thee.—2 Chronicles 14:11.

LESSON—JULY 30

Jehosaphat: A Life of Obedience

2 Chronicles 17:1-6, 9-12

Golden Text: Seek ye first the kingdom of God, and his righteousness.—Matthew 6:33.

LESSON—AUGUST 6

Elijah: A Life of Courage

1 Kings 18:30-39

Golden Text: The Lord is far from the wicked; but he heareth the prayer of the righteous.—Proverbs 15:29.

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 Bala, Port Carling, Torrance, Ont., Mod., Rev. P. W. MacInnes, Bracebridge, Ont.
 Bass River, etc., N.B., Rev. P. M. Sampson, Boom Road, N.B.
 Bluevale and Eadies, Ont., Mod., Rev. K. McLean, Wingham, Ont.
 Blue Mountain and Garden of Eden, N.S., Mod., Rev. F. G. MacDonald, Merigomish, N.S.
 Bolsover, Kirkfield and Eldon St., Ont., Mod., Rev. E. W. B. MacKay, Woodville, Ont.
 Bristol and Stark's Corners, Que., Mod., Rev. H. G. Lowry, Hull, Que.
 Burlington, Ont., Rev. R. J. Wilson, 332 Locke St., Hamilton, Ont.
 Centreville and Millbrook, Ont., Mod., Rev. J. W. Foote, Port Hope, Ont.
 Cobden, Wolfstown and Scotland, Ont., Mod., Rev. R. Bertram Nelles, Pembroke, Ont.
 Corunna, Courtright, etc., Int. Mod., Rev. D. Oswald, Brigidon, Ont.
 Cranbrook, B.C., Mod., Rev. W. E. Smyth, Creston, B.C.
 Fredericton, N.B., Mod., Rev. J. W. Paul, Woodstock, N.B.
 Harrison, Ont., Rev. J. R. Waldie, Arthur, Ont.
 Harrington and Burns, Zorra, Ont., Mod., Rev. A. W. Hare, St. Mary's, Ont.
 Holstein and Fairbairn, Ont., Mod., Rev. T. L. Williams, Harrison, Ont.
 Hopewell, Eureka, N.S., Mod., Rev. Wm. Ooms, New Glasgow, N.S.
 Keene, Westwood and Warsaw, Ont., Mod., Rev. D. K. Perrie, Hastings, Ont.
 Lancaster, Ont., Mod., Rev. G. S. Lloyd, Cornwall, Ont.
 Middle River, N.S., Mod., Rev. A. W. R. Mackenzie, Baddeck, N.S.
 Molesworth and Gorrie, Ont., Mod., Rev. W. A. Williams, Brussels, Ont.
 Montreal, Que., Fairmount-Taylor, Mod., Rev. A. S. Reid, 3495 McTavish St., Montreal, Que.
 Montreal, Que., Kydd Memorial, Mod., Rev. A. S. Reid, 3495 McTavish St., Montreal, Que.
 Morrisburg, Ont., Knox, Mod., Rev. J. A. Koffend, Iroquois, Ont.

New Testament and Missions

By William Adams Brown

In The Missionary Review of the World

1. Every book in the New Testament was written by a foreign missionary.
2. Every letter in the New Testament that was written to an individual was written to a convert of a foreign missionary.
3. Every epistle in the New Testament that was written to a church was written to a foreign missionary church.
4. Every book in the New Testament that was written to a community of believers was written to a general group of foreign missionary churches.
5. The one book of prophecy in the New Testament was written to the seven foreign missionary churches in Asia.
6. The only authoritative history of the early Christian Church is a foreign missionary journal.
7. The disciples were called Christians first in a foreign missionary community.
8. The language of the books of the New Testament is the missionary language.
9. The map of the early Christian world is the tracing of the journeys of the first missionaries.
10. Of the twelve apostles chosen by Jesus, every apostle except one became a missionary.
11. The only man among the twelve apostles who did not become a missionary became a traitor.
12. The problems which arose in the early Church were largely questions of missionary procedure.
13. Only a foreign missionary could write an everlasting gospel.
14. According to the apostles, missionary service is the highest expression of Christian life.

Murray Harbor North, Peters Road, P.E.I., Mod., Rev. R. Hensley Stavert, Wood Islands, P.E.I.
 North Bay, Ont., Mod., Rev. J. O. Ralston, Parry Sound, Ont.
 Norwood, Man., Mod., Rev. R. McKay Esler, 96 Wallace Road, St. James, Man.
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 Tatamagouche, N.S., Mod., Rev. Chas. Foote, Wallace, N.S.
 Thornbury and Meaford, Ont., Mod., Rev. R. A. Birnie, Duntroon, Ont.
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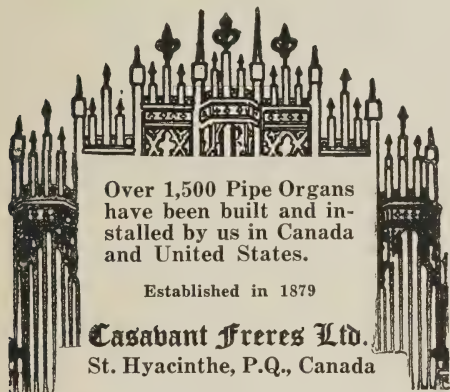
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1	2	" 4 and 5 years old
1	0	" 5 and 6 years old
4	1	" 6 and 7 years old
3	1	" 7 and 8 years old
9	1	" 8 and 9 years old
8	0	" 9 and 10 years old
1	0	" 10 and 11 years old
4	2	" 11 and 12 years old
1	0	" 12 and 13 years old
1	0	" 13 and 14 years old
76	26	Total of 102 Children.

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Inductions

Prince Albert, Sask., Rev. A. Roskamp of
Weyburn.
Toronto, Queen St. East, Rev. S. Johnston,
June 16.

Deaths in the Ministry

Rev. H. W. Sieber, Hopewell and Eureka,
May 24, 1939.

Work is the mainstay of life.

God is He without whom one cannot live.

Faith is a way of walking, not of talking.

One can only live to goodness when dead to evil.

Christianity is a divine life not a divine service.

We should respect our record as part of ourselves.

Christianity is a very stern creed, a creed for heroes.

There is an infinite difference between right and wrong.

Most of us do not kill our sins, we merely stupefy them.

Carry on with lofty courage nor shrink from any sacrifice.

Why so careless about the investment of the only life one has?

We should not allow ourselves to worry as though God were dead.

There is an inextinguishable hunger of the human heart for God.

Kindness is the golden chain by which society is bound together.

We pay our debt to the past by putting the future in debt to us.

If the fact of sin is ignored Christianity becomes unintelligible.

Science cannot and does not save the lost and rescue the abandoned.

Fatalism is the worst of creeds and despair the unmanliest of moods.

The rediscovery of Jesus has always been the rebirth of Christianity.

A profound thought, deeply planted, can never be rooted from the mind.

In reality, gaiety is a triumph, the triumph of mind over material obstacles.

Conscience without religion has neither force nor justification for its restraints.

The most blessed thought I have of God is that of Father, to whom I can go and tell all my littlest and biggest difficulties, my fondest hopes and my most alarming fears, my most cherished plans and highest ambitions.

The candle lighted in Palestine nearly two thousand years ago will never be put out.

Writers are the masters of words, and words may at any time become the masters of men.

Work discovers to man his dignity and the value of everything that costs him pain.

One may have the prophet's passion for righteousness without the prophet's sureness of God.

Those who will fulfil on a rainy day a promise made on a sunny one are few and far between.

All work, provided it be intelligent, honest, and useful, can be done with one's whole heart.

There is nothing like a steadfast man, always to be found at his post, and who can be trusted.

Courage and independence are needed in dealing with problems created by new knowledge and new conditions.

The more the human heart has to love, the wider and deeper becomes its range of affection and its capacity for love.

How excellent is thy loving kindness, O God! Therefore the children of men put their trust under the shadow of thy wings.

Every man who goes on praying and loving is putting something into the current that will yet change the stream of history.

In some, religion exists as a dull habit, in others as an acute fever. The former is not that for which Christ lived and died.

Contribution of our worldly substance for religious purposes, from religious motives, and in a Scriptural way, is a Christian duty.

When conscience asserts itself in three realms, the family, business, and public affairs, it adds to the worth and welfare of the state.

Luxurious living, absence of regular work, perhaps even the blessed absence of anxiety which in a society like ours is the reward of investment are dangerous to the health of the soul.

To live is equivalent to saying that one increases and grows in every part of one's being, in one's heart, in one's intelligence, in one's conscience, in one's affections, in all that makes us better and stronger.

NEC TAMEN

CONSUMEBATUR



The **PRESBYTERIAN RECORD**

THE OFFICIAL MONTHLY RECORD OF
THE PRESBYTERIAN CHURCH IN CANADA

Vol. LXIV

TORONTO, AUGUST, 1939

No. 8

Unity Expressed

One secondary but very important service rendered by the General Assembly annually is to impress upon the members and adherents of the Church the fact of unity, a service now very much needed. We are not only many churches but one Church, one body with many members as is obvious in the fact that this Supreme Court of our Church is representative of the whole Church in all its units.

This consideration should exert upon us as individuals and congregations a powerful influence. Fourteen years ago we who now constitute our Church were united in struggle and sacrifice for its preservation. Much more now should we be enthusiastic, energetic, self-sacrificing for its maintenance and growth.

To peruse the report of the General Assembly to which this number of the Record is mainly devoted will strengthen that conviction of unity and lead to glad undertaking of the responsibilities of this interdependence.

We share each other's joys,
Our mutual burdens bear.—R.

FORM OF BEQUEST

The Presbyterian Church in Canada

I give (or bequeath) to the Trustee Board of the Presbyterian Church in Canada the sum of.....dollars to be used for Home or Foreign Missions, or both, and I direct that this legacy be paid to the Treasurer of the Church, whose receipt shall be a good and sufficient discharge in respect thereof.

Note:—Specify whether for Home or Foreign Missions, or both.

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INTEREST EXPRESSED

In response to the appeal of leaflet No. 5, Training Camps, a returned leaflet was received at Knox College bearing in handwriting this inscription:

Do pray you can use this little, A Friend.
Accompanying this was the sum of \$15.00 in bills.

St. Andrew's Church, Kitchener, Ont., writes that it has two dozen Mortar Board Choir Hats which it would be willing to give to any congregation or mission field desiring them. Please write Mr. J. Clement, 135 Queen St. N., Kitchener, Ont.

WE TOO SAY SO

Let anyone sign his name any way he wishes to. But there ought to be a law to compel him to print or typewrite it also. And women who sign letters without indicating whether they are Mrs. or Miss should be heavily fined and sometimes imprisoned.—New York Times.

Sincerity and honesty carry one through many difficulties which all the arts he can invent would never help him through.

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If we could clear ourselves from the deadening effects of tradition, from sentimentality, from nice theory, and from every touch of emotional and spurious peace, and take up the New Testament as if we were reading it for the first time, and then if we could use it faithfully as a working plan for a time, simply as an experiment, it would soon cease to be an experiment, and we should not need to be told by any one that it is a divine revelation; we would be confident of that in our own souls. Indeed that is the only way any one can ever be sure of revelation; it must come to each of us alone, as if it had never come to any one before.

It would be well if Christians quite openly professed and acted upon a higher standard than that of the world around.

WANTED—at the Maritime Home for Girls, Truro, N.S., a matron for the Kitchen Department, College graduate preferred. When applying state qualifications, references and age. Please apply to the Superintendent.

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The Presbyterian Record

VOL. LXIV

TORONTO, AUGUST, 1939

No. 8

By the Editor

NOTHING TO DO

SOMETIMES it is a privilege to have nothing to do, but only to those who have something to do, who are occupied the year round. For them to have nothing of their regular work to do is a relief. A vacation is a joy, but only because after its brief course waiting work will be taken up afresh.

How different however in the case of the unemployed, the jobless! The tragedy of it is overwhelming to contemplate. It is not that men and women are deprived of the necessities of life, food and clothing, and shelter and what is necessary to feed the mind. They are denied life itself; there is no place for them under the sun.

"When a man has no part in the work of the earth,

When a feller is out of a job,
He feels the whole blundering mistake of his birth,

When a feller is out of a job."

When there is nothing to live with there must come inevitably the logical but appalling conviction that there is nothing to live for. Men must settle down into hopelessness, become the victims of despair. Specially saddening are the consequences to youth. It is not a new problem. One of our church leaders over twenty-five years ago used to speak of it as the greatest problem with which society had to grapple; but of recent years the number of unemployed has reached vast proportions. In some countries they are counted by millions, and Canada has her full share and for many unemployment has been the experience of years. Think of fifteen years passing without employment.

Enquiry into the causes brings out that not a few are unwilling to work, and many are incompetent and the latter our National Government confirms. This explanation however would apply to a comparatively small proportion of the unemployed. It will be sufficient to say that something is wrong in our social life, something out of

joint. There is mal-adjustment somewhere and it would be easy to direct attention to much that is obvious.

The remedy however should be our great concern. A solution by government is looked for by many and the national and provincial governments have accomplished much where co-operation has prevailed. For governments however to end unemployment would require a control to which we would not be ready to surrender.

Pending some radical measures to ensure labor for all if that be possible we submit the duty of personal effort to cope with the situation. That the unemployed should do more for themselves is important. Some are doubtless doing their utmost but our suggestion is that the employed should consider what they can do for their less fortunate fellows. We do not mean by way of charity, but by way of providing employment. To do so would not end unemployment but it would help many unemployed. Have we work to be done and for which we are able to pay? Then employ someone. That would be a great contribution to the solution of the problem and the enormous amount of money lying idle in our banks in savings accounts indicates the power to do so.

THE MODERATOR'S ITINERARY

THE Moderator of the General Assembly whose tenure of office technically closes with the dissolution of the Assembly, is not in fact accorded immediate release, for he is regarded as the servant of the whole Church until his successor is appointed at the next Assembly. He is virtually the head of the Church whose obligation is to speak and act in its name. The Church also looks to him for such assistance as he can give by counsel, and stimulating message. It is his aim therefore to serve the whole Church during his year of office to the utmost of his ability and as time permits. The latter consideration is important for the

year from which the holiday season must be abstracted and necessary attention given to pastoral duties is very short, too brief indeed in which to span a continent and visit in a broad sense every section of his great constituency.

Those therefore who seek the Moderator's services should bear this in mind for time and energy must be conserved and the Moderator's gifts used to the best advantage. He must be spared much detail and whilst his main purpose is to reach the people, and Dr. Parker has so expressed himself, this can only be accomplished by the people coming to him in some centralization of arrangements in every considerable area, a measure which will demand the utmost by way of co-operation on the part of all ministers and Sessions. Dr. Parker can be assured that this will be given.

In preparation for his first itinerary he has addressed the following letter to the members of the Committee to Advise with the Moderator which includes the Moderators of Synods.

The Letter

In connection with my service to the Church as Moderator, I should like to make contact with as many as possible of our people during the year.

In visiting any of the Synodical areas it will be impossible for me, of course, to speak to every congregation in its own church or meeting place, or to visit every one on a Sunday. But could you arrange a series of gatherings in such parts that to each of them several congregations could readily come? I shall try to get two or three, or even more weeks in each Synod area, and would willingly speak at a different point every day during my visit, if that would help to cover the ground, and if you could organize the gatherings. Please let me have your advice as to what you could arrange along such lines. Your active help in planning this, as well as your advice and company on the ground, will mean everything to me.

As to the timing of the visit; at present it seems most feasible to go to Newfoundland and the Maritimes in September and October, leaving here immediately after September 10th, and returning here for October 29th. Part of the West could be visited before winter comes, during November and December; larger places say in Ontario and Quebec in winter; and the West again in the spring.

I shall be grateful for a preliminary reply at your earliest—if possible within a few days—letting me know what you could arrange, as you see the plan in this rough outline. My hope is to reach the people rather than the Courts of the Church them-

selves, and to do what is in my power to encourage them in spirit. Believe me, your help and your knowledge of your own area are absolutely indispensable, and I shall be most grateful.

If you think it useful, you might discuss the matter with some of your fellow members of the Moderator's Committee, whose names are enclosed or with your neighbors.

With every kindest wish,

Yours very sincerely,

S. C. PARKER,

Moderator.

The General Assembly

(Continued from the July Number)

THE report of the Committee on Correspondence with Other Churches was under consideration at the point where our reference to the proceedings of the General Assembly ended in the last issue. This report set forth our connection with other Churches during the past year by delegate and by correspondence and included the Presbyterian Church in U.S.A., the Church of Scotland, the Presbyterian Church in Ireland, the Presbyterian Church in New Zealand, the Church of the Czech Brethren, Czechoslovakia, and the distressed churches in Central Europe, and its relation to the Canadian National Committee on Refugees and Victims of Political Persecution. A special feature was the presentation of a communication from the Provisional Committee of the World Council of Churches extending to our Church an invitation to become a member of the Council.

Our contribution to the Central Bureau for the Relief of Evangelical Churches in Europe this year amounted to \$575, \$250 of which was from the W.M.S. (W.D.).

On account of the death of Mr. J. W. Marshall of Niagara Falls, who was one of our representatives on the Alliance of the Reformed Churches, Western Section, the Committee recommended that Mr. E. W. McNeill take the place thus left vacant.

At a later sederunt the Assembly approved of a message to be forwarded to the Baptist Convention of Ontario and Quebec meeting in Toronto as follows:

"The General Assembly of The Presbyterian Church in Canada congratulates the Convention upon attaining its jubilee, gives thanks to God for the evangelical message, earnest service, and good example of the Church sustained through the years and prays for the success of the Convention and the prosperity of the Church."

In the afternoon of the same day the Assembly called for the report of the Com-

mittee on the Record. This was presented by Dr. W. M. Rochester, in the absence of Mr. W. H. Fuller, the Convener.

The report stated that the circulation had been maintained throughout the year, the monthly printing being 27,000 copies. Attention however was drawn to the fact that whilst this was a very creditable showing in the light of the circulation of other similar publications, the mission of the Record could only be accomplished by its being placed in every family. Commendation was expressed of congregations in which this is an accomplished fact. Mention was also made of the good work of the Record as a medium of publicity throughout the world with respect to our Church. In keeping with suggestions from various quarters the question of enlarging the Record was given careful consideration but was deemed impracticable. Following the report of a sub-committee, the suggestion that an individual or committee should be appointed in each Presbytery to give special attention to the circulation of the Record in the congregations within bounds was commended.

The next report to be heard was that of the General Board of Missions, presented by the Convener, Rev. Dr. A. M. Hill.

The Board shared in the sorrow over the loss to the Church of two capable servants, Rev. Dr. Donald MacOdrum, the late Moderator, and Mr. J. W. Marshall, who for several years gave his time and talents to the work of the Board.

Referring to the Home Mission field, encouraging progress is reported in some sections, such as Kirkland Lake, Northern Ontario in general, Val d'Or in Quebec, and in Newfoundland, where in St. John's we have a new congregation, the former Queen's Road Congregational Church, and at Grand Falls. The Western Synod, on account of economic conditions and crop failures with a consequent shifting of the population presented a serious problem and to save the situation Presbyteries were requested to do their utmost by way of amalgamation of congregations and mission stations. Satisfactory results have followed this effort. Giving attention to matters abroad the report pays tribute to the fine work done by Rev. David Marshall in British Guiana in carrying out the policy recommended in his survey, and for his enterprise in the erection of new churches and improvements of other buildings. Malaria is rife in that country and is a serious menace to the sustained and efficient efforts of our missionaries and suitable attention is under consideration. A new missionary was welcomed to the Bhil field last year, Rev. F. C. Knox, who with Mrs. Knox was established in the work in the autumn of last year. Dr. Buchanan, the veteran mis-

sionary and the founder of this work for our Church, whose retirement was effective at the end of June, was the occasion of special mention. Regret is expressed that Rev. A. A. Lowther has found it necessary on account of health to relinquish his work at Jhansi and note is made of the valuable service he has rendered there and in Canada. Mr. and Mrs. Hawtin having resigned from service in connection with the farm are now in Canada. The Board has words of praise for the service they have rendered. In the judgment of the Board the farm and hostel should be sold and it is anticipated that this will be accomplished in the near future.

In North Formosa, the appointment of Dr. Donald C. Bews in place of Dr. Little in the MacKay Memorial Hospital is reported and the return of Dr. J. C. Stevens from his language study in Japan. Encouraging progress has been made in self-government and self-support in the Formosan mission.

Our work among the Koreans in Japan gives much concern on account of the unsettled conditions. Nevertheless the missionaries' reports are hopeful.

In Manchuria steady progress is maintained and our missionaries are confronted with many opportunities for expansion. Rev. and Mrs. W. G. Davis are now on furlough.

Mention was made also of Miss Violet Tennant's attendance upon the Madras Conference and of the extensive publicity given throughout Canada to the messages of that great missionary gathering.

The reports of the Women's Missionary Societies are always heard with interest. That of the Eastern Division, in the absence of Mrs. W. Clark Elliott, Acting President, was read by Dr. T. W. Taylor, and that of the Western Division was presented by Mrs. W. A. MacLennan, the President, in a very effective address.

The evening of Thursday was devoted to Home Missions with Dr. A. M. Hill in the chair. The first speaker was Mrs. Strachan, Treasurer of the W.M.S. (W.D.) who outlined the work in the West in the light of her recent visit. She dwelt specially upon the splendid work done by the deaconesses and the valuable contribution which the hospitals make to the work of the Church.

Rev. C. J. MacKay followed with an address upon the work in Northern Ontario, in which progress and opportunity were vividly presented. The Peace River country had an able advocate in Rev. C. E. Fisher of Grande Prairie. Rev. Gordon S. Baulch of Wilkie, Sask., presented the result of the survey made recently in Northern Saskatchewan by Rev. T. Murphy and the call to our Church consequent upon the opening of new areas. The last speaker

was Rev. Charles Steinmetz of the Hungarian Church, Toronto. He prefaced his message with a statement that though his wife had spoken twice to the General Assembly, this was his first appearance. He made special reference to the erection of the new building in Toronto valued at \$18,000, upon which there rested an obligation of \$6,000. Not often has the Assembly had at its public meeting devoted to Home Missions a more interesting and inspiring evening than this proved to be. The large audience in attendance was aroused by these addresses to a new sense of the great responsibility of our Church for work in the homeland.

On Friday at the morning sederunt the report of the Board of Administration was laid before the Assembly by Mr. Clarence M. Pitts, the Chairman. Mr. Pitts in his usual, clear and vigorous fashion comprehensively reviewed the work of the Church from the standpoint of its financial undertakings. It was his privilege early in his address to bring a grateful message to the Assembly. As the report puts it, "Once more we are able to report an increase in current revenue, and a further decrease in expenditures over the former year and, for the first time since 1927, revenue has exceeded expenditures, resulting in a surplus of \$2,813.83, as compared with a deficit of \$16,910.67 for last year (1937) and \$30,912.17 in 1936. This brings to a reality our expectations expressed in last year's report. This happy result has been obtained by the most careful curtailment of expenditure as well as by a constant appeal for additional support from our congregations." Consequently the accumulated deficit has been reduced from \$201,45.57 as reported last year to \$196,211.94.

On the other hand one of the major problems is to provide a working capital of liquid assets to provide the necessary credit to carry on the business of the Church without drawing too heavily upon our bank accommodation. Another gratifying feature is the reduction of mortgage indebtedness of congregations by \$60,605 during the year, the amount now being \$2,608,770. Gratification was expressed at the harmonious relations between the Board and the Budget and Stewardship Committee and great satisfaction was recorded over the splendid service rendered by the staff in the Church Offices, particular reference being made to the Treasurer, Mr. E. W. McNeill, who has again "carried the Church through a most difficult year by careful management, for which the Church owes him a deep debt of gratitude, which it can never repay, for his long years of voluntary and unremunerated services of a technical character". Mention was made also of Mr. Doran, the Chief Accountant, for excellent service along with the staff of the Treasurer's Office. Again

the report emphasized the necessity of closest harmony and co-operation throughout the Church. Its unity must be clearly recognized and the responsibility of each part to the whole heartily undertaken. Ours is not a congregational church, a loosely related band of units, it is a Presbyterian Church, each unit of which is an integral part of the whole. Succession duties upon estates have given the Board great concern, these being oppressive and greatly diminishing the value of legacies. Co-operative methods on the part of all denominations is contemplated in approaching governments in this regard.

Satisfaction was reported over the negotiations carried on over a considerable period between the United Church of Canada and our Church relative to matters of difference, the results of which we have already reported as an amendment to the United Church of Canada Act and the incorporation of the Trustee Board of The Presbyterian Church in Canada.

The printing of the Book of Praise has required consideration by the Board, the original contract having expired. Satisfactory arrangements have been made and an agreement has been reached under which the Oxford Press undertakes to supply as required those editions of the Book of Praise which are in demand and Presbyterian Publications is given the exclusive right of sale in Canada after January 1st, 1939. Attention also is directed to the benefits accruing to the Presbytery of Miramichi from the income from the Andrew McCormick Estate.

Following this report the Moderator announced the death of Dr. Johnston of St. Catharines, a notable figure in our Church, and the Assembly agreed that Dr. W. M. Rochester, be appointed to represent the General Assembly at the funeral.

At this time also a response was read from the Baptist Convention of Ontario and Quebec.

"The Jubilee Assembly of the Baptist Convention of Ontario and Quebec received with great joy your fraternal greetings and most heartily reciprocate your noble expressions of goodwill. We rejoice in the spirit of Christian unity that exists between these communions and pray God's richest blessing upon your deliberations in Assembly."

In addition to sending a message to the Convention our Church was represented by Rev. F. G. Vesey, minister of Parkdale Church, Toronto.

At the afternoon session the report of the Missionary and Deaconess Training Home was presented by Rev. W. T. McCree in the absence of Rev. Edgar Foreman, the Convener. The Principal, Miss Winifred Ferguson, at the last Assembly

tendered her resignation, and this was referred to a special committee. Rev. Dr. Stuart Parker reported for this committee that, having conferred at length with Miss Ferguson, she agreed to withdraw her resignation meanwhile and to undertake the duties for the session, 1938-1939. Miss Ferguson accordingly continued her work but again communicated with the committee, requesting that her resignation be accepted finally and expressing gratitude for the confidence and loyalty of the Board of the Training Home. Under these circumstances, Dr. Parker stated, the committee could only accept the resignation with regret and sincere appreciation of the valuable work done by Miss Ferguson during her tenure of office.

Miss Ferguson then addressed the Assembly, expressed thanks for the period of release from her duties which had so greatly contributed to her restoration. She reviewed briefly the history of the Home, directing attention to the progress made and presented a proposal to establish a Deaconess Sustaining and Retiring Fund.

The report of the General Treasurer, Mr. E. W. McNeill, was then received, Mr. McNeill addressing the Assembly. In another part of this report we have referred to the services rendered by Mr. McNeill which are so gratefully acknowledged by the Church.

The Budget and Stewardship report was in the hands of Rev. William Barclay, Convener. This contained a summary of Budget receipts tabulated by Presbyteries and Synods. The report indicated four lines of effort conducted by four conveners as follows:

Information, Rev. Dr. S. C. Parker; Allocation, Mr. Clarence M. Pitts; Speakers, Rev. Edgar Foreman; Non-contributors, Rev. J. A. MacInnis. This effort entailed heavy correspondence but secured information which has been of great service. Dr. Parker as Convener of the Literature and Publicity Committee in response to the request of the committee, in addition to procuring articles for the Record, undertook a series of leaflets which had appeared month by month since February. He gave attention also to the preparation of a film presenting as fully as possible the work of the Church.

The British and Foreign Bible Society is always accorded a place in the order of business of the Assembly. Accordingly Rev. J. B. M. Armour, General Secretary, was welcomed and addressed the Assembly upon the Society's extensive activities. He presented a bound copy of the Bible to the Moderator and congratulated him upon his election to his present high office.

The Assembly then adopted the following resolution:

"The General Assembly of The Presbyterian Church in Canada hears with thankfulness of the remarkable achievements of the British and Foreign Bible Society during a year of unparalleled international crises and tensions. The Assembly notes with particular satisfaction the Society's issue of Scriptures in Canada and Newfoundland. Recognizing the present challenge to the Christian faith and the principles for which it stands, the General Assembly once more heartily endorses the appeal of the Society to all its congregations, and would impress upon them the world's crying need for the Holy Scriptures in the languages of mankind."

The Lord's Day Alliance was represented by the General Secretary, Rev. George G. Webber, who outlined the work of the organization, dwelt upon the present menace to the integrity of the Lord's Day, and appealed for the Church's sustained co-operation with the Alliance. In recognition of the service of the organization the Assembly resolved:

"We desire to express sincere thanks for all the Lord's Day Alliance is doing to secure the possibility of the due observance of the Lord's Day. We recognize that the worthy observance of the Sabbath is one of the main pillars, not only of the effective ministry within our congregations, but of our national prosperity. We are therefore doubly grateful for every effort made to promote the Glory of God in the safeguarding of the sanctity of His Holy Day. We heartily commend the Lord's Day Alliance, and pray that God will guide and prosper it in all its work."

The report of the Board of Education next engaged the attention of the Assembly as presented by the Convener, Rev. Dr. F. Scott Mackenzie. This report dealt largely with students who had been assigned special studies by the last General Assembly, with applications for special courses, applications for licensure and for the reception of ministers from other Churches. Later in this review the Assembly's conclusions with respect to the various recommendations of the report will be given.

Before adjournment the Committee on Resolutions, through Rev. A. L. Budge, submitted messages of sympathy to be forwarded to the relatives of the late Rev. Dr. Robert Johnston, and to Rev. W. G. Brown, Saskatoon, in his illness, and these were approved by the Assembly.

The evening session of Friday was devoted to Foreign Missions. The Convener of the General Board, Rev. Dr. A. M. Hill, introduced to the Assembly Miss M. S. Kennedy assigned under the W.M.S. (W.D.) to the Bhil field, India, and Miss Bessie MacMurchy, now on furlough from India. In a brief address, Dr. Hill directed attention

to some of the essentials to the preparation and training of workers for the foreign field in the light of present conditions. He expressed regret at the absence on account of serious illness of Miss Violet Tennant. He then introduced Rev. Phillip Beatty, Secretary of the Student Christian Movement, who presented in outline the various steps which led up to the Madras Conference held in December, 1938. He spoke of the faith and sound thinking manifest at the Conference and commended the younger churches for their part in the deliberations. He referred also to the remarkable progress in foreign work along evangelistic, educational, and medical lines.

The next speaker, Mr. George W. MacKay of Formosa, now on furlough, brought to the Assembly the cordial greetings of the Formosan Church and on its behalf expressed thanks for the services rendered which have brought about such radical changes in the habits and standards of the people. His address was enriched by reference to the products and physical features of Formosa, the beautiful. The development of the native Church in self-support to which he referred was a gratifying evidence of progress.

Rev. A. A. Lowther, recently returned from India, was the next speaker. The theme of his address was the responsibility of the Church to adjust itself to new conditions, while at the same time emphasizing as primarily important the message of the Gospel. The good results of evangelistic work are evident even among the outcasts of India.

At the close of this meeting a resolution was presented to forward from this Assembly, through Mr. G. W. MacKay, a message to the Church in Formosa, in response to its kind greetings. The obligation of preparing this was placed upon the Committee on Resolutions.

Throughout Saturday morning the Assembly was occupied chiefly with the report of various special committees and unfinished business. An incident of great interest however was a brief address by Rev. Dr. Malcolm A. Campbell, our Church's representative at Ottawa on the occasion of the visit of Their Majesties, the King and Queen.

The report of the Board of the Pension Fund was presented by Rev. John Lindsay, the Convener. This fund has now been in operation for twelve years and from a modest beginning has reached the sum of \$880,045.92. Legacies to the amount of \$6,725 have been received during the past year. The number of rate-paying ministers is 604; non-rate-paying, 62; W.M.S. missionaries connected with the fund, 31; annuitants, 79; widows, (annuitants) 85. Receipts from congregations for the past year, a list of which is given, amounted

only to \$2,511. The regulation of the Assembly requires:

"That the fund shall be supported by rates from ministers, interest on endowments, a percentage from the Budget, and contributions from congregations." The responsibility of congregations is thus defined:

"All charges having the services of a minister and paying stipend, are requested by Act of the General Assembly to pay into the Pension Board Treasury yearly according to the following sliding scale. Charges receiving aid, that is those charges that pay less than \$1,800 a year, shall pay an amount equal to 2 per cent of the stipend; charges paying \$1,800 and under \$2,500, an amount equal to 3 per cent, and charges paying \$2,500 and up, an amount equal to 5 per cent."

The Board also has an emergency fund from which help is given in cases of need. This however has been drawn upon so heavily that it is necessary to have from \$3,000 to \$5,000 annually if it is to render this service adequately.

At the first sederunt on Monday Rev. Dr. MacNamara, the Clerk of the Assembly, presented the report on statistics. This showed a decrease in the membership of 1,304, the present figure being 174,490. Four Synods report small increases, Maritime, Montreal and Ottawa, Manitoba, and Saskatchewan; and four report decreases, Toronto and Kingston, Hamilton and London, Alberta, and British Columbia. The number of families showed an increase of 290, the total being 88,189. A slight decrease is reported in self-sustaining congregations, augmented charges, and preaching stations. Mission fields however show an increase of 12.

The Maritime Synod, Montreal and Ottawa, Alberta and British Columbia, report slight increases in the amount raised for all purposes. The Synods of Toronto and Kingston, Hamilton and London, Manitoba and Saskatchewan report decreases.

The large sum of \$86,878 was given for work outside our Church. This is a decrease of \$4,687 from the previous year but nevertheless the sum is so large that it calls for serious consideration.

Two Presbyteries are reported as having exceeded their Budget allocation, Ottawa and Algoma. Montreal reached 82.48 per cent, Edmonton 81.65 per cent, Cape Breton and Newfoundland 80.52, Superior 79.53, Westminster 76.43, Sarnia 74.84. A large number of Presbyteries fell below 50 per cent of their allocation.

Amounts paid by congregations for the following are shown:

Stipend, \$1,024,472, a decrease of \$11,485; Congregational Purposes, \$2,443,316, a

decrease of \$24,046; Missionary and Benevolent Purposes, \$86,878, a decrease of \$4,687; All Purposes, \$3,022,222, a decrease of \$3,019.

The forenoon of Monday the 12th was again occupied almost wholly by unfinished reports. In the afternoon the Committee to Strike Standing Committees reported through the Convener, Dr. A. S. Reid, and the time and place of next meeting was fixed.

Invitations for the 1940 Assembly were extended by Knox Church, St. Catharines; St. Andrew's, Kitchener; and Riverdale, Toronto. The ultimate unanimous decision was in favor of Knox Church, St. Catharines.

Rev. J. B. Thomson, Convener, laid before the Assembly, the report of the Committee on Evangelism and Church Life and Work.

By order of the General Assembly the Committee appointed representatives to the Joint Committee on the Evangelization of Canadian Life, the Canadian Branch of the World Alliance for International Friendship, through the Churches, to the Canadian Committee of the World's Council of Churches (in process of formation), the National Religious Advisory Council of the Canadian Broadcasting Corporation, the Christian Social Service Council of Canada, and the Lord's Day Alliance. Approval was expressed of congregations observing the Week of Prayer in January according to the program of the World's Evangelical Alliance. Conferences preceding Easter were commended.

The committee's inquiries with respect to the state of religion indicated the need of a "recall to religion" and that the means to promote that end should be determined by the Presbyteries. The responsibility of each minister and leader to do his utmost in his own sphere was commended. Consideration was given to family worship, the weekly prayer meeting, the conservation of the Sabbath, and to temperance with the earnest appeal to deal seriously with these important matters. The report closed with emphasis upon the duty of members of the Church to accept their individual responsibility in the work of the Lord.

The evening session was devoted to Sunday Schools and Young People's Societies. This was in charge of the Convener, Rev. E. A. Thompson. During the consideration of this the Assembly was somewhat surprised and saddened by a letter from Dr. Kannawin, tendering his resignation as General Secretary of the Board "to take effect when and as the General Assembly and the Board of Sabbath Schools may determine." Though it has been known that Dr. Kannawin's health has suffered of late this announcement was received with pro-

found regret. In the meantime the letter was laid upon the table.

The report referred to the regret of the General Secretary that his health did not permit the usual amount of field work. The Office however had kept in touch with all parts of the Dominion and the Convener, Rev. E. A. Thomson, had visited the two eastern Synods, and had done additional work in that area. Besides giving general supervision to the work, Dr. Kannawin gave a course of lectures on Religious Education in the Presbyterian College, Montreal, Knox College, and in the Missionary and Deaconess Training Home. The activities of the Girls' Work Secretary, Miss Violet Tennant, are reported as embracing the Presbyteries of Hamilton, Maitland, Chatham, London, Lanark and Renfrew, Bruce and Owen Sound. She responded to an invitation to be instructor at the Shoal Lake Camp, sponsored by the Winnipeg Presbytery. Miss Tennant's home activities were interrupted by attendance upon the Madras Conference, but following that she spent approximately two weeks in India studying our work there. Attention has been given to the Home Department of the Sabbath School with a view to aid in the revival of home religion. Sabbath School by Post also continued to do an excellent work for isolated homes, a work capable of great development. Religious teaching in Normal Schools has been sustained with special courses in each of the seven in Ontario, one period each week, within regular school hours, being given to representatives of the various denominations. This has been supplemented by weekly religious education in keeping with the provision that local clergymen may give Biblical instruction in the public schools to the members of their respective communions. In connection with Presbyterian Publications the work of Rev. N. A. MacEachern is commended and attention directed to, first, the disposition in some quarters to reduce the supply of Sunday School literature, and, second, to obtain supplies from interdenominational sources in the United States which offer special inducements. Good work has been done by the Sabbath School missionary, Miss Ruby Blyth, who during the past year has labored in the Synod of British Columbia, in the Presbyteries of Kamloops and Victoria. The importance of temperance education is emphasized and the part taken by the Board in that connection mentioned. Daily Vacation Bible Schools are commended and a special plea is made for communicant classes.

In connection with Young People's Societies, attention is directed to the handbook issued in September containing programs which give prominence to worship, fellowship, and service. In almost every Presbytery there is a Presbyterian Society and

in Ontario a very active provincial body. To promote interest in missions and to arouse interest in raising \$5,000 for the work of the Church in India, a book entitled *The Church Takes Root in India*, was studied and also Stewardship in the light of this. Summer Schools and training camps have been a feature of the yearly program. Regret is expressed over the decline in the number of schools and in the total enrolment, as in the case of the Public Schools. A word of commendation of *The Presbyterian Record* for co-operation is expressed, and appreciation of the great voluntary service rendered by leaders and teachers in Sabbath Schools and Young People's Societies.

Last year 3,390 awards for memory work were bestowed, an increase of 77 over the previous year. Mother's Day and Rally Day offerings also showed an increase over the past year, the amount being \$6,020.18 for 1938. The Church Treasurer received the sum of \$18,621 for the Budget from Sabbath Schools, and the Young People's Societies contributed the sum of \$3,419.

Excellent addresses were given at the public meeting by Mr. Dan Firth, Vice-President of the Ontario Provincial Young People's Societies who gave a review of the organization's work, and by Rev. C. J. MacKay of Kirkland Lake. The latter we hope to give in the columns of the *Record*.

The program for the evening was concluded by the presentation by Dr. Parker of films illustrating the work of the Church and one designed to awaken interest in behalf of those in need.

The session of Tuesday morning was almost wholly occupied with unfinished business in the form of committee reports, consideration of which had been deferred. In the afternoon the report of the Presbyterian College, Montreal, was presented by Dr. A. M. Hill in the absence of the Chairman, Mr. Fraser S. Keith. The Board of Management reported efficient management of the house under Dr. Hill so that an annual operating loss has been converted into a small profit. The condition of the building which has been greatly improved, particularly the David Morrice Hall which has been re-decorated and re-lighted, shows need of still further improvement. Financial matters are still a source of anxiety, the Board reporting a deficit of \$1,274 for the year. Both these institutions, the report insists, for reference is made also to Knox College, are worthy of more generous treatment by the Church. "The zeal and ability of these devoted servants of the Church, the Professors, are above praise and adequate provision for their present support as well as their future security should no longer be delayed."

The Senate reported registration of students for the session as fifty-three, of

whom thirty-one were in the theological classes, while extra-mural work has been taken by those preparing for higher theological degrees. The number graduated last year was nine.

The report of the Committee on Church Worship and Book of Common Order was presented by the Convener, Rev. C. L. Cowan. The Book of Common Order was concluded last summer and given to the publishers, Presbyterian Publications, and by the middle of October, 1938, was on the market, and sales have been encouraging.

In view of the possibility of another revision being required, or an entirely new book, the Committee has placed its material with the authorities at Knox College.

In the evening Dr. Robert Johnston, on behalf of the Committee on Resolutions, presented the Loyal Addresses which were accepted by the Assembly.

His Majesty the King

The General Assembly of The Presbyterian Church in Canada is exceedingly pleased to express again to Your Person and Throne that fervent loyalty which is embedded in her standards and has been her traditional attitude towards the British Crown.

May it please Your Majesty to learn that the visit, along with Her Majesty, Queen Elizabeth, has been to this continent of America like the clearing of the sky when storm clouds have been overhead.

We wish to assure you that no portion of your people in the whole of this Dominion has been more greatly heartened by Your presence and addresses than the members and adherents of The Presbyterian Church and none will keep praying more constantly for the safety of the Royal Party until they return home, and for the Royal House throughout your glorious reign.

It may not be out of place to remind you of that doctrine, the Sovereignty of God, which has sustained our courage and hope in great trials, and to state as our clear conviction that the Supreme Ruler has raised you up for such a time as this. And therefore we sing and pray, God Save Our Gracious King.

His Excellency, Lord Tweedsmuir, Governor-General of Canada.

The General Assembly of The Presbyterian Church in Canada has at this Sederunt enthusiastically approved a loyal address to His Majesty the King, and the Assembly requests you, as the King's Representative, to forward this to His Majesty.

Permit us, Your Excellency, to express

the very great satisfaction and thankfulness to God, that as the Governor-General of this Dominion you have on every occasion set such a fine example by word and life as a loyal servant of the Crown and devout member of the Church.

We hope and pray that your term of office may bring with it ever increasing happiness to you and the Lady Tweedsmuir.

The forenoon of Wednesday, the 14th day of June was devoted to the consideration of Overture No. 25, Presbytery of Westminster in connection with which Rev. David Scott of Montreal reported for the Committee.

This Overture concerned the restoration of Rev. S. Robertson Orr to the ministry of The Presbyterian Church in Canada. The decision of the Assembly was given in full in the July number.

Following the report of a special committee dealing with the appointment of a Secretary of the General Board of Missions, the Assembly proceeded forthwith to make an appointment. Three names were placed in nomination, Rev. Dr. W. A. Cameron, Rev. Dr. A. S. Reid, Rev. W. M. MacKay. Upon a vote being taken by ballot Dr. Cameron proved to be the choice of the Assembly. The Moderator then called Dr. Cameron and conveyed to him the decision of the Assembly, calling him to the duties of Secretary of the General Board of Missions. Dr. Cameron thanked the Assembly for the honor and accepted the office. Report of this was also made in the July number.

The remainder of the session was devoted to the Board of S. S. and Y. P. S. In this connection a resolution with respect to Rev. Dr. Kannawin, the General Secretary, was adopted:

"That the Assembly place on record its deep appreciation of the long and faithful service rendered to the youth of our Church by the Secretary of the Board of Sabbath Schools and Young People's Societies, and appoint a committee to consult with Dr. Kannawin as to when and under what conditions his resignation take effect; that committee to consist of Rev. E. A. Thomson, Rev. D. P. Rowland, Mr. E. W. McNeill, and the Moderator of the Assembly".

Rev. Dr. MacEachern, by permission, addressed the Assembly upon the work of Presbyterian Publications, and concluded his address by presenting the Moderator with embossed copies of The Book of Forms and the Book of Common Order.

A report on Synod records under examination by various committees was presented by the Clerk, recommending that these be attested. The minutes of the Synod

of Saskatchewan not having been submitted, that body was enjoined to submit its records for examination to the next Assembly.

In the afternoon the Assembly received a message of greeting from the Warden and Council of the County of Simcoe, and also one of appreciation of the action taken by the Assembly with respect to the Social Service Council of Canada.

The report of Knox College was next presented. Mr. J. A. McLeod, the Chairman of the Board of Management spoke for that body and Principal Dr. Thomas Eakin for the Senate. The House Committee, the report stated, had a successful year in the management of the College Residence, ninety-five students on an average being in residence, of whom 31 were church students. By careful and efficient management a substantial sum was available from the maintenance account to supplement the income of the college. The necessity of a sinking fund from which to make repairs upon the building was emphasized. A legacy of \$10,000 was reported from the late Lindsey Collins of Galt, and the sum of \$750 from the estate of the late Rev. G. M. Milligan to found a scholarship to be known as the John Watson Bursary. A gift from Senator A. C. Hardy of Brockville, in the form of a piece of sculpture depicting the martyrdom of Margaret Wilson was received and given a prominent place in the vestibule of the college. The attention of the Assembly was drawn to the difficulty of financing the college owing to the loss at the time of disruption of \$145,000, in consequence of which the college is understaffed. Satisfaction was expressed that for the past session the college has been able to secure the services of Rev. Professor W. S. Urquhart, Principal Emeritus of the Scottish Church College, Calcutta, for lectures in Systematic Theology. In its desire to proceed at once to fill this chair permanently the Board has decided to notify Presbyteries to this effect and to request nominations.

For the Senate Dr. Eakin stated that in the ordinary classes in Theology 31 students were enrolled. In addition 22 were enrolled as candidates for the degree of Bachelor of Divinity, and eight students completed the prescribed course and received the diploma of the College.

The final report of the Committee to Strike Standing Committees was received and adopted. A special committee, of which Rev. G. S. Lloyd of Cornwall, was Convener, reported on the situation in the Presbytery of Cape Breton, N.S. The recommendation of the Committee in this regard was accepted and Mr. Lloyd and the members of the committee thanked for their diligence.

The remaining part of the afternoon was occupied by overtures, remits, and one petition. At the evening session the As-

sembly received the report of the Special Committee on the Sustentation Fund, presented by Dr. J. G. Inkster, the Convener. The Committee, by instruction of the Assembly, having sent down to Synods, Presbyteries and Sessions, an outline of the regulations, expressed regret that returns were so few. Up to May 1st only eight Presbyteries and thirteen Sessions reported. The committee therefore was content to report progress and present recommendations.

Dr. Inkster also presented the reports of the Trustees of the Church Extension Fund and of the Church and Manse Fund with the respective financial statements. Some congregations make but tardy recognition of their obligation to repay loans from the latter fund and some seem to forget their duty in this regard. Adverse conditions may be pleaded but too many are culpably in default. On principal the sum of \$3,640 was repaid on loans last year, and \$518 on interest. The balance in bank is \$6,401.77.

The Church Extension Fund recorded an increase in payments both of interest and principal, the latter being \$3,435 in advance of last year and the former \$521. The overdraft amounts to \$32,880.83, an increase over the previous year, loans having been made to the extent of \$10,879 and payments on principal only \$4,135. The necessity of generous support of these two funds is obvious.

The report on the Ministry of the Church was presented by Dr. Nelson in the absence of the Convener, Rev. J. B. Skene. In 1936 the Committee reported that no state of mutual eligibility exists between this Church and (1) The Church of Scotland, and (2) The Presbyterian Church of England and (3) The Presbyterian Church in Ireland. Correspondence was therefore instituted with these Churches and in 1937 progress was reported. Last year the committee reported that The Presbyterian Church of England and The Presbyterian Church in Ireland are not disposed to reopen the matter. The Church of Scotland however expressed its wish to continue overtures but the committee was unable to furnish the necessary tabulated information. It was therefore decided not to proceed further. The possibility of a systematic exchange of ministers such as now prevails in the teaching profession was suggested but was not accepted by the Assembly.

Two personal matters next engaged the Assembly's attention, one, the great loss sustained in the death of Rev. Dr. W. G. Jordan, and the other the termination of Mr. C. M. Pitt's service as Convener of the Board of Administration. With respect to the former it was agreed that the Presbytery of Toronto prepare an obituary no-

tice for insertion in the Minutes of the Assembly, and in the latter case the Moderator conveyed to Mr. Pitts the sincere thanks of the Assembly for his "most faithful and efficient services".

An important matter arising out of the report of the Committee on Correspondence was the question of membership in the proposed World Council of Churches. It was decided that the Committee on Correspondence be authorized to provide for representation in The World Council of Churches.

The report of the Historical Committee was brought in by Rev. A. L. Budge, a most enthusiastic and devoted Convener. There are two depositories of historical material, one in the Parliament Buildings under the care of Dr. J. J. Talman, the Archivist of the Provincial Government; the other in Knox College with Mr. W. H. Sandham, the Librarian, in charge. Mention is made of The Presbyterian Record as "maintaining its fine traditions for making a feature of articles on our history and giving attention to inspiring anniversaries". The Convener expressed satisfaction that the Synods had so readily responded to the committee's call for material. The report concludes with a number of anniversaries to be kept in mind, one noteworthy being April 24th, the 100th anniversary of the birth of Dr. James Robertson, the Great Superintendent of Home Missions.

With respect to the date of Dr. Cameron's entering upon his work as Secretary of the Board of Missions, it was agreed that this should be determined by conference of the General Board of Missions and the Presbytery of Westminster.

The Resolution Committee, had an onerous but very agreeable task to perform in view of the extraordinary consideration extended to the General Assembly, and by so many. Thanks were extended to the office bearers and congregation of Knox Church for a royal welcome and perfect accommodation and service; the hosts and hostesses of Midland and rural congregations for their gracious hospitality and the fine interdenominational fellowship which opened guest chambers in homes other than Presbyterian and pulpits also; Mr. R. R. Wilson, Secretary of the billeting committee and his associates, Messrs. J. B. Roebuck and T. Sharp; the local committee in general for the never-to-be-forgotten excursions, luncheons, and recreations, with mention of the following: Rev. Father Lally, invitation to the Martyrs Shrine; Mr. and Mrs. D. S. Pratt, sail among the Thirty Thousand Islands of Georgian Bay; Captain Fred Marsh, Dr. T. J. Johnston and Mr. George Ross, for the reception at the Golf Club; Mrs. James Playfair, for the "gathering of the clan" in the Y.M.C.A.; the Chamber of Commerce, for illustrated

folders and arrangements for transportation; the Parks Commission for equipment, and the Y.M.C.A. for tables generously provided; the organist, Mr. D. Major, present at every session, who provided through his senior and junior choirs a beautiful variety of anthems, and to the School Board, which made Mr. Major's services possible; to the press, the officials of the post office and telegraph companies, and Messrs. Bell and Walsh of the railway; His Worship the Mayor of Midland and the Chief Magistrate of Penetanguishene; the church officers and their assistants for efficiency of service; the ladies of the congregations of Penetanguishene and Wyebridge and particularly the Ladies' Aid of the Assembly Church for providing refreshments at excursions, college dinners, and on other occasions; the devoted group of women who provided fresh and beautiful flowers which greeted the Moderator every morning; the Presbytery of Barrie, in particular, the Moderator, Rev. J. M. Ritchie, and the Clerk, Rev. N. R. D. Sinclair, for their hearty co-operation. The final resolution of thanks was to the minister.

"The Assembly cannot adjourn without a special word congratulating Rev. Alexander C. Stewart, minister of the church, on the triumph which has crowned his efforts, with the assurance that happy memories will be cherished and carried to every part of the Dominion of the generous treatment accorded by him and his people."

By independent motion the thanks of the Assembly were tendered the Moderator, and at the request of the Moderator to the Clerks, "with sincere appreciation of the presence of Rev. Dr. T. Wardlaw Taylor after his serious illness".

The business being finished the Moderator addressed the Assembly. Then followed the One Hundred and Twenty-Second Psalm. The Moderator then lead the Assembly in prayer, and concluded as follows:

"In the name of the Lord, Jesus Christ, the only King and Head of the Church, and by the authority of this Assembly, I now dissolve this Assembly and appoint another General Assembly of The Presbyterian Church in Canada, to meet in the City of St. Catharines, Ontario, and within Knox Church, there, on the first Wednesday of June in the year of our Lord, one thousand nine hundred and forty, at eight o'clock in the evening."

The Moderator then pronounced the Apostolic Benediction.

Assembly Decisions

BOARD OF ADMINISTRATION

Budget Estimates

The amount constituting the objective for 1940 to cover the Church's work at home and abroad, including interest and

provision for a partial retirement of indebtedness, is \$500,000, the same as for the current year. This is allocated to the Synods thus:

Maritime Provinces	\$38,000
Montreal and Ottawa	95,000
Toronto and Kingston	184,000
Hamilton and London	136,000
Manitoba	10,000
Saskatchewan	8,000
Alberta	14,000
British Columbia	15,000

The total constitutes a call upon each member of the Church of less than \$3.00 for the year.

That in view of returns received from the Presbyteries and Sessions in reply to the Board's letters regarding the specific duties of Sessions as outlined in the Book of Forms, Presbyteries be now requested to make visitations of Sessions and Deacons' Courts or Boards of Managers within their bounds as under section 199 (a) and (b) and specifically to bring about a better understanding of their position as regards the general work of the Church, to the end that by mutual assistance and support the work of the local congregations and the Church as a whole may be furthered to the greater glory of God in this land and beyond the seas.

That the General Assembly approve of the Budget as submitted and recommend to the Synods of the Church that their respective allocations be approved and, in turn, allocated to the Presbyteries within their bounds at the earliest possible date, not later than October 31st, 1939.

That in view of the urgent need for a working capital, if our Presbyterian Church is to continue to function adequately, the Board be empowered to take the necessary steps to accumulate a Capital Fund to be called "The Presbyterian Conservation Fund" which will be kept intact to assist in the financing of the work of the Church, so relieving as far as possible the necessity of outside borrowings, until otherwise directed by order of the Assembly.

That Presbyteries be requested to appoint annually a Committee on Church Property whose duty it shall be to secure reports from congregations within the bounds as to the appointment of Trustees to fill vacancies caused by death or removal, to advise regarding any questions as to title of Church Property, and to secure reports regarding Fire Insurance on all Church Property.

That this Board be empowered to confer with representatives of other religious and benevolent organizations with a view to a thorough study of the Succession Duties Acts in force in the various Provinces of the Dominion, and to seek such action as may be found possible.

That this Board be empowered to revise and adjust its powers as it may find necessary to transfer to the newly incorporated "Trustee Board of The Presbyterian Church in Canada" such powers and responsibilities as are found necessary and expedient for the discharge of their corporate duties under the Acts.

That the rule respecting the annual contribution from the Budget to the Pension Fund, Book of Forms, page 150, be again referred to the Board of Administration and the Pension Board in conference and report be made to the next General Assembly.

That Henry Barber, Mapp and Mapp, Chartered Accountants, be continued as Auditors of the Church accounts, under the same terms as were approved by the Assembly last year.

Budget and Stewardship Committee

The Assembly urges as recommended by the Committee:

Increased, regular giving and continued use of Spring and Fall Offerings.

Forwarding congregational contributions monthly.

Loyal co-operation in use of literature and all means available for stimulating interest.

Constant effort to reach non-contributors.

That all be urged to give to God through the Church in proportion as they have been prospered and with due consideration of the scriptural method of the Tithe.

This appearing in the body of the report is important:

There can be no assurance that the serious pinch felt in August, September and October which led to delay in payment of the third quarter's augmentations will not be repeated this year. The Church needs working capital, let us repeat, by increased income and a steadier month by month inflow; and if, in line with last Assembly's decision against the subscription sheet plan, no special efforts other than the Spring and Fall Offerings are to be made, then the energies of all concerned must be increasingly and sacrificially concentrated on giving through the regular channels until the means at our disposal for bearing our share in the work of Christ's vineyard are commensurate with the responsibility God has laid upon us.

Board of Missions

That in the case of students looking forward to work in the foreign field, authority be given to spend one year in some seminary, acceptable to the Senate of the College in which such student is studying, which offers specialized training for foreign-mission workers, in lieu of one of the years

usually required in our own colleges, the additional expense involved to be a charge upon the Board of Missions.

That every effort be made to secure men as candidates for the foreign missionary enterprise while in their first year in Theology, or during their Arts course, and that the Faculties of our Colleges be asked to offer personal supervision and direction of the studies of such candidates from the earliest possible stage.

That the Board be requested to investigate the possibility of training young native ministers in the Theological College, San Fernando, B.W.I.

That in view of the many questions involved the request of the Presbytery of Vindhya and Satpura Mountain Bhil with reference to the formation of a Presbyterian Church in India, as set forth in the printed Overture to last Assembly, be referred back to the Board for further conference and to report to next Assembly.

That the Assembly reaffirm the action of last General Assembly requiring all theological students after graduation, as well as all students from other colleges, and all licentiates who may be received by the General Assembly to spend a period of one year on a mission field, under appointment by the Board of Missions, the terms of appointment to be those of an Ordained Missionary, and that a certificate of such service shall be secured before they shall be eligible to be called by a congregation.

Committee on Correspondence with other Churches

That a message be sent to the Presbyterian Church, New Zealand, for its Jubilee Celebration in 1940 and that the preparation of this be left with the Clerk of the Assembly and the Secretary of the Committee.

That the contribution to the General Bureau for Relief of Evangelical Churches in Europe for 1939, be \$350.

That the Committee on Correspondence be authorized to provide for representation of our Church in the World Council of Churches.

That Mr. E. W. McNeill be our representative on the Alliance of the Reformed Churches (Western Section) in place of the late Mr. J. W. Marshall for the remainder of the term.

That this General Assembly place on record its conviction that, with respect to the Refugees and Victims of Political Persecution in Europe, some wise and well-controlled immigration policy be adopted by the Dominion Government, a course which the circumstances and the impulses of humanity seem urgently to require.

The Record

That an individual or a committee in each Presbytery be appointed to give special attention to the circulation of the Record in the congregations within its bounds.

That the Committee on the Record consider the practicability of reducing the price of the Record to twenty-five cents a year to increase the circulation and report to next Assembly.

Missionary and Deaconess Training Home

That the whole question of the case of women workers of the Church be reviewed by a special committee appointed by the General Assembly.

That the President of the Deaconess Alumnae be added to the ex-officio members of the Deaconess Board, as provided in the Book of Forms, page 170.

That the Board be given permission to fill the position of Principal temporarily and be asked to nominate to the next General Assembly one to be permanently appointed.

Board of Education

That the Assembly express its strong disapproval of the action of students in taking upon themselves matrimonial responsibilities before completing the requirements for ordination to the ministry.

Evangelism and Church Life and Work

That in view of the need of a recall to religion Presbyteries make this matter one of deep concern and attention, adopting methods and proceeding upon lines that seem best in promoting true evangelical religion, and the spirit of friendship and true brotherly love.

That the pulpit be used more frequently to emphasize our indebtedness to God, and His first claim on all our endowments. Our congregations should be made aware that our offerings are just as important a part of the worship as any other, and that sincerity in worship is the only type acceptable with God.

That in the interests of the home, clean moral living, and the safety of human life, a strong educational campaign be carried out throughout the Church and that the ministers give a strong leadership to the end that youth may be impressed with the dangers of intoxicants; that we formulate a plan to remove profit from the liquor traffic and press for the adoption of the same in every province in Canada at the earliest possible opportunity.

That the General Assembly call upon the ministers, members, and adherents of our Church to do their utmost to create a public sentiment against gambling, and that suitable sermons be preached showing forth

the evils of this baneful and enslaving habit.

That the General Assembly, while gratefully acknowledging what has been done by the Canadian Broadcasting Corporation to improve Sunday broadcasts, would, nevertheless, protest through the National Religious Advisory Council against the time and character of broadcasts injurious to Church and Sunday School services.

That in view of widespread buying and selling on Sunday and attempts to legalize professional sport on that day our Churches co-operate to the fullest extent with the Lord's Day Alliance to preserve the Sabbath.

That our Church be a unit in The Christian Social Service Council of Canada and that it be left to the Committee to appoint representatives.

That the matter of a Young People's Hymn Book be referred to the Board of S.S. and Y.P.S., and that report be made to the next General Assembly.

That the General Assembly call upon the members and adherents of The Presbyterian Church in Canada to give serious attention to the menacing danger of national unemployment, commend to them the vital necessity of using every gift and opportunity to create a better economic and industrial situation in Canada, and enjoin the ministers of our Church to urge upon their parishioners the necessity of earnest and concerted effort to provide work for the unemployed.

Sabbath Schools and Young People's Societies

That the General Assembly place on record its sincere appreciation of the faithful services rendered by the Sabbath School teachers and officers who give so freely of their time and talents.

That the General Assembly instruct ministers to supervise the making out of the annual report of the Sabbath Schools and Young People's Society, so that there may be greater uniformity and accuracy.

That the Lesson Helps, Illustrated Papers, and other Sabbath supplies provided by the Board through its Editorial Committee, and printed and distributed by Presbyterian Publications, be used by all of our schools.

That ministers and elders be enjoined to make 1939 a BANNER YEAR in the Sabbath School, under the Ten-One-Three Plan.

That a Communicants' Class be conducted in every congregation at least once during the year.

That instruction in the missions of our

Church be given in every Sabbath School and Young People's Society, and that a monthly, or weekly, offering be taken for the Budget.

That the Board of Missions be asked to encourage the Sabbath Schools in all aid-receiving congregations to use our own Lesson Helps and Illustrated Papers.

That, while not wishing to interfere with any existing Boys' organization which is running successfully, this General Assembly endorses the Boys' Brigade Programme for teen-age boys.

That the Board be permitted to ask for nominations to fill the position of General Secretary.

That Week-day Religious Education, conducted by ministers and teachers, be heartily commended.

That the thanks of the General Assembly be tendered to those ministers who conducted classes in Religious Education in the Normal Schools.

Committee on Sustentation

That the Assembly reaffirms its general approval of the principle of the Sustentation Plan for the maintenance of the ministry of The Presbyterian Church in Canada.

That the Committee be continued and instructed to furnish the Clerks of Synods, Presbyteries and Sessions with more details as to how the plan is operated.

That the Clerks of all three lower courts be instructed by the Assembly to see that regulations, notes and other literature on the Sustentation Fund sent to them, be read and studied by their respective courts.

That each Clerk of each court be instructed and directed to send its report to the Convener of the Committee on Sustentation—without fail.

Pension Fund

That a simplified explanation of the Pension Fund be sent by the Pension Board to every minister who is not a member.

Church Worship and Book of Common Order

That the thanks of the Assembly be extended to Presbyterian Publications for the excellence of its mechanical work on the book. The Assembly's thanks are also due to the Committee on having completed its work, which, of necessity, had to be hurried.

That the Committee on the Book of Common Order be now discharged, with the thanks of the Assembly.

Historical Committee

That the thanks of the Assembly be given on this the twenty-first anniversary to all who have contributed to the work coming under the jurisdiction of this Committee.

That the Assembly call upon all Clerks

and those appointed specially to prepare non-partizan accounts of the events connected with the disruption of 1925, to forward copies of the same to the local Historical Committee.

That it be an instruction to Clerks of Church Courts, Secretaries and other officials having historical records and documents, to secure if possible a duplicate copy of each for the Assembly's Archives.

That the matter of empowering Mr. W. H. Sandham to secure assistance in order that the documents, letters, booklets, etc., now in the Archives at Knox College, Toronto, may be properly filed as speedily as possible be referred to the Board of Administration.

That the formation of a "Historical Society of The Presbyterian Church in Canada" be considered, and that a constitution for the same be formed by your Historical Committee in conference with the Clerks of Assembly.

The General Assembly of The Presbyterian Church in Canada notes with great satisfaction, that the Centenary of the birth of Dr. James Robertson, Winnipeg, for many years Superintendent of Missions, has been duly celebrated in Church courts and by gatherings of our people in every part of the Church.

The Assembly, on its own account, desires to associate itself to the utmost in every movement to honor the great name referred to, and recognize the abiding influence of his strong personality, his remarkable energy and success in founding our Church, wherever the flow of immigration spread in the Great North West, and the place he held in this Court where he during very eventful days occupied the chair as Moderator.

The Ministry of the Church

That the Committee be discharged with thanks.

OVERTURES

(Printed)

1. Presbytery of Brockville. Appointment of a Vice-Moderator of the General Assembly.

Referred to the Committee appointed to consider printed Overtures Nos. 6 and 12 and to report to next Assembly.

2. Synod of Alberta. Retirement at the Age of 70 of All Paid Officials Appointed by the General Assembly.

Not granted, and the following deliverance made: "The Assembly recognizes fully the need for efficiency, but believes that the arbitrary retirement of officials at the age

of 70 does not necessarily make for efficiency, and that each case should be considered according to its merits."

3. Synod of Alberta. Bearing of College Training upon Lack of Vision.

The Assembly assures the Synod of Alberta of its confidence that the Colleges are doing all in their power to meet the needs of all sections of the Church, and would welcome at all times a direct presentation of the claims of the West.

4. Synod of Alberta. Appointment of Capable Men to Inform and Appeal to the Church.

Not granted, but assurance given that the Budget and Stewardship Committee in its plans is approximating to the aim of the overture.

5, 9. Presbytery of London and Presbytery of Saskatoon. Ordination of Mr. G. W. Mackay.

Granted, and the Presbytery of London given authority to ordain Mr. Mackay and designate him for his work in terms of his appointment by the Board of Missions.

6, 12. Presbyteries of Montreal, Guelph, Halifax and Lunenburg. Method of Electing the Moderator of the General Assembly.

Granted, and a special committee appointed to consider and report to next Assembly.

7. Presbytery of Hamilton. Membership in Christian Social Council.

Granted, representatives to be appointed by Committee on Evangelism and Church Life and Work.

8. Presbytery of Saskatoon. Assistance for Accepted Students for the Ministry from Western Universities.

Referred to the Boards of the two colleges for sympathetic consideration.

10. Presbytery of Sarnia. Regulations Governing Augmented Charges.

The principle accepted but matter referred back to the Presbytery to discover a less drastic method of application.

11. Presbytery of Sarnia. Appointment of Secretary of Board of Missions.

This matter already in hands of a special committee.

13. Presbytery of Peterborough. To Re-affirm Regulations of 1924 Governing Deaconesses.

Referred to the Missionary and Deaconess Training Board to consider and report to next Assembly.

14. Presbytery of Orangeville. Advisory Committee to Work with Presbyteries in Special Circumstances.

Not granted.

15. Presbytery of Toronto. Appointment of Assistants and Successors to Certain Officers of the General Assembly.

Remitted to a special committee for consideration and study in consultation with the Boards mentioned in the overture, report to be made to next General Assembly.

16. Presbytery of Brockville. Further Training in our Colleges of Applicants for License Who Have Received Training in Whole or in Part in Other Institutions.

See under "Remits". Recommendation of the Board of Education in this particular not approved.

17. Presbyteries of Brockville, Ottawa, Lanark and Renfrew. Payment of Students' University Fees by the Church.

Not granted. To launch now such a campaign would be impracticable.

18, 19, 23, 27, 28, 29. To Retain or Place on the Constituent Roll of the Respective Presbyteries: Presbytery of Vindhya and Satpura Mountain Bhil, retain name of Rev. Dr. John Buchanan. Granted. Toronto, Rev. J. B. Skene. Not granted. Orangeville, Rev. T. O. Miller. Granted. Montreal, Rev. Dr. George E. Ross, Rev. Dr. R. T. L. Ballantyne. Granted. Rev. W. McLean. Not granted.

20. Synod of Hamilton and London. Presbytery of London (unprinted). Minimum Stipend and Arrears of Stipend.

In explanation the Assembly stated:

1. The Minimum Stipend is \$1,800.00 per annum with the free use of manse, but the Board of Missions at present is only able to give augmentation up to \$1,600.00 with permission of the General Assembly.

2. Congregations unable to pay the full minimum are required to provide at least \$1,200.00 per annum, the Board of Missions making a grant up to \$400.00.

21. Presbytery of Bruce through the Synod of Hamilton and London. Change in System of Budget Allocation.

Not granted. All suggestions cannot be made operative in present circumstances, but the Budget and Stewardship Committee is in sympathy with the objective of the overture.

22. Presbytery of Cape Breton and Newfoundland. To Erect a Presbytery of Newfoundland.

Transmitted to the Synod of the Maritime Provinces with power to issue.

24. Synod of Toronto and Kingston. To Change Section 100 Book of Forms.

Not granted.

25. Presbytery of Westminster. Restoration of Rev. S. Robertson Orr.

Not granted. See Assembly's decision in the July Record.

26. Synod of Hamilton and London. To Clarify Rules of Pension Fund.

Referred to the Pension Board, report to be made to next Assembly.

OVERTURES

(Not Printed)

1. Presbytery of Montreal. Ephraim Scott Memorial Church, Request for Assentance.

In view of the fact that there are no funds available to meet the request of the overture, beyond the possibility of a loan to a limited amount from the Church Extension Fund, which would not meet the present situation, the matter be referred to the Presbytery of Montreal, and that Dr. Campbell be asked to sponsor the appeal before the Presbytery.

2. Presbytery of Huron. Personnel of the Committee on Sustentation Fund.

That Rev. J. D. Cunningham, Rev. Dr. D. J. Fraser, and Rev. Dr. D. T. L. McKerroll be added to the Committee.

3. Presbytery of London. Arrears of Stipend.

See Overture 20.

4. Presbytery of Toronto. To Retain the Name of Rev. Dr. J. G. Inkster on the Constituent Roll.

Granted.

5. Presbytery of Edmonton. Divorce.

No action.

Petitions and Memorials

1. Report on this is deferred.—Ed.

2. Presbytery of Victoria. Rev. E. Macqueen (since deceased).

No action.

3. Presbytery of Paris. Theological Statement of the Present Situation.

Laid on the table.

4. Presbytery of Toronto. Petition from Session of Strange, Eversley and King West for Proceeds of Sale of Laskay Church.

Granted.

5. Presbytery of London. Knollwood Park and Rev. M. G. Court.

That, having heard the petition and having had the benefit of the information given by the Commissioners from the Presbytery of London, and in view of the fact that the matter has gone so far in the Civil Courts, the matter be allowed to take its course.

6. Appeal and Complaint of Rev. Dr. J. H. Woodside from Presbytery of Orangeville.

That the Assembly sustain the judgment of the Presbytery and disallow the appeal, but, in view of Dr. Woodside's expression of sincere regret for past faults, the suspension be now lifted with a view to his finding some field of further service in the Church.

7. Presbytery of Hamilton. Theological Students and Licentiates.

See Board of Missions' Report, recommendation No. 5.

8. Synod of Montreal and Ottawa, and Presbytery of Prince Edward Island. Tuition Fees in Arts.

See Overture 17.

9. Appeal of Rev. Dr. M. M. MacOdrum, Sydney, N.S.

Following the report of a special committee appointed by last Assembly, Rev. G. S. Lloyd, Convener, it was resolved:

That the first and second dissent and complaint of Dr. MacOdrum be not received; that Westminster congregation be allowed to continue; that the General Assembly regrets the continued disturbance within the Presbytery of Cape Breton and Newfoundland; that it sympathizes with the Presbytery in its difficulties, and finds that the solution must be sought by the Presbytery itself dealing with the situation in a spirit of wisdom and charity, and with due regard to the procedure of the Church.

Remit

Last year the General Assembly sent down to Presbyteries for information and report a recommendation of the Board of Education as follows:

The General Assembly hereby enacts and ordains that all persons applying for the status of Licentiate of The Presbyterian Church in Canada, who have received all or part of their theological education in institutions other than the colleges of the said Church, shall be required to receive further training in one of the colleges of The Presbyterian Church in Canada, and that the extent and duration of the said training shall in each case be determined by the General Assembly.

Upon report of the Committee on Remits, Rev. W. T. McCree, Convener, the Assembly resolved that the recommendation be not approved. This action embraced also Overture 16.

The first great work (a task performed by few)

Is that yourself may to yourself be true.

Among the Churches

Niagara-on-the-Lake, Ont.

St. Andrew's congregation rejoiced in an addition to the furnishings of the church, making these complete. This was a communion table, the gift of the ministers of Hamilton Presbytery. This table was dedicated on the 25th of June by the minister, Rev. Dr. D. T. L. McKerroll, who was appointed by the Presbytery to discharge this service.

Fort Frances, Ont.

Knox Church experienced a great loss when Mr. Alonzo Spencer, a conscientious and devoted elder, passed away. Mr. Spencer was in the service of the Government as Indian Agent for many years, and by this constituency he is greatly mourned. His death took place on the eve of his annual trip for the payment of treaty.

This event cast a shadow over the congregation at the time of the anniversary services. At these Rev. John Fleck, St. John's Church, Winnipeg, was the preacher. Steady progress has marked the ministry of Mr. Hepburn since induction in January, 1938. Thirty-four new members have been added in that time and the debt on the splendid church building is now reduced to \$1,800.

Martintown, Ont.

The congregation of St. Andrew's Church, held an enjoyable social meeting in the Church Hall on Friday the 9th of June to celebrate the silver wedding of their minister, Rev. Dr. Berry and Mrs. Berry. On behalf of the Session and congregation Mr. C. H. Wilmot presented them with a purse of silver, along with an address expressing hearty congratulations and warm appreciation of their minister, Mrs. Berry and family.

Dr. Berry in reply thanked the congregation for their very kindly remembrance and spoke of the happy relationship which existed between the Manse and the congregation.

Regina, Sask.

Following the ordination on Sunday morning, June 18th, in First Church, by the Presbytery of Regina, Rev. Kenneth McLean Glazier, B.A., B.D., son of Mr. and Mrs. H. M. Glazier, preached in First Church in the evening and was accorded a congregational reception at the close of the evening service. Mr. Glazier was a member of First Church and is an honor graduate of Toronto University and Union Theological Seminary, New York. His brilliant academic career has been climaxed by a fellowship which entitles him to one year's study in the Protestant Theological Seminary, Paris, France. At the congrega-

tional reception, greetings were conveyed to him by the minister, Rev. S. Farley and Mr. Justice W. M. Martin. Mr. Glazier began his ministry in Tisdale, Sask., on Sunday, June 25th.

St. David's, Ont.

The 52nd anniversary of St. David's Presbyterian Church was celebrated on Sunday, June 18th. Large congregations assembled both morning and evening, and the choir which led in the service of praise was under the leadership of Mr. Owen Swayze. Rev. D. T. L. McKerroll, D.D., Niagara-on-the-Lake, brought an inspiring message at the morning service when he preached on The Compassionate Love of Jesus, and Rev. H. M. Coulter, St. Catharines, in the evening, when he spoke on The Touch of Jesus. A Hammond electric organ was installed for the occasion, the purchase of which the congregation anticipates in the near future. An organ recital was given in the church on Monday evening by Mr. G. Edwards, Toronto.

This church, situated within a few miles of Niagara Falls, has a most interesting history since 1887. There are still a few living who partook of the first Communion. When the Sunday School was organized one year later, Mr. John M. Crysler was appointed Superintendent, and Miss Annie Clement, Secretary-Treasurer. It is worthy of note that those two officers still remain at their post, after more than fifty years of devoted service. Two members of the first Session elected are still in office, namely Mr. Wm. McLaren and Mr. John M. Crysler. Splendid improvements have been made on the church property within the past few years. The basement has been completely renovated, the interior of the church decorated, and new doors placed at the church entrance. The manse also received some attention. Rev. R. G. Stewart is the minister.

Guelph, Ont.

The congregation of Knox Church expressed its admiration and love for their late minister, Rev. Dr. A. J. MacGillivray, by placing in the church to his memory a communion table and two chairs. These were unveiled and dedicated in the presence of a congregation that almost filled the church. The service was conducted by the minister, Rev. J. C. Grier, and the ceremony of unveiling was performed by Mrs. Gordon Barker, Belmont, Ont., daughter of the late Dr. MacGillivray. Dr. James MacGillivray his son was also present, and regret was expressed by the minister that through illness Mrs. MacGillivray was unable to attend.

Mr. Grier having briefly explained the steps which had led the Session to decide on a communion table and chairs as

the gift of the congregation, Mrs. Barker proceeded to the unveiling.

Dr. Inkster, an intimate friend of Dr. MacGillivray, then delivered a brief address and preached the sermon.

IN MEMORIAM

Rev. Dr. A. J. McGillivray, M.A.

You had to honor him who, in his day,
Gave strength and inspiration to your
cause;

Who called you to the Silent Place to
pause,

And think of God, the Guardian of your
way:—

The Great Eternal God to whom you pray,
And whom you honor; keeping His good
laws;

And holding truth inviolate because
There is in that an anchor that will stay.

You need not weep, a man so true to God
As he whom you remember in this way
Is not a cloud, a shadow, a sad word;
He lives where mortal men have never
trod,

And night has never curtain'd off the day,
Nor death destroy'd one servant of your
Lord.

W. J. Mark, Elmvale, Ont.

Scarboro, Ont.

St. Andrew's at Bendale, of which Rev. Dr. A. L. Burch is minister, has just observed its 121st anniversary, the oldest church in the Province. Special services were conducted by Rev. Dr. N. A. MacEachern, of Toronto in the morning, and Rev. J. B. Paulin of Rosedale Presbyterian Church, Toronto, in the evening. On the Monday evening a company which included large numbers from adjacent districts gathered for supper on the church lawn, St. Andrew's Presbyterian Church choir of Toronto, under the direction of Mr. P. C. Cox, took part in a concert which followed. Dr. Burch has been minister of this congregation for the past sixteen years.

Sydney Mines, N.S.

St. Andrew's Church observed recently its 99th anniversary with unusually large congregations, both morning and evening. The preacher for the day was Rev. William Ooms of St. Andrew's Church, New Glasgow. In addition to the inspiring messages, special music was rendered by the choir under the direction of Miss Frieda Jones, organist. The church was beautifully decorated with flowers, many of these being given in memory of deceased members.

DESIGNATION

On the 16th of June in Knox Church, Sudbury, an interesting service was conducted, the first of its kind, so it is reported, in any Protestant church in that district. This was the designation of Miss

Thelma G. Martin as missionary in The Presbyterian Church in Canada or wherever God in His Providence may order her lot.

The service was under the auspices of the Presbytery of Algoma, the Moderator, Rev. C. G. Boyd of Sault Ste. Marie, opening the service with the Call to Worship and the prayer of Invocation. The remainder of the service was conducted by the minister of Knox Church, Rev. R. J. Stewart. The candidate was presented by Rev. Robertson Millar, Oro Station, a member of the Missionary and Deaconess Training Board, who referred to Miss Martin's record, stated the immediate sphere of service in prospect, and mentioned the society under which she is to be maintained on the field. The designation service proper, conducted by the Moderator, was in the usual form. Miss Martin was the recipient of many and varied gifts in testimony of the esteem in which she is held and in expression of good wishes for the success of her work. Though the way is not yet clear it is expected that Miss Martin will labor in British Guiana under the auspices of the W.M.S. (E.D.).

MR. GEORGE DALGLEISH RALSTON

Mr. Ralston's death took place quite suddenly on June 16th, the result of a heart attack, at the early age of forty-six. Mr. Ralston was regarded as one of Saskatchewan's prominent educationalists. He was a resident of the Province for twenty-nine years and Principal of Regina Normal School for twelve years. He was born at Ancaster, Ont., and after passing through the schools of Ancaster, Hamilton, and Grimsby, with a further course at Hamilton in the Normal School, he entered Queen's from which he graduated in 1908, having taken a special course in mathematics. For a short time he taught at Brantford, Ont., and then in 1910 came west to be Principal of Moosomin School. Three years later he became an Inspector and then was appointed to the staff of the Normal School, Regina, and in 1927 he became Principal. He supplemented his training by taking a post-graduate course in education at Columbia University, New York. His death is a very great loss to First Church, Regina, and to the whole Church. He was a charter member of First Church, and a member of the first Session. The funeral service was conducted by his minister, Rev. S. Farley, assisted by Rev. H. R. Horne. Mr. Ralston is survived by Mrs. Ralston and one son, and two daughters.

REV. JOSEPH CORDNER

The Belfast Witness reports the death of Rev. Joseph Cordner, B.D., at his home in Belfast, on the 27th of May after a pro-

tracted illness. In this sad event our Church has an interest for Mr. Cordner completed his studies for the ministry, begun in Ireland, in The Presbyterian College Montreal, and graduated in 1909. Immediately he returned to Belfast where he accepted a position as assistant minister in St. Enoch's. Subsequently in 1911 he accepted a charge and served for fifteen years.

In 1926 he came to Canada where he was first minister of Hamilton Road Church, London, and later of St. Andrew's, Sherbrooke, in the Province of Quebec. He was a man whose personal worth and benevolent spirit commended himself to everybody. As stated by Professor Haire at the service in Clifton St. Church, he gave himself royally to the cause of Christ and the service of his fellow-men, and in this he never spared himself. It was in 1930 that he returned from Canada and entered upon his ministry in Clifton St. Church. In this he had a successful pastorate of nine years.

MRS. WILLIAM HENRY ROWSOME

Sir Alan Aylesworth

On Friday, 28th April, 1939, at Burlington, Ont., there passed away to her eternal rest Jane Elizabeth, Mrs. William Henry Rowsome, who, like Deborah, the prophetess, had been, for many years, truly a mother in Israel. She had survived her husband, the late Rev. W. H. Rowsome, B.A., by nearly thirty-five years, and at her death had attained the great age of ninety-three years, and a few days more than six months.

Born in the township of Fredericksburgh in the county of Lennox and Addington, she was the elder daughter of Henry Huffman and his wife Mary Ann Clark. Her father and her mother were each of U. E. Loyalist birth, and Mrs. Rowsome was in fact a descendant of five or more prominent U. E. Loyalist families of Frontenac, Lennox and Addington, Shibley, Gordonier, Miller, Bush and Clark. Her elder brother, the late Mr. Cyrus Huffman, reached the age of ninety years, and one of her great grandmothers, Rebecca Miller (Mrs. Charles Bush), born in 1774, died in 1869, when ninety-five years of age.

From her early childhood, and by all the associations of her family connections, Mrs. Rowsome was identified with the Methodist Church. Her father, Henry Huffman, a prosperous farmer, in both Fredericksburgh and Ernestown Townships, was for fifty years a member of the Quarterly Official Board of the Church on the Bath circuit, and her mother's sister, Rebecca Clark, was the wife of Rev. Dr. John A. Williams, an eminent minister, and sometime General Superintendent of the Methodist Church in Canada.

Mrs. Rowsome completed her education

at the Ladies' College in Hamilton and while a student there met her future husband, Mr. William Henry Rowsome, B.A., a graduate of Victoria University, who after finishing his course in Arts, became a minister of the Methodist Church.

In that capacity he, with his wife, served several different congregations in Eastern Ontario and Quebec—some circuits were Matilda, Morrisburgh, Hatley and Cassville, Granby. Afterwards the family removed to New York State, where Mr. Rowsome was for some time minister in charge of Trinity Methodist Church in Albany, N.Y.

Mrs. Rowsome is survived by two sons, Harry, living in England and Frank, in Boston, Mass.; by her daughter, Alice, wife of Rev. Dr. John G. Inkster, pastor of Knox Church, Toronto; Florence, wife of L. W. Mackenzie, Toronto, and Muriel, now Mrs. Ernest White, Burlington, Canada, and by ten grandchildren and five great grandchildren, as well as by several nephews and nieces.

Lady Aylesworth of Toronto, a daughter of the late Cephas H. Miller, of Newburgh, Ont., is a cousin of Mrs. Rowsome, as Mrs. Cephas H. Miller's father was a brother of Rebecca Miller (Mrs. Charles Bush).

The Field Abroad

INDIA TO-DAY

Rev. A. A. Lowther, B.D.

A SURVEY of missions in India to-day reveals great complexity in the problems which confront them. For example it has become a truism to state that India is rapidly changing. Politically, economically, socially, religiously, new and often unforeseen developments are taking place. Nevertheless it is not a true impression which prevails that, because of these changes, millions are moving towards Christianity. Statistics reveal that, in India as a whole, there is a steady and encouraging increase of approximately ten thousand converts to Christianity every month. This amounts to 120,000 annually. At the same time it must be borne in mind that the natural increase of population is three million every year. Thus the number of non-Christians is increasing very much faster than the number of Christians.

Another fact to be remembered is that, while the increase in the number of converts makes an impressive total, this total is for the country as a whole. In some areas very many are being won, in others very few. In some the work is at a stand-still, in others the Church is actually losing ground. Moreover where numbers are gained, they come chiefly from the depressed classes. Therefore they are illiterate, poverty-stricken, lacking in initiative and with little

desire, if any, for improving their condition. A few outstanding individuals among them may prove brilliant exceptions, faithful disciples, generous givers, zealous apostles, but reports from missions all over the land reveal that the average daily task is a desperate struggle to keep up with teaching the new Christians to read their Bibles, to stir up a desire in their hearts not only to receive from the Church but also to give to it, to fan to a flame the flickering gleam of spirituality almost extinguished by centuries and centuries of deadening superstition. In spite of these difficulties however, the Church of Jesus Christ in India is a living Church and a growing one. Moreover, because of rapidly changing conditions in the land, the times are fraught with great possibilities and with great opportunities.

The observer is struck by the fact that the day of opportunity in the East coincides with a period of economic depression in the West. Most missions to-day are confronted with dwindling budgets and diminishing resources. Does this mean tragedy? Or is there, behind it all, a special lesson to be learned? I believe there is. Some missions have been experiencing great ingatherings—mass movements. Others hope to experience them in the near future. Sometimes, however, such ingatherings have taken place before the missions concerned were prepared for them. The result has been great wastage. Because they could not be adequately taught and shepherded, the converts have relapsed into heathenism and there has been much harm to the cause in their locality. Missions without ingatherings, therefore, should profit by this and similar experiences. Fortunately for the kingdom many are doing so. Mission literature to-day is replete with such terms as “re-thinking”, “re-orientation”, “the need for experimentation”, “the shaping of future policy”. Such terms of course apply only to methods of work and not to the message which never changes but they indicate a clamant need. The work of the Lord can scarcely be done without money but is not wholly dependent upon it. It is not enough to support missions. We must support them intelligently. It is not enough to send money and missionaries to the foreign field. They must be sent only where they can do the greatest possible good. If conditions overseas are rapidly changing then the Church must consider whether, in her mission policy, she can ignore these changes indefinitely. Efforts now being put forth must be brought to the maximum of efficiency and, so far as possible, the trends of the future must be noted in order that what is being done to-day may not need to be undone to-morrow. Intensive study of each field therefore is essential. There is a time to advance. If that time has not yet arrived let it be remembered that there is also a

time to halt, to take stock of ourselves and our resources, to reconnoitre the enemies’ lines and to lay such plans that we may be certain of success in the next step forward.

TORAN-MINSTER

Rev. Dr. John Buchanan

THE British Officer, H. P. Davis, D.F.O., who left us yesterday on my good mare Diana, suggested that this large cathedral-like stone church-school, built by our own Bhils, should be called, as above, Toran-Minster. I looked up in the dictionary the word, minster, and found it to mean “The church of a monastery, or a cathedral-church”. So with Ruth away down to look after her self-supporting Bhil uplift work, I am holding out alone like a monk in this great structure, sleeping in the tower room and writing in the north-east corner room and getting the main body, with its ancient carved stone, ready for to-morrow’s service. I think we may as well adopt the name. I am sure the giver, the chief giver, the late Mr. Arthur Grier, who made the building possible, would, if he could tell us, think it worthy of the name. It will make it all the more a worthy memorial of his very devoted father, the late George A. Grier of Montreal.

The building is being used for what it was intended. In it every morning I have devotions with the Bhils and Bible Class. Every Sunday morning and afternoon we have divine service. Then we break up into groups and go out singing and telling the story to the non-Christian Bhils of the Mountains.

Four days ago, after some wonderful excitement, we baptized in Toran-Minster the first Bhil adult of the place to be received, and to-morrow, Sunday, we expect to baptize his uncle, Reghu, and cousin. The uncle, Reghu, is the man with the best herd of buffalo milk cows in Toran Mal. For a long time he has been very anxious about spiritual things. He really thought he was possessed with a devil, but devotions and bromides have done their work well. His grandfather and his father were noted Barwas, witch doctors, of Toran Mal. The grandfather, Alla Baba, was a great friend of mine as we came up for the short spell each hot season. Alla Baba said more than once he wanted to be a real Christian, but he died without being baptized. Anyway, Reghu has the spiritual outlook. None of the Bhils are either idolaters or materialists. They are, especially the leaders, perhaps too religious, too superstitious. A converted Bhil people, converted and enlightened, will be a godsend in a materialistic age. Pray for the Bhil race of the Vindhya and Satpura Mountains.

This week there was an account in the Bombay Times of two hill men going along

a mountain path. They were suddenly confronted by a female tiger. One had an old muzzle-loading shotgun. He fired. They all bolted, tigress and both men. On their return the tigress confronted them again. The gun man fired again but was seized by the tigress. Luckily he had on a big soft puggery (a cloth turban that they wind round and round their heads). The man crowded the puggery into the beast's mouth all but choking the brute. They got away and ran. The next day the tigress was found near by in a ravine, dead. I think that man deserves a V.C., don't you?

On the 10th, a week from to-day, Mr. Davis and his superior officer, Mr. Dalley, Conservator of Forests, Bombay District, expect to return for inspection of the new bridle path up the mountain, the six miles and two furlongs. This road is so laid out that it may be converted into a motor road. They are making it six feet wide at the narrowest places. To make it fifteen feet wide will require some blasting of rock at two or three sections, but much of it is along ridges that will require little extra work.

Government has just given me some eleven and a half more acres, which makes about twenty-three acres in my hands to be made an object lesson to the Bhils. Already from our own garden we have had, besides vegetables, several kinds of fruit for use for these months, papayas, berries, figs, and bananas. There are two bunches of bananas still to come. Corn is out in tassel. Peanuts too we have had. So far they cost a good deal more than such could be got for on the plains, but it's nice to have them and to show the Bhils what can be done. Mango, lemon, orange trees, as well as grape vines, are getting ready to welcome us again.

MANCHURIA — A WEEK'S TOUR

Rev. E. H. Johnson, B.Sc.

I GOT in this morning from a week's trip up into my Tungliao district. It is good to be home, for this has been a week of terrific wind with thick dust storms sweeping across the flat plains that stretch away to Mongolia. Yesterday, on a three hours bus ride we got literally covered with dust, just as one gets covered with snow in a blizzard. For a good part of the trip the driver had to go very slowly because the road was visible not more than thirty yards ahead.

Again it was encouraging to get out among the churches. At Tungliao the local pastor and I examined and baptized fifteen new members, twelve men, and three women. The work in that church is especially strong and all the candidates were quite intelligent about their faith. As usual they were a varied lot. There was an

iron worker and his wife; a very keen intelligent young clerk in a local store; the wife of a man in the tax office; another young clerk who was going on to baptism despite the ridicule and opposition of his family; a day laborer who had come regularly to the evening meetings at the chapel for several months at the end of his fourteen hour working day; a carpenter; and one or two other older men who could not read.

The Tungliao church has just replaced some of its mud buildings, which were used as homes for the workers, by well-built brick sections. This church is making steady progress.

The Ta Lin church is only two years old but already it has its own building. The land for the church and a good bit of the cost of the building was put up by a wealthy Mongol, a strong and interesting personality with considerable influence in the many Mongol communities that adjoin this busy little trading town. Although he is not yet baptized he is a believer and his family are keen Christians. His son is studying at Bible school and should make a good worker when he graduates.

At Kung Chia Wo Pu, a small country church, our services were interrupted by the wholesale vaccination of all the children in the district by the health department of the police. They were marched up by the schoolful and the police squad handled them at the rate of seven hundred a day, giving each two scratches in case one didn't take. Our church was full and I was just in the middle of an address when suddenly the call came and the whole crowd got up and left in a body. It was a little disconcerting, but we managed to rally a few Christians that were left, change to a line suitable for them, and finish the service.

I enclose two photographs that you might find interesting for the Record. They were taken when I was out in March, and are just back from Tientsin where I sent them for development.

The larger one is a picture of an old man we baptized at Changling. Despite his sixty-eight years, and a blinding dust-storm, he had walked in five miles from his village, looking like some ancient patriarch with his huge fur hat, and crooked staff, and straggly beard, and sashed middle. His son was baptized too, and they hoped that the women of the household would be able to get in for baptism at the next season. Another man to enter the church was a big countryman from a town about thirty miles away. He had come in two or three days before we arrived and was spending all his time studying a simple catechism in preparation for examination. He is the only Christian in his village and seemed very sincere.

The smaller picture gives an idea of the



THE ELDERLY CONVERT.

mode of travel in this district, a mode that doesn't pay much respect to speed or comfort. The cart is known as a "big cart". Off the railway line and the rapidly increasing mileage of bus routes it is the standard method of travel all through Manchuria and North China. Two wheels, three to eight horses, two to six miles an hour, no springs, tremendous loads, impossible roads—but one does arrive. From Maolin station to the country church of



TRANSPORT.

Sze Hao we went by "big cart" across a twenty-five mile stretch of wolf-infested waste-land. The photograph was taken just outside the village of Sze Ho Tun, the wall of which can be seen in the upper left. The small mud hut is a roadside temple. Every village has at least one where the villagers come to burn incense. At the New Year they paste red paper strips, with inscriptions congratulating the god, on the front, usually in pairs. The men on the cart are the Chinese pastor with whom I was travelling, and two deacons who had come with their cart to meet us.

Shortly before we arrived at this place we passed a slight rise in the flat countryside. Unlike the flat land, it, and a large surrounding piece, were uncultivated. Our carters said it was because the hill was inhabited by an old fox and the people feared offending him, as the fox and the weasel are both respected as gods. Passing by people keep at a safe distance. Mothers warn the school teacher to avoid the hillock in their weekly outings lest their children come to some harm. Before he became a Christian, one of our Sze Hao deacons, a tough little bull-necked man, was riding by the hill and seeing the old fox sitting there dismounted and kowtowed. In 1932 when bandits were looting the villages and towns through all this section, the people in the village near the hillock formed a procession with trumpets and banners and carried an offering of sacrificial food to the old fox to implore his protection. Local report has it that a few days later when the bandits came they were met by a troop of national cavalry conjured up by the old fox, took flight, and left that village unmolested.

When the arrival of the cart, which carried the sacred load of the Scriptures to Wales in 1806, sent by the British and Foreign Bible Society, was announced, the Welsh peasants went out in crowds to meet it; welcomed it as the Israelites did the ark of old; drew it into the town; and eagerly bore off all the copies as rapidly as they could be dispersed. The young people were to be seen spending the whole night reading it. Laborers carried it with them to the field, that they might enjoy it during the intervals of their labors, and lose no opportunity of becoming acquainted with its sacred truths.

Piety and policy are like Martha and Mary, sisters. Martha fails if Mary help not, and Mary suffers if Martha be idle. Happy is that Kingdom where Martha complains of Mary; but most happy where Mary complies with Martha. Where piety and policy go hand in hand, there war shall be just, and peace honorable.—Quarles.

PRAYER

Rev. Malcolm A. Campbell, D.D.

Former Moderator.

Offered at public worship conducted by Rev. Dr. Hugh Munroe at opening of the Assembly.

O God, the Father of our Lord Jesus Christ, of whom the whole family in heaven and in earth is named, we, Thy children, gathered here remember before Thee all with whom we have part in the communion of thy saints; and we beseech Thee, that Thou would'st receive the intercessions which we offer unto Thy Divine Majesty.

Look down in mercy, we beseech Thee, on Thy Church militant here upon earth; specially upon the Church which Thou hast established in this land.

Give grace, O heavenly Father, unto all who bear office in Thy Church, that they may fulfil their several ministries in Thy fear, and in purity of heart; and to all Thy people, that they may be holy and obedient, and may come behind in no gift, waiting for the coming of our Lord Jesus Christ.

O Almighty and everlasting God, who by Thy Holy Spirit didst preside in the first assembly of the apostles and elders at Jerusalem, and dost still inhabit the whole company of the faithful, mercifully regard, we beseech Thee, our fathers and brethren gathered before Thee at this time, as a chief court of Thy Church. Shed down upon them all heavenly wisdom and grace; enlighten them with true knowledge of Thy Word; inflame them with a pure zeal for Thy glory; and so order all their doings through Thy good Spirit that unity and peace shall prevail among them; that truth and righteousness shall flow forth from them; and that, by their endeavors, all Thy ministers and churches shall be established and comforted, Thy Gospel everywhere shall be purely preached and truly followed, Thy kingdom among men extended and strengthened, and that the whole body of Thine elect people shall grow up into Him who is Head over all things to the Church, Jesus Christ our Lord.

Almighty God, the King of Kings, and Lord of Lords, we pray Thee for Thy servant, George our King, that as thou hast preserved him from the perils of the sea and brought him to dwell awhile with us, so Thou wilt protect and bless him while he sojourns among us, and wilt enable us to manifest toward him our love and loyalty.

Pour down upon him the blessing of the Holy Ghost that he may be ever faithful to his kingly duties, that he may be the guardian of his people, the friend of all good, the preserver of justice, the protector of the helpless and the defender of the faith.

And, O Lord, the Fountain of all good

and Giver of all perfection, bestow Thy favor upon Thy servant Queen Elizabeth, that by purity of heart and godliness of life she may both commend herself to us in this land and inspire us to follow her in virtue and in charity, and in kindness to the distressed. May the King be blessed in her, and may her children call her blessed. And grant that by her presence with us she may inspire us to make the life of our families beautiful, as her own royal home is sanctified, by devotion to Thee and love for one another; through Jesus Christ our Lord. Amen.

O God, the strength of all them that put their trust in Thee, hear us when we pray for all the members of the Royal Family, that they may be kept by Thy power from all harm and evil, and may walk before Thee in their home with a perfect heart.

Bless Mary the Queen Mother. Be her comfort at all times, her joy in this life, and her hope for that which is to come.

Be with the Princess Elizabeth and the Princess Margaret Rose, to protect them from all the perils of childhood, to guide them in the way of truth and obedience, and to bring their hearts to the love of Christ.

We pray for the Empire, that under the rule of Thy servant our King it may become an instrument in Thy hands for all good.

Bless Canada, our own land. May we have wise rulers, who will cause Thy will to be honored among us, and obeyed. May Thy Church be strong and faithful, to teach the young, to support the weak, to strengthen the tempted, to comfort the sorrowful, and to build Thy kingdom in the hearts of our people.

Hear also our prayers for the poor and needy, the stranger and the friendless, the sick and dying, and all who are in any way heavy laden. Be near to them, we beseech Thee, and show Thyself to them a very present help in time of trouble.

And, O Lord our God, we thank Thee for Thy great goodness to us in the past, for all the benefits Thou hast poured upon our country, and for all the kindness Thou hast bestowed upon each one of us. We bless Thee that we live in freedom, having liberty to hear Thy Word and to serve Thee before all earthly masters. We thank Thee for our homes and friends, and all that makes our life happy. And we pray Thee to receive our thanks for Thy greatest gift, even Jesus Christ our Lord, in whom we see Thee, and by whom Thou hast opened to us the gates of eternal life.

In His Name and words we further pray saying:

Here followed the Lord's Prayer.

THE PURSUING GOD

Rev. G. H. Donald, D.D.

Preached before the General Assembly,
Midland, Ont., June 11, 1939.

It shall come to pass, saith God, "that I will pour out my Spirit upon all flesh."—Acts 2:17.

Whither shall I go from Thy Spirit or whither shall I flee from Thy Presence. If I ascend up into Heaven Thou art there. If I make my bed in Sheol behold Thou art there. If I take the wings of the morning and dwell in the uttermost parts of the sea—even there shall Thy hand lead me and Thy right hand hold me.—Psalm 139:7.

THE disciples had known Jesus as a companion and friend, someone whom they could see and touch, living beside them, with whom they ate and talked, moved and had their being. Then He left them, and later they came to know Him as a Spiritual Presence in their hearts and minds.

There is a difference between a bodily and a spiritual presence; we all know that. We lament the loss of touch and nearness of the bodily presence. So did the disciples. But throughout the record of these days of which we read, nothing can be more sure than their realization that Jesus was still with them and in them—a real and abiding presence of which they were as certain as they were of their own existence.

Our beloved slip away into the unseen, but the nearer they were to us in life the more we know and feel that they are still with us in spirit. And that is how we ought to think of and experience God and Christ; the outward and visible is replaced by the inward and invisible. Both are real and true. God is within us by His Holy Spirit—not remote and awesome but a near, friendly and divine guest, dwelling in the heart and mind and conscience. Paul speaks of the life and heart as "the living temple" in which God's presence dwells.

Put simply, the message of Pentecost is that God dwells by His Holy Spirit in the hearts of men. You see how near that brings God to us. As children we thought of God as far away. We thought of our prayers travelling through tracts unknown into the great void, and somehow, sometime reaching God, like a letter sent to a friend in a distant part of the world. And that idea sticks as we grow older, and it interferes with the true idea of God.

God is a spirit, and we are spirit too, and it is only spiritually that we can sense God's nearness. God abides not in temples built by men's hands, but in the heart of man, which is the temple of the Holy Ghost. He comes as the light, the truth, the refreshing dew; as the "still, small voice"; and more than these, as a Spirit, indwelling, abiding, living as a presence and a power, enabling us to run in the way of His Commandments, and encouraging, comforting our hearts.

When Jesus left the world He promised the Holy Spirit, the Comforter, to come and abide with us, and He does. God's spirit is with us, to guide and control and comfort us; speaking in our conscience, dwelling in our hearts.

Now, the working of this Spirit of God is manifold. It follows us; God pursues. Francis Thompson's poem, *The Hound of Heaven*, is a description of the Spirit of God following, following after man in flight from Him, trying to escape Him, and there are many people who are consciously, or unconsciously, trying to escape from God. The poet tells of his own experience:—

"I fled Him, down the nights and down the days;

I fled Him, down the arches of the years;
I fled Him, down the labyrinthine ways
Of my own mind; and in the midst of tears
I hid from Him, and under running laughter.

Up vistaed hopes I sped;
And shot, precipitated
Adown Titanic glooms of chasmed fears,
From those strong Feet that followed, followed after.

But with unhurrying chase,
And unperturbed pace,
Deliberate speed, majestic instancy,
They beat—and a Voice beat
More instant than the Feet—
'All things betray thee, who betrayest Me'."

By every means he tries to escape these following, pursuing feet, and then the last verse describes the end of the long pursuit, and the poet says:—

"Halts by me that footfall:
Is my gloom, after all,
Shade of His hand, outstretched caressingly?"

And then a Voice speaks, "more instant than the feet":—

"Ah, fondest, blindest, weakest,
I am He whom thou seekest!
Thou dravest love from thee, who dravest me.

All which I took from thee I did but take,

Not for thy harms,
But just that thou might'st seek it in My arms.

All which thy child's mistake
Fancies as lost, I have stored for thee at home:

Rise, clasp My hand, and come!"

A picture of God in pursuit of the Soul; man trying to escape from Him, and God following at his heels—not in anger to slay; not in fury to persecute and arrest, condemn and punish; but in goodness and mercy, and meaning to save, anxious to bless and guide and keep.

God's Spirit is not remote nor lingering in the shadows, but near and following,

keeping us in sight, at our heels, pursuing with a love that will not let us go or escape that in the end He may capture us for Himself. There is something inevitable here, for God's mercy is inevitable; God's forgiveness is inevitable; God's love is inevitable; God's finding is inevitable. He pursues, overtakes, captures, possesses, and He dwells with us in His Church, in our homes, in our hearts; He dwells with us, a wealthy, generous guest who has gifts to bestow. A guest always helpful; not interfering though sometimes critical; not insistent and troublesome but persuasive, kindly, and courteous; not aloof but approachable and friendly; not fussing and restless but steady, faithful and peaceful; not shutting Himself up in a room alone but at our heels with joy and grace and blessing in His hands.

When grief is in the heart He is there to comfort. When gladness is in it He is there to bless it. When temper and anger are in it He is there to drive them away. When nerves are in it He is there to soothe and caress. When tragedy is there He brings triumph and faith, and when the storms rage around us His "still small voice" is heard: "My peace I give unto you." "I am He whom thou seekest." "Thou dravest love from thee who dravest Me." "Rise, clasp My hand, and come!"

There are two experiences in regard to God that come to almost everyone of us as we pass through life. One is that we just cannot believe in God, and the other, which may happen soon or late, is that God comes and enters. Godless men and women have testified to that experience. Thoughtless, wayward, sophisticated people have discovered that God will not let them go. God is inevitable.

Think back for a moment or two. Send your mind roaming along that route of life you have travelled, through these plain paths and these tortuous ways, down these slopes and up these hills, and around these corners, and can you not see and mark and recall, as if a fierce light shone on it, some moment when something happened passing your understanding, and you felt "surely God is in this place"?

"Just when we are safest there's a sunset touch,
A fancy from a flower-bell, someone's death,
A chorus-ending from Euripedes."

Or may be it was only a simple, familiar line from hymn or psalm, or a vivid memory of one loved. Yet it changed everything. All doubts vanished, and all our rather clever theories, as we thought them, crumbled to dust. All our defences against God, and all our flights "adown Titanic glooms of chasmed fears" ceased. We stopped dead in our tracks. A footfall halted, we turned, it was God. God pur-

suing and now arrived. The Shepherd seeking and finding the lost sheep. The Friend above all others, remembering you and coming to you inevitably. How often it has happened like that.

So then this pursuing love is not satisfied till He captures us. This Shepherd till He gathers each one into His fold. This Friend till He has brought us home:—

"And in God's House forevermore
My dwelling place shall be."

Now what can we make of all this? To what conclusion are we forced? Surely this—that God cares. Sometimes we find it hard to believe that God cares. For in His world are war, disease, separations, frustrations, agonies, destitution, death, untimely as we see it. In our lives too so many things have been smashed up, and we sit alone amid the wreck, with our poignant memories—bitter, resentful, kicking against the pricks.

But, as the song of the bird comes with the spring when the winter is overpast, so returns the Spirit and the Love of God to the heart, as if a new chapter was opened in the book of life.

The story of life is never finished until the Love of Jesus takes possession of it, and the Spirit of God enters it, to purge and heal and restore. "There is a tomorrow that is better than all the yesterdays." A day when the Love of God is revealed to us and the "finishing has begun. "Life's finishing school is not complete till His Spirit of Love enters."

You young people with your dreams and hopes and desires for the great things you will accomplish, so absorbed, perhaps, by these that you rarely give God a thought. But God still cares, still follows, has been following all the time, up these foolish tracks that you chose, instead of those He marked out for you, and will follow to bring you back. Without Him your dreams will dissolve into mist. Without Him your plans and hopes will crash in ruins. Without Him life will be unsatisfying and unfinished. Do not be mistaken. You may think well of yourself and glory in your freedom. God has permitted you that freedom. In it lies the secret of true manhood and womanhood. You are free to choose, free to reject. But whatever way you take God follows. God's Love is round you like a bursting sea, and God says to you: "Rise, clasp My hand, and come!" God's hand outstretched, you see, ours to clasp it. "Come!"—an invitation, ours to accept it. Jesus said: "Come unto Me and I will give—I will give you rest." Rise then, come then, clasp His hand outstretched to you. Deliver up yourself and your life to Him. Surrender!

Surrender to God's Spirit does not mean grey skies and drab colour, and a narrowed, joyless life. Bright colour will still be there. Joy will still be there. All great

values will be there, and more abundantly. Religion comprehends and exalts them all.

My friends, this is the message that we ministers of the Church are preaching to you Sunday after Sunday. We come here in General Assembly to transact the business of the Church to the best of our ability. Clergy and laymen alike, met in earnest conference, seek to steer the ship across these perilous seas that beset us now. With what wisdom and foresight we can summon to our aid we draw our charts and set our course for the coming year. Under the guidance of God we commit ourselves to the future in hope and faith.

But our main business lies in those charges to which we have been appointed, and to those urgent matters that concern the souls of men and women who await our return. A task to which we have been called, to which we have been ordained, and to which we have dedicated our lives and talents and time. Of all professions undoubtedly the most delicate and difficult, and yet the most privileged that any man could choose. And especially difficult in these days, when men's hearts are closed against the appeal of the Gospel. It takes great faith to go on Sunday after Sunday, month after month, year after year, with little response, and up against constant obtuseness and indifference, and deliberate rejection of our appeal. It takes great faith to be continually hammering at doors that do not open.

Since I came to Midland I have been re-reading Mrs. Lindberg's book, *Listen, the Wind*. She describes her husband's and her own flying experiences and she says, "Sometimes we had to push through the edge of the storm, blind in front of us, with only a small strip of sun-flecked field shining on our right, ahead, under the skirts of the rain." "Green!" she shouted to her husband at the controls, "hold on to that piece of green—that will pull us through." It did.

And then she says in her book, "It took such faith to fly, I thought then, when the rain beat back on the wind-shield—to fly with only a small piece of green on your right hand."

Yes indeed, and it does take faith to keep driving on in these days, for us who are at the controls, and for you who are passengers. Faith, when the rain of doubt and malice and sin beats black on the wind-shield. Faith before doors barred against us, before iniquities that abound. Faith in the face of the malice and hatred and unrighteousness that are riding the winds to-day, and the deliberate rejection of God and Christ and Love. And yet, we know, we believe, we assert that by the Spirit of God and Christ, by the Spirit of Love and Faith, and by these alone can the world be redeemed.

Christianity stands or falls by this Love.

The Church has been committed to a Gospel of Love since Jesus lived and died and rose again. It is so committed to-day. We proclaim God as Love. We exalt the Love of Christ in that He died for us. We affirm that the law of love is the most ideal and the most practical of all principles. Love is the touch-stone of the Christian religion. Love is constructive as force is destructive. But it takes faith to-day to believe, with St. Paul, that Love never faileth, when we can see the ruins of Love everywhere, and the denial of Love everywhere.

Yet, in spite of all that, can we stand up and assert our faith in the efficacy of Love? Do we, and can we, take our stand to-day by the Cross of Christ, and declare our belief in a Gospel of Love and sacrifice as the only means by which the world can be saved? I believe we can—that we must. For the Spirit of Love remains the ideal constructive power. Read the arguments of those who declare that as we find the world to-day force is a necessity. Constituted as the nations are, unlearned in the principles of peace, with hatred still in their hearts, there is no other way, they say, at present, of subduing them but by force.

But even they, and those who conceive and carry out measures of force, grant that it is a temporary expedient, a very partial remedy. They still believe that peace is the ideal, that love is the best way. They see the necessity of force, they see that disorder must be treated with coercive laws, that chaos must be beaten with swords, and that sin must be punished, penalized.

But, in the final count, the Spirit of Love must win. The wounds and sores of humanity can only finally be healed by the balm of Gilead. The Loving Spirit of Christ alone can heal the sickness of mankind.

I witnessed the other evening a screen picture which depicted, quite successfully, the rounding up of Nazi spies in America. Here was propaganda, blazoning. Here was an intended warning to credulous people. Here also was an effort to discredit, blacken more and more, the character of a nation that is very much in the centre of the sizzling stage to-day. And the net effect of it was, intended or otherwise, (or so it seemed to me) to stir up hatred and unholy passions, as if these were not already overheated enough. Well then, there is going to be more propaganda of this sort. We must come aware to that prospect. Surely it is high time for the Church to stir up and promote, by every means in its power, a propaganda of constructive love. To substitute for curses, prayers; for hatred and malice, kindness and brotherly love; for the devil and all his legions, Christ and the might and ma-

jesty and glory of His Power and Forgiveness and Love. The business of the Church and of all Christian people is to assault with the batteries of Heaven the doors closed against the Spirit of God, and compel those within to unlock them and let the King of Glory enter. And, of course, we must begin by unlocking the doors and windows of our own lives.

One night last spring I stood in my room watching the Regiment of the Black Watch parade up one of the main streets of Montreal. It was a cold night and my windows were closed. I could hear practically nothing. But I knew from the motions the pipers were making that they were playing—cheeks extended, “bags” swelling and expanding, and the ribbons fluttering at the drones. Batons were waving aimlessly, and drumsticks falling without sound of beat or note, rows of white-spatted feet pacing silently along the street. It was like a ghostly procession, lifeless, meaningless, absurd. Then I flung open my window and the most thrilling music ever invented by man flooded into the room. The whole scene sprang to life. The movements of the music had been there all the time but unheard by me. Now the window was open and my feet tapped to the rhythm, my heart beat to the sound of it, and my being thrilled to the skirl and triumph of it. It was real now, it became a part of me. And so it passed, but the spirit of it remained with me, dominant.

So then, we do not hear the heavenly music of the song of life because we have shut our windows, closed our hearts to the spirit of God. It has not become a part of us, it is not real to us. We have shut ourselves up with our sorrows and miseries and hard luck, our petty complaints and stupid prejudices, our intrigues and deceptions, our envies and rivalries, our absurd pursuits and ambitions—loaded up the rooms of life with them and shut the doors and windows so that the Spirit of God cannot enter in. There is no room. And not until we open our own hearts, and those of others, to the Spirit of God, to the Spirit of Love, can we expect a constructive, lasting Christian life and faith. And not until we have made personal and deliberate trial of that experience can we ever hope to face life successfully to-day, or to persuade and convince others. Jesus has pursued, has overtaken, and is standing beside us, knocking at the door through which we have sought to escape Him, knocking, pleading:—

“Thou dravest Love from thee who dravest Me.”

“Rise, clasp My hand, and come!”

“O Jesus, Thou art standing outside the fast-closed door,

In lowly patience waiting to pass the threshold o’er;

Shame on us Christian brothers, His name and sign who bear;

O shame, thrice shame upon us, to keep Him standing there.

O Jesus, Thou art pleading, in accents meek and low,

‘I died for you, my children, and will ye treat me so?’

O Lord, with shame and sorrow, we open now the door,

Dear Saviour, enter, enter, and leave us nevermore.”

THE IMPRISONED SAINT

THE forty-seventh birthday of Dr. Niemoeller, who is still in a concentration camp owing to his opposition to the Reich Government's Church policy, was the occasion of a Sabbath service of intercession lasting two hours in his church at Dahlem. Several pastors of the Confessional Church officiated.

The preacher, in the course of his sermon, said: “If the congregation could this evening gather about the cell of their imprisoned pastor, what wishes they would bring to him—that the day might soon come when he could speak unrestrictedly to them again! And what wishes would he have for the congregation—what wishes for the other imprisoned brethren, such as Pastor Schneider in Buchenwald, Leipmann in Dachau, Thyssies in Dortmund, and all the others who are hindered in the performance of their duties! Pastor Niemoeller would say to the congregation, in the words of St. John: ‘And now, my little children, abide in Him; that if He shall be manifested, we may have boldness and not be ashamed before Him at His coming’. It is not a question here of celebrating a hero or a saint. If Pastor Niemoeller formerly had much human courage, this courage is now broken in solitude; it is broken now that the justice pronounced by a German Court is justice no more. He now sees the days, the months, the years run by uselessly, must lay his hands in his lap and can spell through this saying of St. John again and again. That must also be said to the congregation. It is not a question of whether the Church is brought to shame here, but whether it is brought to shame ‘there’. What is a Church worth that is muzzled by decrees? What is a Church worth that is only the harlot of authority? It is worth nothing! But we should not be ungrateful. The Church rejects advantages that it may gain through betrayal. It resists attempts at compulsion. . . Pastor Niemoeller knows well that the congregations gather in this hour to remember him in his retirement and loneliness. All the prayers of the congregation

(Continued on next page)

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CHANGE OF ADDRESS

The address of Rev. N. R. D. Sinclair, Clerk of Barrie Presbytery, formerly Allandale, Ont., is now 59 William St., Barrie, Ont., not 9 William St., as announced in the last Record.

(Continued from page 253)

unite in the wish that God may give it the joyousness to stand fast by the Faith and not falter in this disrupted time, in which world and congregation stand in deep perplexity before one another."

—The Presbyterian Register.

INTERNATIONAL S.S. LESSONS

LESSON—AUGUST 13

Elisha: A Life of Helpfulness

2 Kings 5:1-10, 14

Golden Text: Be ye kind one to another.
—Ephesians 4:32.

LESSON—AUGUST 20

Beverage Alcohol and the Community

(A Social Aspect of the Liquor Problem)

Joel 1:5-7; Daniel 5:1-5, 17, 25-28

Golden Text: Woe unto him that giveth his neighbor drink.—Habakkuk 2:15.

LESSON—AUGUST 27

Uzziah: A King Who Forgot God

2 Chronicles 26:2-5, 16-21

Golden Text: Every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.—Luke 18:14.

LESSON—SEPTEMBER 3

Isaiah: A Life Dedicated to God

Isaiah 6:1-13

Golden Text: Here am I; send Me.—Isaiah 6:8.

Be faithful. This is the changeless northern star which will guide you through the vicissitudes of life, through doubts and discouragements, and even mistakes.

No man is ever called to be another. God has as many plans for men as He has men; and, therefore, He never requires them to measure their life exactly by any other life.—Horace Bushnell.

OUR CHURCH CALENDAR

Vacancies

Ailsa Craig, Ont., Mod., Rev. J. A. Isaac, R.R. 4, Ilderton, Ont.

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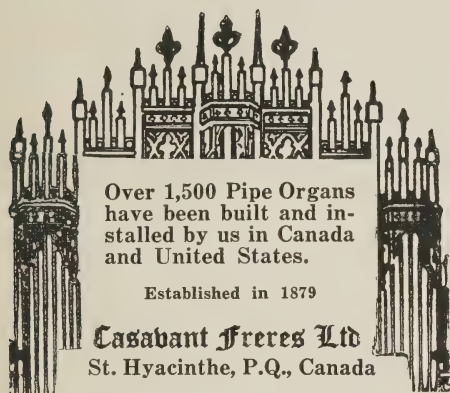
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They that will not be counselled cannot be helped.

Life may be spent upon a laborious doing of nothing.

The consciousness of right is the greatest recompense.

He only can give who has; he only can create who is.

Guard against being won by flattery or subdued by fear.

One vicious habit will throw the whole mind off balance.

Grief has bridged abysses impassable to industry and goodwill.

There is a weakness that fortifies and a poverty that enriches.

The cultivation of the earth is the most important labor of man.

Covetousness is idolatry for it supplants God in the human heart.

A friend loveth at all times, and a brother is born for adversity.

The Lord gets His best soldiers out of the highlands of affliction.

They who would grow in grace must love the habitation of God's house.

What horrors of the battlefield could be worse than peace at any price!

The one thing that gives meaning to man's life is that God has need of it.

In God's hand no instrument is weak and in His presence no flesh must glory.

Love exacts the entire man, and what is noblest in us is most to its liking.

Never yet was anything seen so beautiful or so artistic as a beautiful life.

To increase our vigilance it is necessary to sharpen our sense of responsibility.

I will fear no evil, for thou art with me; thy rod and thy staff they comfort me.

Of those who have been of service to the world many have been cripples and invalids.

Pure love is a fountain of poetry, joy, enthusiasm, as well as of power and courage.

The secret of life is not to do what one likes to do, but try to like what one has to do.

Religion deters not from lawful delights but teaches the moderate and regular use of them.

Spiritual power is available when all the channels of our life are open to the Spirit of Love.

Our deepest need is not the comfort of easy circumstances but inward peace, forgiveness, love.

In most lives there is a secret room, an innermost chamber, lighted up by a deep love or a deep hope.

Any teacher or book that sneers at virtue, laughs at sorrow, or dis-believes in chivalry is of the devil.

A preacher should endeavor to draw out the heart of his text and put it into the hearts of his hearers.

A good name is a jewel which nothing can replace; it is ten thousand times more valuable than one's diamonds.

The Christian's every step toward the celestial city is disputed by the world, the flesh, and the devil.

Take steadily some one sin, which seems to stand out before thee, to root it out, by God's grace, and every fibre of it.

Money and time are the heaviest burdens of life, and the unhappiest of all mortals are those who have more of either than they know how to use.

Practical materialism, secularity, and the negation of discipline, are contrary to the laws of life as ordained by God and revealed in Christ.

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The **PRESBYTERIAN RECORD**

THE OFFICIAL MONTHLY RECORD OF
THE PRESBYTERIAN CHURCH IN CANADA

Vol. LXIV

TORONTO, SEPTEMBER, 1939

No. 9



REV. ALEXANDER DUFF, D.D., LL.D.

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The Presbyterian Record

VOL. LXIV

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No. 9

By the Editor

BRITISH POLICY IN PALESTINE

AT the last meeting of the Alliance of the Reformed Churches (Western Section), we ventured to take exception to a statement upon international affairs made by the advocate of the Jewish Refugee Cause who stated that the new policy adopted by the British Government with respect to Palestine was dictated by political rather than Christian considerations. It should have been evident to this gentleman that political and Christian considerations are not mutually exclusive, or necessarily in opposition to each other. Political action may be in the truest sense Christian, and a government in adopting a course of action in the discharge of its obligation may very truly express the spirit of Christianity.

However, our chief objection in this connection was that this deliverance was irrelevant and therefore quite unnecessary. It had nothing to do with the cause for which the speaker was pleading, and, as we pointed out, was prejudicial to that cause. The speaker should have been content to present his case with the confidence that the sad state of these victims of wanton persecution would arouse his hearers to sympathy and effort on their behalf. His reference to the British Government was quite uncalled for and his reflection gratuitous. Britain's history in this connection called for something different from the lips of this advocate of a charitable cause. Necessarily there would be differences of opinion about the virtue of Britain's new policy in Palestine, but it ill became this speaker to attribute a sinister motive. If the history of British effort in this connection with her vast expenditure of effort and money on behalf of the Jews is taken into consideration, the assumption might readily be that Britain, in the discharge of her obligations as a mandatory power, had not only acted in good faith, but in wisdom as well. We entered a similar protest at another time and place against condemnation of western powers in furnishing war ma-

terial to the Japanese, when the speaker was appealing for help for Chinese sufferers. We stated that he had a most excellent cause, and it should be presented on its merits. The supplying of war material is not so easily dealt with as some would suggest. It would be perfectly simple for someone in the west engaged in the manufacture or shipping of war material to say whether he will continue to do so or no. When however, a nation takes action, then an international crisis is precipitated.

We have made this preliminary a little longer than intended, but our object in doing so is to draw attention to the Palestinian situation as set forth by one competent to speak and write upon the question, Rev. John Stuart Conning, D.D., which appears in this issue.

MODERATORIAL PREFIXES AND DRESS

WE have discussed this question before, and our reason for raising it again is found in a recent communication, our correspondent who favors our practice saying:

"I see the Record does not use the terms, Right Reverend and Very Reverend for past and present moderators."

Perhaps, therefore, an explanation that will serve this correspondent and others interested is in order.

Our personal preference is against the use of these two distinctions. We do not think that they are in keeping with the democratic character of the Presbyterian Church, or the spirit of Christ's teaching. To us, neither of these warrants the use of titles that immediately imply a class distinction. The same might apply to the use of Reverend, but that has come to mean simply that the one to whom it is applied belongs to a certain profession, as the word, Doctor, for example. All in that class however are of the same standing, the title being used in common. It is clearly different

with Right and Very. We think the use therefore of these distinctions objectionable as creating class distinction in the Church, and tending to develop an ecclesiastical aristocracy; and their use is especially to be deplored when they are not given but assumed. This is our opinion, and we give it for what it is worth. A common reference to the Moderator of the General Assembly is that he is first among his equals. He is not to be regarded as in a class above his brethren in the ministry. He deserves indeed respect and consideration from the standpoint of his office, a position enjoyed only for the duration of the year, but that is different from according a designation which establishes a moderatorial class.

There is a further very substantial reason for not designating Moderators and former Moderators in this fashion, namely, that the Assembly by formal resolution has expressed its disapproval of their use. In 1933 we discussed this question in an editorial, the matter having in some way been brought to our attention. To refresh the memory of those who have read this and for the information of others, we think we cannot do better than repeat that editorial:

The Moderator's Title

"So far as we have discovered, the Moderator of the General Assembly of The Presbyterian Church in Canada has not been designated otherwise than have other ministers, namely by the title, Reverend, except from 1910 to 1925. Previous to 1910 the simple title, Reverend, prevailed. By what authority the change was made we have not learned; it may have been by resolution of the Assembly, but this we cannot find. In the Church of Scotland and in some other branches of the Presbyterian Church, Very Reverend, and Right Reverend are used, the latter applying to the Moderator and the former to an ex-Moderator. A departure from the established practice in Canada is apparently asserting itself, in some cases quite improperly, according to the practice in the Churches recognizing these titles. To adopt any other title for the Moderator or ex-Moderator of our General Assembly than Reverend is contrary not only to early practice but also to the action of the Assembly. At the first meeting of the Assembly of The Presbyterian Church in Canada, as now constituted, held in St. Andrew's Church, Toronto, in June, 1925, the late Dr. Ephraim Scott gave notice that at the next sederunt he would move:

That this Assembly . . . would also reaffirm the Presbyterian ideal of parity in the ministry, and its disapproval in The Presbyterian Church of the titles, Very Reverend, and Right Reverend, as sometimes given to Moderators of Assembly.

"Accordingly, at the next sederunt, the minutes record that Dr. Scott introduced the motion of which he had given notice. This was duly seconded, and upon a vote being taken was declared to be the judgment of the Assembly.

"It is quite improper therefore, from the standpoint of earlier practice and the recent ruling of our highest court, that these designations should be accorded to (or assumed by) ex-Moderators and Moderators of our General Assembly. Regardless of official position, the action of the General Assembly expresses disapproval in this particular of other appellations than Reverend."

We take the liberty of referring to another matter which concerns Moderators, namely, dress; not their personal attire but their official garb. In this respect there has been an innovation dating from some four years back, the adoption in part of the fashion prevailing in the Church of Scotland and some other branches of the Presbyterian family. In saying, in part, we mean that our recent Moderators when presiding did not appear in the complete costume as in the Church of Scotland, which includes knee breeches, silk stockings, and shoes with silver buckles. The jabot, the substitute for the bands, and the lace on the sleeves have alone been in evidence.

Here again we express a personal preference for the plain Geneva gown and the bands, a preference based upon our views of utility, and propriety, supported by long-standing custom.

However we are not here judging the innovation but we do regard it timely to suggest that changes of this character should be adopted only upon approval of the General Assembly, not by choice of an occupant (or successive occupants) of the chair.

The Church and Its World Mission—We believe that God's purpose of grace extends to the whole world, and that the Church is His instrument for bringing the Gospel to all men. Alien creeds are being proclaimed which aim at converting the whole world: Atheism has become militant and missionary; nationalism is claiming to be the supreme rule of faith and life. In some regions the Church is being actively persecuted for withstanding those creeds, which by their exaltation of self-interest outrage the spirit of the Gospel and would inevitably plunge the world into disorder and ruin. The supreme need is for men and women whose life has been renewed and consecrated. By the world's distress the urgency of the missionary command is intensified that in the name of Christ His followers should go into all the world and preach the Gospel.—Report, Alliance of Reformed Churches.

Palestine and the Jews

Rev. John Stuart Conning, D.D.

AFTER many futile attempts to reconcile the differences between Arabs and Jews in Palestine, Great Britain, the mandate power, has decided to establish in that land a self-governing dominion. The proposal has been set forth in a White Paper which seeks to meet as far as possible the conflicting claims and interests of the two Semitic races chiefly concerned. The main source of Arab discontent with existing conditions has been the avowed purpose of Zionists to secure a Jewish majority in Palestine and thus gain supreme control of its economic, cultural, and political destiny. To frustrate this purpose Arabs have demanded a complete cessation of Jewish immigration and an abandonment by the British government of assistance to Jews in the furtherance of their aims, as indicated in the Balfour Declaration.

The White Paper envisages a representative government in Palestine on the basis of an Arab-Jewish population with a ratio of 2 to 1, thus giving Jews a minority status in the management of public affairs. As a concession to Jewish demands, it is proposed to admit to the Holy Land 15,000 Jewish emigrants each year for five years. This would add 75,000 to the present Jewish population of about 425,000.

These provisions are not at all to the liking of the Jewish people as a whole. They seriously curtail their plans and expectations, and involve the practical abandonment by Great Britain of the Balfour Declaration. Under the new regime Jews and Arabs will have to face the responsibility of reconciling their difficulties as best they may. The Arab leaders seem to be well content with the proposed arrangements, and regard the action of the British government as an Arab diplomatic victory. Jews, on the other hand, are bitterly disappointed, and have expressed their resentment in riots, strikes, and numerous meetings of protest.

Despite these manifestations of Jewish vexation, it is very doubtful if any radical change will be made in British plans and policies. Sound wisdom will without doubt induce Jewish leaders to make the best of a situation quite beyond their control. They will find it expedient to make an appraisal of the gains they have already made, and seek to utilize to the full the possibilities that lie within the range of the new order for the benefit of their people.

What has already been accomplished in Palestine is one of the most inspiring records of pioneer achievements known to history. It has revealed the ability of Jewish youth to face untoward conditions with courage and determination, and over-

come almost incredible difficulties. Great stretches of sand dunes have been transformed into orange groves. Malarial marshes have been converted into rich farms. Barren hills have been clothed with vineyards and forests. Indeed, the whole land has been roused from the somnolence and lethargy of the Middle Ages and converted into a centre of activity and progress. And Palestine has yet large undeveloped areas that challenge Jewish virility and enterprise. It is most unlikely that Arab leaders will impose handicaps in the way of the development of the potentialities of the land from which their people will derive lasting benefits.

And as for population, it should be remembered that at the beginning of the world war the number of Jews in Palestine was only about 60,000. In five years it is likely to exceed half a million. To that extent the Balfour Declaration has done much to facilitate the establishment of a homeland for Jews in the land of their forefathers. It will also be recognized that the proposed ratio in population of 2 to 1 in favor of the Arabs, when self-government begins, does not necessarily involve a permanent ratio. This will inevitably fluctuate with the natural increase of population among the two races. It is quite probable that the Jewish rate of increase will exceed that of the Arabs, as the Jews have always been a virile and fecund race.

Bible students will also recall that in the time of Jesus, before the expulsion of the Jews from Palestine, only about one-third of the land was distinctly Jewish, the province of Judea. The large province of Samaria was inhabited by Samaritans, with whom the Jews had "no dealings". In Galilee the population was largely Gentile. More Jews lived outside the Holy Land than within it. During the Roman period Palestine was a cultural rather than a political centre for the Jews of the world. This it may well be again, even under the limitations of the proposed Arab-Jewish regime. All that is essential for this purpose is already assured, a sufficiently large Jewish population to enable them to live a full, free, and creative Jewish life. This is the central aim of the Hebrew University on Mount Scopus, and its influence is already being felt in the shaping of ideals for the future of Israel.

Under the supreme sovereignty of Great Britain the position of Jews in Palestine will be definitely secure. They will be citizens of the land by right and not by sufferance. They will be free to develop their own life and culture, exempt from discriminatory legislation. They will have an important influence, as Jews, in the direction of public affairs. While granting a large measure of self-government to Palestine, it is no part of British policy to allow internal conditions to imperil its world-wide

interests. Palestine, situated as it is on a vitally important Empire trade route, will always occupy a strategic place in British plans, which will include its defence from any possible attack.

Under these circumstances the cause of the Jews in the ancient homeland of their people is still one of promise. There is indeed a distinct challenge to Jews to go forward to the attainment of larger and better things. Their immediate and most urgent concern is the establishment of friendly and co-operative relations with their Arab neighbors. This has already been accomplished to a greater extent than is generally supposed. Arabs living in proximity to Jewish settlements have discovered by experience that the coming of Jews to Palestine has immeasurably improved their economic conditions and prospects. Cordial relations between the two races would have progressed much faster but for Arab self-seekers and foreign political propaganda.

The interest of Christians in the future of Jews in Palestine will always be sympathetic and sincere. They are deeply concerned at the turn of events in the land which to them has been made holy by the life and ministry of Jesus Christ. But who shall say that the placing of limits on the materialistic ambitions of nationalistic Jews may not in the end work for the advantage of the whole Jewish people? Arabs will certainly have their fears allayed in regard to Jewish political domination and will be readier to co-operate in the development of the resources of the country. Jews will also have opportunity to unify and complete their plans for the future of their people. But of highest importance by far would be the rebirth in Palestine of the ancient Jewish spirit that gave to the world the Scriptures and Christ. Achad Ha-Am, the idealistic Zionist who constantly deplored the materialistic aims of Jewish leaders, insisted that only as Palestine helped in the development of the Jewish soul would it fulfill its highest mission to the race and to mankind. Without question the greatest contribution that Jews have made to the life of the world has not come from their scholars, scientists, merchants, or bankers, however distinguished, but from their prophets and saints.

There are still dreamers among the Jews. And there are those now in Palestine who hope that in the land where God once spoke to men like Moses and David and Isaiah, He may again visit His people. It is also the land forever associated with Jesus, the Messiah of the Jews and the Saviour of the world. Christians will not cease to pray that Jews who live amid the scenes which He has hallowed for all time by His words and works will be led to see in Him the One for whom all unconsciously they have never ceased to yearn.

In the Footsteps of Grant

Rev. John McNab, B.D.

SOURDOUGHS of the Yukon organized a meeting for Toronto and district several years ago. Bankers, brokers, lawyers and dentists foregathered to tell again the stories of the trail of '98. They had a most enjoyable luncheon and before separating every one of the 20 odd men told a story, and almost every tale centred on exploits of Dr. Andrew Grant in the Klondyke.

Graduating in Arts from McGill, having taken a course in medicine, and also having been licensed to preach the Gospel, Grant was qualified to serve as a healer of both body and soul. Sir William Osler was passing through the dissecting lab. of Old McGill, when Grant was a medical student. Stopping to speak to a group of students, he said to one strongly-built youth, "Grant, I heard that you are also taking theology. Is that true?"

"Yes," replied the student.

"And are you likely to enter the ministry?" continued the professor.

The student again answered in the affirmative.

"Too bad," said the eminent teacher, "that hands like yours should only be used for waving in the pulpit."

The following year he completed his training by taking a year's post-graduate study in Edinburgh. When he returned to Canada in the spring of 1889, he wished to go to the foreign field and offered himself for China. But the door was then closed.

I.

The Auld Kirk in Almonte was vacant and gave him a call. The majority of the congregation was delighted with his vigor and robustness, but a few dour folk dissented. He succeeded soon after induction in clearing off a mortgage that had been a nightmare for many years.

The old church was heated by two box stoves and he led the congregation into the installation of a furnace. One critic of this innovation said to Dr. Grant a short time after the change "my feet have always been cold in church since you installed that furnace."

"Well," replied Grant, "I notice that you sleep just as comfortably during the sermon as you did with the old box stoves."

Eight years ministry in this fine old church were passed, and two boys came to cut capers in their manse, but feeling that this was long enough in his first charge he moved his family to Ottawa, and some ten months later to Toronto.

II.

Gold was discovered on the upper reaches of the Klondyke in the late 'nineties. Soon

hundreds, then thousands of prospectors, miners and adventurers found their way to Vancouver and took passage on every manner of sailing vessel that journeyed northwards. Dr. James Robertson, the Great Missionary Superintendent, stood on the wharves at Vancouver and watched the hectic rush for gold.

It was the maddest rush ever seen on this continent. As Robertson watched them embarking there was no thought of gold in his heart, but men. He noted the virility of these miners, but he also observed the human leeches and vampires following in their wake. "These men have souls," he said, "we must send ministers to turn the faces of these strong men heavenward."

That is how Grant was found mushing the trail of '98. Robertson travelled east to find missionaries. He halted long enough at Winnipeg to enlist a young Irishman, R. M. Dickey, who was completing his theology at Manitoba College. Travelling to Ottawa, Robertson told Andrew S. Grant of the mass of humanity trudging into the Yukon drawn by the lust of gold. Grant had family ties and hesitated, but feeling it was his duty yielded to Robertson's pleading.

III.

Grant did not wait for spring to enter on his duties, but faced the dangers of the winter trail by the White Horse Pass. Several lives he rescued from the clutches of pneumonia, and more than one emergency found him all alone administering the anaesthetic and performing the operation. Nor did he forget to preach where the opportunity presented itself. A bully kept disturbing one of the services and irritating the young minister. He warned the bully to desist, but his sneers increased. The service was halted and in less time than it takes to tell the bully measured his full length on the snow-clad trail. The preacher won his spurs before reaching Dawson for strong men like a fearless parson.

Grant was a Christian first but his Presbyterianism came a close second. On reaching Dawson City he found that an Anglican minister, Rev. R. J. Bowen, was building a small log church. He peeled off his coat, seized an axe and worked side by side with Bowen until the last log was in place and the last shovel of mud thrown upon the roof.

Soon after reaching Dawson he obtained a site for a church from Superintendent Constantine on the reserve of the Northwest Mounted Police. His first service was held in the open air, but the congregation afterwards met in the Pioneers' Hall. One Sabbath morning they reached their meeting-place and found it flooded and the

chairs floating. Since Dr. Grant and the Anglican rector were close friends he suggested that they go across and worship in St. Paul's. The service had commenced and as Grant led his congregation in, the Anglicans were singing the second stanza of the well-known hymn,

"See the mighty host advancing,
Satan leading on."

IV.

Dawson City in those days was a mushroom city of 30,000 people, where the nations of the world mingled. A community hospital was urgently needed and even before Grant's arrival representative citizens had met to prepare plans. He was accepted as the man of the hour when he arrived and at once elected Executive Secretary and Superintendent.

A typhus-malaria scourge broke loose in Dawson and along the creeks as he was rushing to completion the little log structure of the Good Samaritan hospital. None of the mattresses or other necessary equipment had arrived. Twenty-two patients sought admittance. Grant borrowed 25 cots, stuffed gunny sacks with marsh hay, straw and even excelsior, and on these improvised mattresses treated the sufferers. Every nook in the hospital was filled in a short time. Grant, with one male nurse, treated over two hundred typhus victims, working day and night until they had the epidemic under control.

When a serious operation had been performed in a prospector's cabin on an outlying creek, someone asked the doctor afterwards if he was not going to stay and preach. Pointing to the patient coming out of the anaesthetic he emphatically said "There is my sermon in that piece of service".

But the preaching of the Word was ever his first business. St. Andrew's, Dawson, was the most completely equipped church in the northland. A very beautiful building was erected and a fine pipe organ installed. Despite his heavy hospital duties he found time to prepare two sermons weekly. He was a fearless fighter and his sermons gave leadership to the Christian forces in that mining centre.

Vice flaunted itself openly. Whole streets were filled with houses of ill-fame, their red lights flashing like semaphores of sin. The Council passed a law legalizing this nefarious traffic and also the gambling hells. Grant took copies of that law into the pulpit with the pages cut. He delivered a fearless sermon and dramatically threw the laws towards the cross-beams, the pages falling like a shower upon the worshippers. The best people of Dawson rallied

to his standard, a telegram was sent to Ottawa bringing about a repeal of the law and making the Klondyke the cleanest mining camp in the world.

V.

After ten years in the Yukon he returned to Ontario. Some years afterwards, he was appointed Superintendent of Home Missions. Two or three great occasions have shown that he had a genius for organization. The Congress of 1913, which brought every minister with his wife and an elder from every congregation to a great inspirational conference in Toronto, owed its inception, planning, and financing to his single-handed effort. Likewise the reorganization of the work of the Board of Missions from 1925 onwards was largely due to his unremitting toil.

Grant left large footprints. He made mistakes, but the man who does not never does anything else. Now into his footsteps there comes the newly-appointed Secretary of Missions, Dr. W. A. Cameron of Vancouver. Cameron's experience in mission work has been wide and varied. He was the youngest Superintendent of Home Missions ever appointed in Western Canada, and lost this position in the crisis of 1925, when he chose to remain a Presbyterian. Since then he has had experience as Assistant Mission Secretary in the head office, and as a minister in the dried-out areas of Southern Saskatchewan. His more recent ministry has been in Vancouver, the city "where East meets West", or, as His Majesty the King put it so delightfully in his Victoria speech, Canada's "Pacific window looks to Asia and the Far East". Through training and by temperament, for he has always been just, fair, even-tempered and transparently sincere, "Bill" Cameron brings rare qualities to his responsible office.

Death is a great preacher of deathlessness. The protest of the soul against death, its reversion, its revulsion, is a high instinct of life. Dissatisfaction in His world who satisfieth the desire of every living thing has a grip on the future. As far as this goes, he has the least assurance of immortality who can be best satisfied with eating and drinking and "things"; he has the surest hope of ongoings and far distances who does not live by bread alone, whose eye is looking over the shoulder of things, whose ear hears mighty waters rolling evermore, who has "hopes naught can satisfy below". The limits, of which death makes us aware, make us aware of life's limitlessness. The wing whose stretch touches the bars of its cage knows it was meant for an ampler and diviner air.—Maltbie Babcock.

An Apostle in America

The story of a noted missionary's visit to the United States and Canada seventy-five years ago.

The years have somewhat obscured the name and fame of Alexander Duff, one of the world's greatest missionaries, but he should not be forgotten. He was a Scotsman who early came under the influence of the great Dr. Chalmers and was the first missionary to India sent out by the Foreign Mission Committee of the Church of Scotland. He was ordained in August, 1829, and at once set out for that distant land. The voyage proved to be hazardous indeed for he was twice shipwrecked. One prized possession he was able to save from the sea on the first occasion, his Bagger's Bible. It was May of 1830 before he reached his destination. He undertook at once to minister to a somewhat neglected class, the Hindu and the Mohammedan communities. Adopting the policy of reaching them by educational work, he opened an English school in which the Bible was the book upon which the attention of youth was in the main concentrated. This school flourished and became a missionary college and in 1835 received the formal approval of the British Government. Following his furlough, Dr. Duff again addressed himself to his work in 1840. Three years later what was known as the Disruption took place in Scotland and Dr. Duff immediately took his side with the Free Church surrendering his college buildings with all their equipment. Then with sublime courage he set to work to erect a new institution in which he had the support of two eminent men, Sir James Outram and Sir Henry Lawrence. Soon he rejoiced in welcoming a new band of converts, including several young men of high caste. For four years, 1845 to 1849, he was Editor of the *Calcutta Review*, in the founding of which he had a share. Then he returned to Scotland and was chosen Moderator of the Free Church Assembly in 1851. Five years later he returned to India devoting himself to the University of Calcutta, which is indebted to him for its examination system and the prominent place given to physical sciences. He was offered the post of Vice-chancellor of the University, but his health compelled him to leave India. At home he continued his zealous work for foreign missions and was the first to occupy the chair in that subject in New College, Edinburgh. His interest was further expressed by leaving at his death his personal property to found a lectureship on foreign missions on the model of the Bampton lectures. This devoted man is the hero of the pilgrimage which is here recorded.

Dr. Duff was a truly great man. His picture in some measure speaks for him.

What intellectual capacity, passion, and resolution are here disclosed. His extraordinary force of character and varied talents were consecrated to one high purpose, the advance of Christ's kingdom especially in foreign lands. His zeal for this cause was a master passion. It consumed him and his life was abundant in labors. He was great as an evangelist, a preacher, and educator, a statesman, and overwhelmingly powerful as an advocate. It was his extraordinary power of appeal which brought him to the United States, and Canada. Mr. George H. Stuart, a merchant of Philadelphia, when visiting Edinburgh in 1851, came under the spell of his oratory and would listen to no denial to his plea that this man aflame should visit America. A formal request from the "Synod of Canada" exerted a strong influence also. So after a campaign of nearly four years in Scotland "his Foreign Missions Committee sent him forth to the great lands of the West," and it is part of the story of that campaign in the New World that we here reproduce, beginning with his appearance in Philadelphia.

"The hall where the first meeting was held was the largest in Philadelphia, holding between three and four thousand people. All were to be admitted by tickets; of these about a thousand had been privately distributed among the most influential families in the city, in order to ensure the presence of those whose presence it was our object to ensure. The rest were disposed of in the ordinary way by booksellers to the first comers. But tempestuous though the weather was, (Following the storm the snow lay from four to nine feet deep on the streets) thousands applied for tickets who could not get any. This proved that there would be a crowded meeting. And so it was. On the platform all ministers of all churches were present. Dr. Murray made an admirable introductory address. The manifestations of enthusiasm on the part of the audience took me utterly aback. The rounds of applause were repeated again and again. This made me feel that the people were animated by some unusual emotion, and I prayed the Lord more fervently than ever to guide me in what I should address to them. The outline of what I said has been reported in the newspapers, consisting of things new and old, but all new to the audience. The manner in which the whole was received astonished me utterly. I was utterly unconscious of saying anything new, or anything remarkable—and yet the interpolations of the reporter about 'applause' can convey no idea whatever of the enthusiasm with which all was received, and especially the concluding parts, which were new to myself, and called forth entirely by the enthusiasm of the audience. When I alluded to America and Britain shaking hands across the Atlantic as the two great props

of Evangelistic Protestant Christianity in the world; and to America's not standing by and see the old mother country trodden down by the legions of European despotism, whether civil or religious, you would have thought that all the winds in the cave of Aeolus had been let loose, and that the great audience was convulsed, and heaved to and fro in surging billows, like the Atlantic Ocean in a hurricane. Nothing like such a scene had ever been witnessed here before at any religious meeting whatever. I could not but have an intense impression that the Lord had greatly more than answered all my prayers, had greatly more than rebuked my fainting unbelief, had greatly more than exceeded my utmost hopes or wishes, or even imaginations. I retired more than ever lost in wonder and amazement, praising the name of the Lord."

Of another public appearance in that city and the consequent drain upon his vital powers the following report is given:

"The evening of this day, preached in the great hall in which I lectured on Tuesday, as being the largest place. Other evening services of a stated kind having been given up, all the ministers were there; and long before six o'clock the place was crammed. The platform gallery was so crowded that it yielded considerably; and great apprehensions were entertained that it would give way altogether, but the Lord mercifully spared us in this respect. From the crowd so long congregated there, the ventilators not having been opened and the steam flues having been heated beyond ordinary, the atmosphere was quite dreadful before I began. It was like encountering the steaming heat of Bengal in September, without free circulation of air and without a punkah. Besides ministers many of the leading citizens were there, some of whom are seldom seen in any place of worship. The awful state of the atmosphere compelled me to abbreviate, but the word greatly strengthened me. The people were obviously affected. May impressions be lastingly sealed home on souls! Went home drenched, to pass a restless, sleepless night."

On the second day after this there was a meeting to which he thus refers again indicating the heavy toll upon his strength. This was held in a private house with an attendance of 200.

"After much conversation, and the supper collation, I was asked to favor the party with some account of the rise and progress of our mission in Calcutta. This I supplied, all seemingly interested exceedingly in the statement. It was near one this morning before I got home. To-day I was to have proceeded to Princeton College, but this morning felt so poorly after such a long run of uninterrupted excitement—physical and mental and moral—that

I could not move. Thrice I tried to dress; and thrice, in sheer despair, I was obliged to retire to bed. I now feel better. And having shut myself up, from necessity, in my bedroom, I have betaken myself to the writing of letters."

Two descriptions are given of the man as a public speaker showing his commanding personality:

"Dr. Duff is obviously laboring under ill-health, and his voice, at no time very strong, occasionally subsides almost into a whisper. In addition to this drawback he has none of the mere external graces of oratory. His elocution is unstudied; his gesticulation uncouth, and, but for the intense feeling, the self-absorption out of which it manifestly springs, might even be considered grotesque. Yet he is fascinatingly eloquent. Though his words flowed out in an unbroken, unpausing torrent, every eye in the vast congregation was riveted upon him, every ear was strained to catch the slightest sound; and it was easy to be seen that he had communicated his own fervor to all he was addressing.

His triumph in Philadelphia was repeated in New York:

"Two hours before Dr. Duff—and most instructive hours they were, not soon to be forgotten. When, towards the close of his masterly discourse, we went to the front of the gallery (in the Tabernacle) and looked at the orator in full blaze—his tall ungainly form swaying too and fro, his long right arm waving violently and the left one hugging his coat against his breast, his full voice raised to the tone of a Whitefield, and his face kindled into a glow of ardor like one under inspiration—we thought we had never witnessed a higher display of thrilling majestic oratory. 'Did you ever hear such a speech?' said a genuine Scotsman near us, 'he cannot stop'. Since Chalmers went home to heaven Scotland has heard no eloquence like Duff's. . . . When the orator opened his batteries upon the sloth and selfishness of a large portion of Christ's followers, his sarcasm was scalding on the mercenary mammonism of the day. Under the burning satire and melting pathos of that tremendous appeal for dying heathendom tears of indignation welled out from many an eye. We all sat in shame and confusion. I leaned over towards the reporters' table. Many of them had laid down their pens. They might as well have attempted to report a thunderstorm. As the orator drew near his close he seemed like one inspired. His face shone as it were the face of an angel! He had become the very embodiment of missions to us, and was lost in his transcendent theme. Never before did we so fully realize the overwhelming power of a man who is possessed with his

theme. The concluding sentence was a swelling outburst of prophecy of the coming triumphs of the Cross. As the last thrilling words died into silence the audience arose and sang:

Praise God, from whom all blessings
flow:

Praise Him, all creatures here below."

Washington next welcomed the great missionary. There he preached to Congress from Paul's message to the Romans, a characteristic choice:

"As by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."

It was his privilege at the Capital to meet the President, Franklin Pierce, with whom he spent a day. The leading cities in the near West were next visited and moving eastward to Detroit he entered Canada from that city and began in our Dominion a missionary tour of great influence and effective still in the reading.

"Wednesday, 5th April.—This morning up at daybreak to visit the famous Niagara Falls. Reached Hamilton some forty or fifty miles distant about 2 p.m. There several friends were waiting for me. After a good deal of talk, proceeded to the house of Mr. Isaac Buchanan, the leading merchant of Hamilton. This town lies at the head of a small lake which communicates by a cut with Lake Ontario. It lies in a hollow of considerable breadth—a ridge of two or three hundred feet high running along the south side of the vale and another along the north. Reaching the curl of the southern ridge (called here the 'mountain') it does not dip to the south, but shoots across as tableland to Niagara and Lake Erie. The house is elevated on that mountain, whence is a magnificent prospect of the Hamilton valley and Lake Ontario. There a company of friends had been invited to dine with me, and so no rest or pause till we started for the public meeting in his church, where I had to address a large and crowded audience. Ministers of all denominations were there; the Established Kirk minister actually took part in the preliminary devotional service! It was a grand meeting; all seemed to be unusually solemnized. It was past midnight before I could retire, worn out, to my bedroom on the mountain.

"Thursday, 6th.—Up in the morning to breakfast between seven and eight, as I had to attend a meeting of the office-bearers and members of the church at 10 a.m. This proved a very hearty meeting; but I had to address them for nearly two hours. The end was that they formed themselves into a regular association, after the home model, to raise quarterly contributions for our Mission, some dozen and a half of the

ladies present volunteering to act as collectors. Altogether it was a very gratifying spectacle and noble result. Besides all this the treasurer put £50 into my hands for our Mission, as the result of the collection spontaneously made on the preceding evening. Between 12 and 1 p.m. went to the railway station to proceed to New London, about 100 miles west of Hamilton, towards Lake Huron. We started with a very heavy train of between six and seven hundred passengers; and as the first fifty miles west is a gradual ascent, we proceeded very slowly. Like all American railways it is but a single line, and very recently opened. Well, on we went till we passed a small station, some thirty miles distant, within half a mile of a town ambitiously called Paris. There our engine slipped off the rail, but the steam being instantly let off, and the engine happily breaking down, none of the passenger trams were overturned, though the shock and collision were such as to break the panes of glass in the backmost one in which I sat. A second more—yes a single second more, and the whole would have been overturned. What lives then would have been lost; what limbs fractured—it is fearful to contemplate. God be praised for the marvellous deliverance! At that wretched little station, with a cold biting frost, where neither food nor shelter could be had, we had to wait on in expectation of the train from the west. As it turned out, it too had met with an accident and so was delayed. Meanwhile, another train arrived from the east with 300 more passengers. But the rail was broken up by our mishap, and so no passage for it. Towards dusk the western train came up; then passengers and luggage were reciprocally transferred from the eastern to the western train, and about half-past eight p.m. we were afloat again, very weary, cold, and hungry! It was between eleven and twelve before we reached London. The congregation had assembled at seven, waited patiently till half-past nine when a telegraph conveyed the news of our disaster, and they dispersed. By 1 a.m. I tried to get to rest, praising God for His wondrous goodness.

"Friday, 7th.—Up early to breakfast; a new circular issued, inviting the congregation to assemble at half-past ten, and singular to say, a full church we had by that time. As the train was to leave between 1 and 2 p.m. I went to the pulpit with the watch before me, and spoke on till near the train time. From the church went to the railway terminus, and proceeded eastward. A very fine set of ministers and people I met at London; had no idea of such a noble Christian people in such an out-of-the-world place. Several ministers and others accompanied me for a dozen miles by the rail, as they had seen so little of me; but the exhaustion to me

after speaking was really awful. And, singular to add, when within three or four miles of the place of accident on the preceding day, our engine again slipped off the rail, and buried itself in a steep clay bank, without (most mercifully) overturning the passenger carriages. We had all to get out, climb the wet clay bank, and walk about on the crest of it, waiting for the arrival of a train from the east. Mr. Buchanan, being a leading director of the railway, sent on to the next station for an engine. It came, but, after trial could do nothing for us. Then we got into the engine, amid the coal and wood, and posted back to the station, the cold (there being no shelter) piercing us through and through. My shoe soles had also given way, and my feet were wetted. From all this I contracted a heavy cold, which has been generally oppressing me ever since. At the small, wretched station, without shelter or food, we had to wait on till high midnight before we started, so that instead of reaching Hamilton at 6 p.m. on Friday we only reached it at 3 a.m. on Saturday morning. The Lord be praised, we arrived at last, with unbroken limbs.

"Saturday, 8th.—After a very brief repose, up to breakfast at eight; down to Hamilton to meet with friends at ten; and at noon on board the steamer on Lake Ontario to Toronto, distant about fifty miles. The wind blew sharp and cold, the lake was rough. At Toronto Dr. Burns and a whole legion of friends were waiting to receive and shake hands with me. Verily, I was not much in a mood for such a greeting, but I had to make the best of it. Getting to Dr. Burns' house, friends there again, whereas the bed was the only proper refuge for poor me. At last I retired, well gone, but praising the God of Providence.

"Sunday, 9th.—Up early to breakfast. Thereafter Dr. Burns asked me to address a large class of seventy or eighty young females taught by Mrs. Burns. I could not decline; though, with heavy work before me, with headache, and cold, and sore throat, I felt it rather much. In the afternoon I preached in Knox Church—a very large one, and very awfully crowded, passages, pulpit-stairs and all. But, as often before, the Lord out of my weakness perfected His own grace and strength, and impressions were seemingly produced that day which will shoot their results into the ages of eternity. At the top of the pulpit-stairs, close to my right hand, among other notables, was Mackenzie, one of the chief leaders of the rebellion of 1838, for whose head then our Queen offered a thousand pounds. He is a very talented man. On coming home Dr. Burns expressed his fear and belief that Mackenzie was there only to get materials for a scoffing article in a paper of which he is editor. How strange!

Next morning (Monday) Mackenzie wrote a long letter to Dr. Burns, eulogistic in the highest degree. In my first prayer I had alluded to the motive that may have brought many there, referring to the case of Zaccheus. Mackenzie, in his letter said that Zaccheus-like (he is himself a little man) he had indeed gone to church that day, and finding no seat in a pew, and no sycamore tree to climb, he mounted to the top of the pulpit stairs, and there was arrested in a way he never was before by divine truth; and then he entered into a long and admiring dissertation on the speaker and his subject.

"Monday, 10th.—Up again at eight to breakfast, feverish and head aching, with cold and sore throat. At 9 a.m. a deputation of ministers and office-bearers from the Negro church of Toronto came to me with a written address from the congregation, to which I endeavored to reply as suitably as I could. It was a warm, hearty and delightful interview. My soul yearned in longing over these representatives of poor Africa's much injured children, while I could not help exulting at the liberty on British soil. Most of these and their fellows were once slaves in free America, and, as fugitives, became free men the instant they touched the British soil. One foot across it, and the whole United States was defied to meddle with them. Thanks be to God, 'slaves cannot breathe in England', no, nor in any corner of any British territory all over the world! After the deputation callers began to come in. I went again and again to my bedroom for a little repose. In vain. No sooner in than rap, rap, rap at my door. This important personage and that calling. I must see them, and so on to 2 p.m. when we had some dinner. At three had to address a class of elderly persons. At four had to go to Knox's College and address assembled students thereof, with those of other colleges united on the occasion, together with professors and ministers. Between six and seven went home to prepare for a social party at Dr. Burns'. I thought there would be a dozen or so; but lo, some six or seven dozen of the notabilities of Toronto came pouring in. Of course, after tea I had to address them for an hour or two. Then supper; then bed about midnight, lying down like a rotten log of wood, as nerveless and sapless.

"Tuesday, 11th.—Up to breakfast with some chief personages in the town; a gathering there again, with endless talk. Thereafter visited model normal school, lunatic asylum, and other public institutions, and this one and that one, bedridden or sick, who must see me and shake hands. Really it was dreadful, considering that the great public meeting was to be that same evening. At 7 p.m. the meeting in the biggest church of Toronto, crammed to

suffocation with 3,000 people. Obligated to speak in a stifling exhausted atmosphere for nearly three hours, to an audience whose attention never for a moment flagged. Little knew they, however, at what cost of life-blood to the speaker.

"Wednesday, 12th.—Up again, for what? A thing of all others most hateful to me—a public breakfast. About five hundred ladies and gentlemen were there. Of course it was meant as the greatest possible compliment to me; but jaded as I was, the very prospect of it was agonizing. But being there, what could I do but speak again—which I did for an hour, Dr. Burns afterwards telling me that it was perhaps the most telling of all my addresses; though when ended I could not myself tell what I had said. From the breakfast off post-haste to a meeting of Presbytery—addressing there again. At noon, Presbytery, and other ministers and students, and hundreds of laity, off with me to see me on board the steamer for Kingston. Kingston, where a son of Dr. Burns is minister, is about 180 miles east of Toronto, on the same side of the lake. Dr. Burns resolved to accompany me thither. As the steamer started the hundreds on the wharf took off their hats and gave me three cheers. In fact, the whole of the proceedings were marked by an enthusiasm throughout which was quite oppressive. At Cobourg, about half-way to Kingston, and the seat of a Presbytery, the steamer was to stop for a few minutes, and the captain agreed to remain two hours to let me and Burns go on shore, where it was said some friends waited to shake hands with me. We arrived at 7 p.m.; friends were standing on the wharf, I was soon in a carriage and off to the distance of a mile, and ushered pell-mell into a church crowded and crammed with people, and without delay taken to the pulpit, where I had to address the vast audience. I went on until the loud tolling of the steamer bell warned that it was time I got on board. So about half-past nine we hurried on board, and the cabin I got into was so cold that I could not change in it; and in this way by morning my own cold was increased.

"Thursday, 13th.—At six o'clock reached Kingston; cold, sharp, frosty wind; masses of ice all around. The city contains about 12,000 inhabitants; Toronto has 40,000. It was once the seat of Government, and a very handsome and beautiful town it is, with many fine stone buildings. During the day visited the Castle, the strongest next to Quebec in Canada; on it a million sterling has been lavished. Visited also the Penitentiary, with 500 inmates in it, mostly employed in trades, carpentry, shoemaking, etc., so that the product of the work nearly sustains it. I saw many of the chief inhabitants. At night a great public meet-

ing in the city hall; ministers of all denominations there, and among the rest two or three Kirk or Establishment ministers and professors, as their theological college is at Kingston. Then an address (written) was delivered to me in the name of all the churches. Gave a long address in reply. Much heartiness and goodwill, and apparent good accomplished.

"Friday, 14th.—Up early, as a public breakfast was to be encountered at eight o'clock. Had to give a long address there again, and from the breakfast hurried into the steamer that was to take me to Ogdensburgh, at the east end of the lake. Some seventy or eighty miles on my way to this place the one thousand islands, as they are called, commence. They are of all sizes, from a small one fit only to support a few shrubs or trees, up to miles in length. They say there are really fifteen hundred of them in all, large and small. They are more or less rocky and wooded, but not much elevated above the water. In summer, when covered with green foliage, they must look very beautiful, and a sail through them must be enchanting. They want, however, rising grounds or hills beyond; but instead of hills there is a vast flat country on both sides. The islands are in the narrows, or where the lake gradually narrows into the river. Reached Ogdensburgh, on the south or American (New York) side of the St. Lawrence, about eleven at night, as they had to go slowly on account of the masses of floating ice. It was cold, dark, and wet; no vehicle to the inn, so the captain advised me to sleep on board, which I did. In the morning, after a very weary night, rose like a lump of ice, and crushed with racking headache. Started by rail at seven for Mover's Junction, about one hundred miles due east, in the state of New York, and about forty miles due south from Montreal. We reached it about noon. Messrs. Fraser and Inglis, the Free Church ministers of this city, were waiting to convey me thither. It was two before we started. About four we reached the St. Lawrence, about ten miles west of the city. Montreal is near the east end of a large island, about twenty miles long, with a considerably elevated wooded ridge along its eastern half called the Mountain. It is surrounded by the united waters of the St. Lawrence and the Ottawa River, a mighty stream too, which comes from the north-west, and combines with the St. Lawrence at the western extremity of the island. The French called the hill 'Mount Royal' corrupted into Montreal. We crossed the river in a steamer, where, from the rapidity of the current, it seldom is frozen over; thence by rail for ten miles to this city of 60,000 inhabitants—mostly French Catholics, with rich endowments and vast establishments, cathedrals, churches, colleges and convents. There Mr.

Redpath, whom with his wife I met two years ago at Mr. Lewis's of Leith, being excellent godly persons, was waiting with his carriage to take me to his house about half-way up the mountain, along which are many very fine gentlemen's residences, and commanding a noble view of the city and river and country beyond. I was so ill that I had soon to get to bed, but very thankful to the kind and gracious Providence which brought me under the roof of Christian people.

"Sabbath, 16th.—About eight, Mr. R. came in to see how I was. The moment he looked at me, he said, 'You are not fit to preach to-day; and, however great the disappointment to us, we dare not see you risk your life'. Well, I was so ill with headache, sore throat and oppressed chest, that I was compelled to say that I felt unable to leave bed, far less preach. So he wrote instantly to Mr. Fraser to notify this. I felt much indeed for the latter, but what could I do? I was laid low, and could not do what I was provisionally disabled from attempting. Poorly indeed all day, but most precious and soul-reviving meditation.

"Monday, 17th.—Still much oppressed with the cold. It was a fine sunshiny though slightly frosty day. At noon we went in the carriage to the river side, here all frozen over though two miles broad. Men, and horses, and sleighs, and wagons cross it still, the ice being the only bridge for four months. Masses float down from above, get under the ice, heave it up, and thus swell the bulk. Then sometimes vast snow-falls, followed by a little rain; then the intense frost binding up all in one consolidated icy fabric, the roads cut across through the masses of ice. Here now, with only occasional bare patches, the whole ground is covered with snow three or four feet deep. A large company of friends had been invited to meet me in the evening. So, poorly as I was, I was obliged to see them. I spoke to them, as far as my head and throat would allow, for an hour or two.

"Tuesday Night, 18th.—This morning decidedly better, though still a sufferer. Kept as quiet as I could all day, to be ready for the great meeting in the evening. It was a vast one of 3,000 people, densely pressed together. The Lord enabled me in my weakness to speak with more than ordinary unction, power and faithfulness. The impressions were evidently intense. Ministers and all seemed to be in the dust, and with shame confess their past shortcomings. The Lord be praised!

"Wednesday, 19th.—This morning a great public breakfast was given to me, and I had to speak again. Hundreds were there, and I saw them so interested, that I spoke on and on. No one having moved

I was unconscious of time until, when I concluded, I looked at my watch and found it one p.m.; I had spoken three hours. And though most of them were business people not one stirred. They seemed greatly moved and impressed and the varied addresses delivered by several of the number were really thrilling. They all thanked me for the faithfulness with which I spoke the truth to them; declared my visit to be to them an 'angel visit' that I must have been sent by Christ the Head to rouse them from their apathy; that they could not now think of the past without shame and sorrow; that they must resolve before God to do henceforth what they never did before. It was most affecting also. It seemed as if we could never part—and such a parting, with many a tear! It was a scene for a painter. God in mercy grant that these impressions may be permanent. It is thus ever with Him. He brought me low. This brought my soul into closer communion with Himself, and when raised up I spoke like one who had come out from the sanctuary after a gracious and glorious interview. Amen.

"I meant to have gone to Quebec; but now find I cannot—a sore disappointment. Sir James Alexander wrote to me from Government House, and other influential individuals, pressing me to visit Quebec. I fully was bent on going; but to my grief find that the river is not yet open.

"Dr. Duff turned back to New York, giving up his intention of going home by Halifax, Nova Scotia, and New Brunswick, in order to attend a Catholic Missionary Convention, the first of the kind that has been held in the States. Throughout two days, the 4th and 5th of May, after fresh addresses in the Broadway Tabernacle, to the young men of the city on religious education, at various religious anniversaries, and to a select circle of its leading men on his own work in India, he guided the deliberations on Foreign Missions of nearly three hundred evangelical clergymen, from all parts of the West. He closed the proceedings with a series of practical resolutions which gave a powerful impulse and healthy consolidation to the missionary churches and societies, and then with a two hours' address of high-toned fervor. On the morning of Saturday, the 13th of May, when he was to embark in the Pacific for Liverpool, the city bade him farewell. The address of St. Paul to the elders of Ephesus who accompanied him to the sea-shore, gave the key-note to the proceedings. This was the ancient and inspired benediction into which the Scottish Missionary burst forth at the close, leaving it as his latest prayer for the peoples of North America: 'May the God of your fathers help you; may the Almighty God bless you with every blessing of heaven above, and every blessing of the deep below; and may your

blessings prevail beyond the blessings of your progenitors to the utmost bounds of the everlasting hills. May the everlasting arms be above and around you. May the eternal God be your refuge; and may it yet be declared of the people of this land as it was of old: 'Happy art thou, O Israel; who is like unto thee, a people saved by the Lord'. Amen and amen! And now (here the congregation rose) the grace of our Lord Jesus Christ, the love of God, the communion and fellowship of the Holy Spirit, rest and abide with you, and with all the people of this nation, now, henceforth and for evermore. Amen.

"Then, descending from the pulpit, and making his way through the crowds who pressed on him to feel the grasp of his hand once more and obtain another parting word, he passed to the steamer. 'There', wrote Dr. Murray, 'the scene defied description. The wharf and the noble Pacific were crowded with clergymen and Christians assembled to bid him farewell. Many could only take him by the hand, weep and pass on. Never did any man leave our shores so encircled with Christian sympathy and affection'. The University of New York enrolled him on its honor list as LL.D.

"He reached Edinburgh just in time to take part in the Foreign Mission proceedings of his own Church's General Assembly, and to tell Scotland somewhat of his experience in the United States and in Canada. Although he had nowhere pled for money, and had alluded to his own special work in India only when pressed to do so at social gatherings, a letter was put into his hands as his friends left the steamer, containing £3,000 from New York and Philadelphia. Canada also helped, and during his three months' absence Glasgow had raised a like sum. Thus was a new college built for him and his colleagues in Calcutta, against his return eighteen months afterwards. But that was nothing to the advantage reaped from his visit by all the churches of the West. If the United States are doing more for India, as well as for Africa and China and dying Turkey, proportionately, than even the old mother country, and will in this 'aye more and more increase', so far as the zeal is to be traced to any one, it is due to two men, Adoniram Judson and Alexander Duff."—The Life of Alexander Duff, D.D., LL.D. By George Smith, C.I.E., LL.D.

Spirituality, spiritual radiance, spiritual power are known only through the active experience of love to God and man.

The excellence of Christianity is evinced, not more by the sublimity of its doctrines, than by the perfect example of its author. —Gillespie.

Among the Churches

Whycocomagh, C.B.

This congregation has lost a faithful member by the death of Mrs. Isabella MacQueen who had reached the great age of ninety-six years. For the last number of years she was Honorary President of the Inverness Presbyterial of which her daughter, Mrs. Mary Blue, was President some years ago. The Church occupied a high place in Mrs. MacQueen's affections, but every good cause found in her a staunch supporter. Her labors are over but her works go on.

Whiterock, B.C.

One of the most unique religious services ever held in the Fraser Valley was the Conventicle held on the hillside estate of Mr. and Mrs. J. D. MacMillan, Resthome, in the forenoon of Wednesday the 2nd of August. On that sun-drenched hillside Rev. Alex T. Macintosh, minister of Cloverdale Presbyterian Mission, had convened the Second Annual Conventicle and was ably assisted by Rev. John McTurk of Vancouver, Rev. Forbes Robertson of Murrayville, and Rev. Dr. Wm. Cameron, General Missionary Secretary of The Presbyterian Church in Canada.

Mr. Macintosh in opening this service reminded the large congregation that our religious liberty is one of Canada's greatest gifts from the past, and should be one of the most treasured possessions of all loyal Canadians. He also reminded them that this great treasure was being insidiously attacked to-day and it behooved all of us to be on the alert against every encroachment.

Rev. John McTurk gave a most informing and inspiring address on the part the Scottish Covenanters had played in securing for us our religious liberty, and he displayed a copy of the National Covenant of Scotland that had been in his own family for generations.

After the address the Sacrament of the Lord's Supper was administered, the minister presiding. Rev. Forbes Robertson "fencing the table" and Rev. Dr. Cameron delivering the charge after the celebration of the Communion.

Ministers of other denominations present were: Rev. H. W. Oswald of the Church of England, Rev. F. Hardy and Rev. Robt. Hughes of the United Church, and Rev. A. D. Archibald, Grand Master of the Loyal Orange Order of British Columbia.

When the benediction had been pronounced by Dr. Cameron, Mr. Tom Reid, M.P., played on the bagpipes that stirring Scottish Lament, The Flowers of the Forest, as a tribute to the memory of those who had given their lives in the cause of the preservation of our religious liberty.

Thereafter a sumptuous repast was served by the ladies of the recently organized Women's Guild of the congregation, Mr. Reid and Mrs. Wark entertaining the audience with selections on the bagpipes.

St. Elmo, Ont.

The Gordon Free Church built during the ministry and under the direction of Rev. Daniel Gordon, and opened for public worship on the 20th day of July, 1864, observed its seventy-fifth anniversary on Thursday evening, July 20th.

A splendid program was given in the auditorium when people from many parts of the North American Continent and from different callings in life assembled. The names of so many noble and worthy workers, who were instrumental in building this church cannot be mentioned in a small space, but their names will be held in everlasting remembrance.

To commemorate this important occasion the Ottawa Citizen presented the church with a beautiful visitor's register bound in genuine Morocco leather and inscribed in letters of gold. It contains pictures of the church, its founder, his famous son (Ralph Connor) and a brief and beautifully worded historical sketch of the church. The Waterman Pen Company presented a lovely gold pen to be used with this register and the Srim Florists of Ottawa donated beautiful flowers. Rev. R. W. Ellis of St. Andrew's Church, Maxville, on holidays at that time, sent a cable from Belfast, Ireland, conveying greetings and congratulations. The anniversary services were held on the following Sunday, July 23rd. Rev. Thomas McAfee of Arnprior, Moderator of the Synod of Montreal and Ottawa was the special speaker and delivered very impressive sermons. He referred to the happy relations prevailing between Gordon Church and the neighboring churches, Kenyon, Dunvegan, Knox Church, Moose Creek, the United, Baptist, and St. Andrew's Maxville, which withdrew their evening services to worship at St. Elmo on this occasion.

The building was taxed beyond its seating capacity and included among those present six people over eighty years of age, who in early life worshiped in this church.

Friday evening, August 4th, the anniversary social was held on the church-hall lawn and was a decided success. An excellent program of old time and modern entertainment in both Gaelic and English was much enjoyed. Midnight found the crowd dispersing to the skirl of the bagpipes played by Messrs J. A. Stewart and Peter D. McInnis of Kenyon congregation.

In this church all the organizations are working harmoniously, proof of Christian fellowship. Rev. Hugh K. Gilmour is the capable and energetic minister.

Stamford, Ont.

An event of historical significance was the formal opening and rededication service of the Stamford Presbyterian Church, one of the oldest, if not the oldest Protestant Church in Canada, dating from January 27, 1784, having now 155 years of loyal service to its credit. It was organized by a group of staunch Scottish folk who came to the New World in quest of religious freedom. They settled first on the American side, and, when the war of 1776 was declared, emigrated to Canada. One of their first undertakings was to erect a log building which was to serve as a school and church, thus revealing that God was first in their thought. Among these sturdy pioneers was Mr. Thomas MacMicking of Wigtonshire, Scotland, who through all these years has had descendants worshipping continuously here and to-day members of the fourth, fifth and sixth generations gather for worship. Feeling the need of a building to serve exclusively for the worship of God, and with money raised by popular subscription, a new church building was erected in the vicinity of the log building in 1791 and as it was the only church in the district it served the sister congregations of the Methodist and Anglican churches until they were established. This church was used to house wounded soldiers in the war of 1812-14. The present edifice was built during the winter of 1870-71 close to the first building. The interior of this has recently been remodeled, repainted, and redecorated, and the basement refitted for Sunday School work. It has also been reroofed and the exterior freshly painted. The reopening and rededication services were held on June 25th at 11 a.m. In the evening a choral service was rendered by the Tannahill Choir of Merritton. Representatives of the pioneers of the fourth and sixth generation had a part in the service and greetings were brought by Rev. R. G. Stewart, Moderator of the Hamilton Presbytery.

In response to invitations many former members and representatives of the pioneer families were present having come from distant points in Canada and the U.S.A.

During the pastorate of Rev. S. Boyd Johnson, 1926-30, the Session established a Sabbath School in Niagara Falls, N.Y., and placed Miss Mildred Kiemele, daughter of the senior elder, in charge. This grew rapidly and soon developed into Hyde Park congregation of the United Presbyterian Church of North America with which Stamford was identified. The present pastor, Rev. A. Vance Meanor, and his flock were among those invited to this celebration.

The early records having been burned complete information of this pioneer period is not available, and the name of the first minister is wanting. However, in 1794 there

is mention of Rev. John Dunn, a licentiate of the Presbytery of Glasgow, Scotland, who came from Albany, N.Y., and ministered to this flock for two years as well as to the church at Niagara, now Niagara-on-the-Lake. Port Robinson Church was also connected with this unit for a time. In 1825, Rev. John Russell became the first regularly installed pastor. He was a native of Kinrossshire, Scotland, was educated at Edinburgh, and licensed to preach by the United Secession Church of Scotland. He is described as "a man of intellectual abilities of high order, with a rare unction in preaching and excelling in prayer". He may truly be called the father of Presbyterianism in this Presbytery. He served from 1825 to March 3rd, 1854, when in the 58th year of his age, and 28th of his ministry, he rested from his labors. His body and that of his wife are interred in the old cemetery adjoining the Stamford Church. During his ministry he married Mr. Thomas MacMicking's son, William MacMicking, and Miss Mary McClellan, in the old manse, corner of St. Paul Ave., and Market St., baptized each of their twelve children and married their eldest daughter Jane to Mr. William Parker. It is of interest to know that a plan of the interior of the first church erected in 1791 is in possession of one of the oldest families here. Elders who have served this congregation are Thomas Morrison ordained in 1831, Archibald Thompson, Everard McCready, Andrew Elliott, William MacMicking and son Thos. MacMicking, John Mitchell, John Clark, William Morrison, who with his father Thomas Morrison served seventy successive years, Robert Nixon, William Parker, James Deans, Hugh Mitchell, James MacMicking, Robert Niven, Jr., W. C. Kiemele, T. R. Morrison, Charles E. Kiemele, Robert Johnston, John M. Wallace, Plummer Dennis, T. R. Gould, John T. Pringle and Hugh Kerr, the last three constituting the present session. Former ministers were: Rev. John Dunn, 1794, Rev. David Goodwillie, 1824, Rev. John Russell, 1825, Rev. D. H. Goodwillie, 1855. Rev. James McGill, 1863, followed by Rev. Robert Acheson, Rev. Wm. McCormick, Rev. W. S. Smith, Rev. J. Frank McKnight, Rev. W. A. McMichael, Rev. W. L. Martin, Rev. S. Boyd Johnson and Rev. L. W. Lytle whose ministry ended May, 1935.

On the 25th of June, 1935, the congregation was formally received from the United Presbyterian Church of North America into The Presbyterian Church in Canada. Rev. D. Crawford Smith was minister from April, 1936, to December, 1937, and the present minister is Rev. G. Taylor Munro who took up the work May 1, 1938.

Note: The minister informs us that we are indebted for this report to Miss Beatrice Dennis whose family has had a sustained

connection with the congregation since its inception 155 years ago.—Ed.

Kinburn, Ont.

An active member and worker in St. Andrew's Church recently passed away, Miss Catherine Ann MacMillan. She was born in the township of Fitzroy on July 15, 1862, a daughter of the late Donald MacMillan and his wife Jessie MacLeod. After education she spent all of her life near Kinburn. Miss MacMillan was Honorary President and life member of St. Andrew's Women's Missionary Society where she will be greatly missed. Left to mourn are two brothers, Angus MacMillan, Kinburn, with whom she resided, and William John MacMillan of Winnipeg, three sisters, Mrs. David Steen, Vancouver, Mrs. Franklin Day, Birmingham, Michigan, and Mrs. Frank Clark, Hamilton, Ont., also several nieces and nephews. The funeral service was conducted by her minister Rev. G. E. Partridge.

Wainwright, Ont.

At the preparatory service on the evening of June 29th five persons were received into St. Andrew's Presbyterian Church on profession of faith and another on the Sunday following. The group was rather unique. One lady was nearing eighty years of age, three were girls in their teens, one was a young married man who had recently been baptized, and last was a man approaching his seventieth year.

Brussels, Ont.

Melville Church has just celebrated the 75th anniversary of its founding. In preparation for this the church was redecorated at a cost of \$1,053, all of which has been paid. The re-opening services were held on Sunday, June 11th. The following Sunday, June 18th, the sacraments of Baptism and the Lord's Supper were dispensed. The congregation welcomed to this service a former minister, Rev. F. G. Fowler, now of Vancouver. The members of the Masonic order in this district attended the evening service. On Sunday, June 25th, the visiting minister was Rev. Dr. Inkster of Knox Church, Toronto. On Sunday, July 2nd, Rev. Dr. Palmer of Palmerston was with us, and the evening service took the form of a Conventicle. The precentor was Mr. MacDonald of Kinloss, a man who has been precentor there for fifty-four years. The closing event of the celebration was a garden party held on the evening of July 4th. The visiting soloists with us were Miss Fairy Robb of St. Catharines, Mr. Walter McCutcheon of Hamilton, and Mrs. Clive Scott of Regina. The whole celebration was of very great interest to the people of Melville Church who had the privilege of welcoming back many former members and adherents, some of them from as far away as Vancouver and California.



Choir and Session, St. Andrew's,
Moosomin, Sask.

The report of an ordination service in the West which appeared in the Moosomin World-Spectator has been forwarded to us. The minister in charge is Rev. Donald B. Cram, a graduate of Knox College of a few years ago. His parish is large, embracing, in addition to Moosomin, Whitewood where he resides, some thirty-one miles west by rail, and Broadview, a divisional point on the C.P.R. fourteen miles farther, and several other stations to which services are given as frequently as possible.

Mr. Cram writes that on the Sunday when he preaches at Moosomin and Broadview, he drives 116 miles, and "during the very hot weather this is killing work". There are a couple of districts that could possibly be opened where there is no church service of any kind, but it is impossible for one man to do it all. There is ample room here for two men. The towns are all on No. 1 highway and situated in a beautifully wooded section of the country, the Qu'Appelle Valley to the north and the Pipestone Valley to the south. The district is rich in history of the early days. At Moosomin there is an active Young People's Society which conducts the services on the Sunday when the minister is serving at other points.

The choir is excellent and often assists in the work in other places. The picture is of the choir and the Kirk Session. The minister is shown at the extreme right in the front row. On his right is the newly ordained elder, clad in a gown as a member of the choir. In the centre is a gentleman who has been active in connection with the Record for some years, Mr. Richard Beale, representative elder at Broadview. This is the report:

The service on July 2nd was one long to be remembered. The minister delivered a very forceful sermon on The Christian

Challenge to Young People. This was a special ordination service. John Sangster was ordained an elder and inducted into that office. Assisting the Kirk Session was R. Beale, representing the Broadview Kirk Session. Thus was one more highly honorable and responsible office added to those already shared by Jack Sangster. He is a tireless worker in the young people's society; he has occupied the pulpit on several occasions, and is also the President of the Regina Presbytery District Young People's Society. Jack finds time to act as an efficient Scoutmaster, and has the honor of being District Scout Commissioner. The choir and organist added much to the ordination service.

Inverness, Que.

On the 6th of August, a very impressive service of the old-time order was held with a large congregation present, many older people coming from a distance. The choir and organ were in abeyance and only the psalms and paraphrases used. During prayer the congregation stood and was seated during the singing. The offering was taken in boxes with long handles as was customary in the early days. These particular boxes had not been in use for upwards of fifty years. The minister, Rev. W. Reynolds conducted the service and spoke from the text, The Lord is my shepherd, I shall not want, Psalm 23:1. A similar service was held in St. Andrew's Church, Adderly, in the afternoon. With this form of service Mr. Reynolds had been familiar from childhood in his home congregation in the north of Ireland. In that church only psalms and paraphrases were sung and without musical accompaniment. Three psalms and paraphrases were used at each service, the psalms being, All people that on Earth do Dwell, I waited for the Lord my God, The Lord's my Shepherd, and the paraphrase, O God of Bethel. The communion set used in the early days by the congregation and which came from Scotland, was recently, with the tokens of those days, cleaned and polished and placed in a mahogany-bound glass case in the choir room.

Last year was the centennial year of the congregation and was marked, not only on the anniversary by special services, as reported at the time, but by improvement of the church property. A new roof was put on the church, and repairs and decorations were made both on the exterior and interior. The Presbyterian Cemetery was put in the hands of a landscape gardener who succeeded in making it a place of beauty. The expense of these improvements in church and cemetery were met, and a balance of \$800 remains, which is to be applied towards the perpetual care of the cemetery.

St. John's, Newfoundland.

A special service of Thanksgiving was held in St. Andrew's Presbyterian Church on Sunday the 18th of June, the day following Their Majesties' visit, commemorating the visit to Newfoundland of Their Majesties King George and Queen Elizabeth. This was the only Thanksgiving service held in the city.

His Excellency the Governor and Lady Walwyn, accompanied by Dr. Duncan Fletcher, A.D.C., were present, to whom and to their committees Rev. James McNeill paid tribute for the arrangements so carefully planned and carried out, thereby ensuring that Newfoundland's welcome to Their Majesties would be second to none in the Empire.

The service was of a patriotic nature. The passages from Scripture which were read were the 72nd Psalm, Romans 13:1-7, and 1st Peter 2:13-17. The service opened with the psalm, Ye Gates Lift up Your Heads on High, and the familiar hymns, O God of Bethel, From Ocean unto Ocean, and O God our Help in Ages Past, were sung. At the conclusion of the service the National Anthem was sung with great heartiness.

Mr. and Mrs. McNeill were presented to Their Majesties, and afterwards at the Garden Party at Government House, had the honor of a conversation with the Queen. Referring to this conversation Mr. McNeill says:

"Her Majesty was clearly interested in the work of the Presbyterian Church in Newfoundland. She asked many questions bearing on our numbers, influence, etc., and expressed her personal delight that our Church was doing a good work in seeking to speed the rehabilitation of this country."

Mr. McNeill's sermon which is given in this number so impressed the Governor that he requested the manuscript to forward to Her Majesty, the Queen, and it was upon our request that Mr. McNeill accorded us the privilege of giving it a place in the Record.

Toronto, Ontario

In bidding farewell to its minister, Rev. Dr. J. G. Inkster, and to Mrs. Inkster, the congregation of Knox Church paid many tributes of esteem and affection to both.

Mr. R. C. Kilgour acting as Chairman, first called upon Mr. C. L. Sutherland, Clerk of Session, to read the many letters and telegrams from distant friends. Then the various organizations from the Session down to the Boy's Brigade gave their parting messages. These brief tributes are to be embodied in a bound volume for permanence. Rev. Dr. A. B. Winchester, Dr. Inkster's predecessor, intimated in view of a special undertaking by the retiring min-

ister, that, Life Begins at Seventy. A further tribute from the ministry was paid by Rev. Dr. D. T. McKerroll of Niagara-on-the-Lake, who in glowing terms spoke of Dr. Inkster's varied gifts and energy. Called upon by the Chairman, Mr. C. H. G. Snider expressed the congregation's sense of loss in the departure of Mrs. Inkster: "With all her becoming modesty and self-effacing manner, Knox Church has never had a greater helper or truer friend than the present Lady of the Manse."

In view of Dr. Inkster's early departure for New Zealand, where he will occupy for six months the pulpit of St. John's Presbyterian Church, Wellington, gifts helpful in travel were bestowed upon both. Mr. G. L. Sutherland presented the Doctor with a motion-picture camera, and Mrs. Inkster received at the hands of Mr. Victor Smith a wardrobe trunk. An additional gift to Dr. Inkster was a dressing gown from the Women's Association.

A very large and enthusiastic gathering testified to the regard in which both Dr. and Mrs. Inkster are held.

Kenora, Ont.

The memory of a well beloved elder, Mr. A. Carmichael, who for nearly forty years served Knox Presbyterian Church, and for the balance of a period of fifty-one years gave his time and strength to the congregation which entered the United Church, is perpetuated by a plaque which was recently unveiled. Mr. Carmichael died in July, 1938, at the age of eighty-seven years.

Toronto, Ont.

We should add to the list of those already mentioned in the Record who had the privilege of being presented to Their Majesties the name of Rev. John Kelman, who by virtue of his connection with the Canadian Legion enjoyed this privilege when in Ottawa.

Beaverton, Ont.

The one hundredth anniversary of the erection of the Old Stone Kirk was observed by special services in the afternoon of Sunday, August sixth. This building is a centre of interest, and attracts many visitors annually. It is beautifully situated, and stands in almost perfect condition notwithstanding the lapse of a century. Services are now held once a month.

CORRECTION

They may sound somewhat alike if not spoken carefully or if not heard with attention, "Lindsey Collins of Galt" and "Lindsay Torrance of Guelph". Nevertheless the latter is correct and should have appeared in the reference to Knox College on page 235, column 2, of the August Record.

Missionary Notes

NORTHERN ONTARIO AND MANITOBA

Rev. W. M. MacKay, Synodical Missionary

(From the Annual Report)

I wish to pay tribute to all the student missionaries who have served on the fields under my supervision. In no case has a failure been reported and indeed all might return again to the same fields this year in which they served so acceptably last year. Only in two cases have extra grants been asked for and one of these has not been a grant-receiving field but one which was overtaken by hail. The other was due to oversight and involved a very small amount.

In the matter of amalgamations and readjustments of fields, I believe we have already passed the limit and can go no further without closing the fields altogether. A study of the financial statement from year to year shows that as a result of amalgamations, readjustments, and careful supervision of fields, a saving has been effected amounting to over \$6,000.00 annually without closing any of our fields, although in some cases our work has suffered.

Speaking now more particularly of Northern Ontario, the work within our three Northern Ontario Presbyteries goes on with a good deal of vigor. Geraldton, in the Presbytery of Superior, must receive special attention and we are asking for one of the graduating class of Knox College to take up the work there. (This has been effected.) We had hoped also to have another graduate to take up the work in Hawk Junction, in the Presbytery of Algoma, but owing to the financial condition of our Church we have decided to operate the field for another year as a student field, although we have an ordained minister there at student rates.

The history of Kirkland Lake is now well known throughout the Church. The two years of work there under the leadership of Rev. C. J. MacKay and Miss MacArthur must have appealed to our whole Church. Here are a few facts: A new church completed and equipped in every way with a seating capacity of 350 and an assembly room below; a membership of more than 150 all above 18 years of age; \$300 contributed to the Budget, and approximately \$12,000 contributed by the people for all purposes—all this in a period of two years. Three things have brought about these conditions: First, the opportunity awaiting the Presbyterian Church there; second, the nature of the leadership given, and, third, the policy pursued by our minister in charge. That policy we commend to our whole Church. I quote from the minister's inaugural address: "As a

result of the missionary interest of our whole Church in Kirkland Lake, I am to be your minister for two years and in keeping with such a spirit my policy is to have in every organization, which shall emerge from time to time, a missionary program once a month in which all may become informed regarding the work of our Church at home and abroad and an opportunity given to support the same in every possible way. From the mission band to the congregation itself this is the policy which will prevail during my tenure of office here." With such a policy the above achievements were made possible.

What therefore has been done can be repeated. With such a triumphal entry of our Church into Kirkland Lake it is well known similar opportunities await us in many other places in this vast region: Timmins with 14,000 inhabitants, no Presbyterian Church; South Porcupine and Dome 5,090 in each, no Presbyterian Church; Red Lake region, destined to have a population of 500,000 people, no Presbyterian cause in sight.

Thus, in this connecting link between East and West with an area three times as great as Great Britain, larger than France or Germany, with 50,000,000 acres of arable land for agriculture lying south of Sweden, with unlimited hydro electric power, unlimited forest wealth, unlimited mineral resources—everything in mining, lumbering, farming, and manufacturing possibilities to make it an Empire equal to almost anything we have in Europe to-day.

Shall we as a Church go in and possess the land with the courage and vision of Caleb and Joshua, or shall we be content to live at ease on this side of the river and die in the wilderness?

Mackay Memorial Hospital, Formosa For Body and Soul

An illustration of how a hospital may serve as a centre where the soul may find restoration while the body is engaged in the process of healing, is the story of Mrs. Ko. One remembers the first day she appeared at the hospital clinic. She was a mere wisp of a woman who for several months had been gradually wasting away with a tuberculous lung. Her husband who was not a Christian, conducted a dental practice in the city. They were well-to-do and had a good home wherein several healthy little youngsters ran around exposed to the mother's infection. She was pessimistic about her recovery and had arranged that a supply of incense should burn daily in the temple until such time as her recovery or death should occur. When it was agreed to allow her to be admitted to a private ward on evidence that only one lung

was involved, her hopes were rekindled and she began to live purposely for health. By great good fortune, we were able to collapse the diseased lung and from that time her recovery was remarkable. With the release from her physical symptoms, she became interested in the visits of the Christian friends who made a point of having daily fellowship with her and as her strength returned she was able to visit the chapel and take part in the worship service. On discharge from the hospital at the end of six months she joined the church in her section of the city and has been responsible for bringing many friends to receive treatment. She has been coming faithfully for out-patient treatment, and will continue to keep in touch with the hospital for at least a year. She reported to one of the staff that she was now concerned as much about bringing her family into the fellowship of the Christian Church as she was about her health and she felt the new interest had kept her free from her former apprehensions about herself. The other members of the household have made comments on the alteration in her personality since her introduction to her new way of Life.

Another interesting person who found a new direction for her abilities through her stay in the hospital was Miss Chin, a professional dancing teacher. This attractive young woman had passed through rather an eventful and checkered history. She began at the age of fourteen as a waitress in a local beer parlor. Later she was advanced to study dancing and became such an excellent dancer that she developed into the most-sought-after dancing partner in the capital. She went on a dancing tour of the South Seas, visiting Singapore, Hanoi, Hongkong and other coastal cities, until she had finally hurried back to Taiwan to escape becoming embroiled in the confusion of the war and its propaganda of fear. Back to Taihoku she became the central figure in a money scandal and in the difficulties surrounding this affair, she chose suicide as an attempt at escape from her follies. The hospital superintendent was called to the dance hall parlors to administer first aid. Hundreds had gathered in the street outside the door so that it was next to impossible to gain entrance to her living quarters. Appropriate treatment and transfer to the hospital ward brought the girl back to life, and all the miseries which she sought to escape. One of the hospital staff, a Formosan member of the Oxford Group made her unhappiness his chief concern and determinedly strove to interest her in Jesus, as a focus for reconstructing her fretted nerves and for engaging her splendid talents and interesting personality. After two weeks she was discharged from hospital but a number of young people in the city are continuing their relentless nemesis of love to win her for the Christian fellowship.

Young People's Work in Formosa

MISSIONARY work has been carried on in Formosa for more than half a century, in South Formosa by the Presbyterian Church in England and in North Formosa by the Canadian Presbyterian Church. While many of those who have accepted the Christian faith have been young people, till within recent years Christian youth have not been particularly active. The spiritual needs of young people as a special group in the Church have not been felt to any extent by the youth themselves, nor have Church leaders taken marked interest in this phase of the work. That youth has not till recent years awakened to their own spiritual needs, perhaps is not surprising considering a church history of only half a century. That Church leaders have not till now been identified with this branch of Christian service is evidence of the slow progress of the Church in these matters.

Movements among Christian youth are oddly enough not always regarded with favor by older church people. Misunderstandings between young people and old in the Church are coming to be regarded almost as natural. Young people express dissatisfaction with the sermons of their ministers. They complain about his lack of brains. He on his part regards the youth as too ignorant of spiritual matters to be able to criticise. Pastor and young people find it difficult to understand each other. Youth talks big about how the church should be run. They meet by themselves and plan how to reform things on a grand scale. They absent themselves from services. Misunderstandings between the young people on the one hand and the minister and older officials on the other hand often becloud vital issues and church work as a result comes to a standstill. Progress begins again when the more moderate among the youth are able to call out the more sympathetic among older Christians to give leadership. More elders and deacons sympathetic with the spiritual problems of youth seem the greatest need of the hour. Furthermore an awakened sense of the importance of attracting young people into the church is the need of all from the pastor down. New hope is beginning to dawn when a congregation awakens to the absence of the young from their midst and is willing to welcome them despite their youthful tendency to restlessness and dissatisfaction.

During the past two or three years the four Presbyteries of South Formosa have from time to time given attention to young people's problems. Last year the Synod of South Formosa appointed an able committee to give attention to this new development and to report later. In the

meantime young people's organizations are springing up everywhere until half of the churches of South Formosa have young people's societies.

In North Formosa activity among the young people is not so advanced as in the South. In only about one in ten of the churches are there immediate possibilities for young people's organization. In some of these places misunderstandings have arisen chiefly on account of dissatisfaction with the minister and lack of sympathy between the old and the young. At a recent meeting of the Presbytery of North Formosa a committee was appointed to make a study of young people's organization and report next year.

Unfortunately Formosans have a genius for organization and with that they are tempted to be content instead of devoting themselves to energetic service. Likewise they are adept in preparing programs with the same temptation to make the drawing up of a program the limit of their activities. Their programs often lack the deeper note most earnestly to be desired. Bible study and prayer, in relation to daily living, are not given the prominence they demand. Yet there is a deepening desire on the part of young people to live the Christian life and this makes attention to work among them more important. As evidence of this deeper interest, a sample program as outlined may be presented:

Evangelism, preaching in the city streets and outlying villages. Religious Education, co-operating with Sunday Schools and Bible Reading groups. Visiting Christian homes, holding cottage prayer meetings. Athletics, etc.

The relationship of the sexes has as yet not become a widespread problem. Most of the groups are of young men. Christian young women who take sufficient interest to brave young people's meetings are comparatively few. Work among young women will develop more slowly in Formosa than among young men. Occasionally criticism is heard to the effect that young people's Christian work encourages intermingling of the sexes, for which Chinese society is not yet ready, and criticism of religious work among young people whilst taking other forms really is an expression of the objection to the intermingling of young men and young women in religious organizations. There is therefore a splendid opportunity for the older Formosan Christians to make a great contribution to young people's work by showing a deeper sympathy with young men and women during these beginnings of Christian adventure.

Amongst the Presbyterian young people however a group is arising who take a wider outlook than that provided in the denominational view. They have in mind

an organization to which youth of North and South as well as other denominational groups can associate without distinction and where those outside the Church and not now reached by it can come to know Jesus Christ. This group call themselves, for want of a more suitable name, the Y.M.C.A.

There is no Y.M.C.A. work as such among Formosan young men. About twenty years ago hopes were cherished that such work might develop. The handbook of the English Presbyterian Mission, 1910, states that many have repeatedly expressed regret that we are not keeping pace with the new conditions being brought about by the incoming Japanese; that we are conspicuously lacking in attempting to influence the intelligent young people around us; and that the amount and style of teaching thirty years ago cannot supply the needs of to-day.

With this situation in mind a committee recommended among other things the commencement of Y.M.C.A. work in Formosa. Though this recommendation was made over twenty years ago nothing was accomplished.

About fifteen years ago a missionary in North Formosa gave some time to organizing Christian work among the Japanese and Chinese young men in the same organization. This however proved impracticable and since that time little has been done, specially for young men.

Notwithstanding the lack of foreign workers in this field, special groups have been organized in the two largest cities of Formosa, Taihoku and Tainan, and these have carried on for several years. Taihoku, the members, consisting chiefly of medical, normal school and higher commercial school students, will celebrate the thirtieth anniversary of their organization. It was begun by the students themselves and carried on by them. The leaders are chiefly young men from Christian families in South Formosa attending college in Taihoku.

The minutes of the Taihoku group contain many worthwhile suggestions for the carrying on of young people's Christian work. The spontaneity of their meetings and the spirit of prayer and true fellowship evidently pervaded the gathering. Apparently a number took part regularly and there were discussions on both Bible questions and the experience of daily life. Notes of talks given by each speaker have been preserved by the Secretary. Many of these meetings were held out of doors, in the park, by the riverside, or wherever they could get a quiet room.

These two groups in Taihoku and Tainan are those who seem to feel the need of a Christian youth movement in Formosa along the lines which they have found profitable. Representatives of these two

groups along with representatives of the Formosan student Christian Group in Tokyo and a few others, met last August in Tainan and made plans for the formation of Tainan Christian Movement Association. The aim of the Association is to present Jesus Christ to the youth of Formosa. The desire of the members is to co-operate with all existing Christian bodies, forgetting as far as possible the Presbyterian Church division into the north and south, without emphasizing denominational affiliations and working toward a youth movement that will increasingly bring Christian young men and women together into one Christian fellowship.

The Association is only in its infancy but it is the beginning of activity among Christian youth that may some day result in a valuable instrument in extending the Kingdom in Formosa.

GENERAL PRESBYTERIAN ALLIANCE (Eastern Section) A Communication

Reverend and Dear Sir,

We have received a request from our Dutch Reformed Church in the Cape Province, South Africa, that this Alliance should organize a world-wide Day of Prayer for Peace during this summer. We have given the request respectful attention, but the very general response given by our Churches to the wider ecumenical appeal for just such a day of special intercessions for peace so recently as Whitsunday last makes us doubt if it would be opportune meanwhile to ask the Churches of our own Presbyterian family again to make universal observance of a similar occasion formally so soon. On the other hand, we desire all our Churches to pray without ceasing, and in concert, for this great gift of God with all due preparation; and we think it meet and right to inform each Church on our roll of membership of our South African brethren's intention and desire, and to suggest that wherever it is found possible we should all join with them in such devout and seemly petition to Almighty God on the first Sunday in September of this year.

We shall therefore be greatly beholden to you if you can make this message widely known to the pastors and people of all your congregations; and we shall be thankful to learn of the response that may be made.

We are,
Reverend and dear Sir,
Yours most truly,

J. HUTCHISON COCKBURN, Chairman
of Eastern Section.

W. H. HAMILTON, General Secretary.

Ambassadors of Goodwill

Thanksgiving sermon preached in St. Andrew's Presbyterian Church, St. John's, Newfoundland, commemorating the visit to Newfoundland of Their Majesties King George VI and Queen Elizabeth on June 17th, 1939, by the minister, Rev. James McNeill.

How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth.—Isaiah 52:7.

WE meet together this morning in this church to give thanks to Almighty God for the great honor which has been done to our country by the visit of Their Gracious Majesties King George VI and Queen Elizabeth to their people in Newfoundland.

Never before have reigning monarchs set foot on our soil, and the event, I feel certain, marks the beginning of a new epoch in the history of our island home. Saturday, June 17th, 1939, will always be remembered and cherished as one of the most outstanding days in the annals of our country and our people.

No other part of the British Empire can outdo Newfoundland in loyalty to the throne. Our loyalty may be equalled, but it cannot be excelled.

This fact had convincing illustration during the period of the Great War, when, at the call of King George V (of sacred memory) the young men of this country gathered to the colours to serve with valor and distinction on land and sea.

And, from the moment their Majesties King George VI and Queen Elizabeth came ashore at Holyrood until they took their departure from Portugal Cove, the spontaneity and warmth and ringing sincerity of the welcome accorded them by man, woman and child, bears striking testimony to the fact that the loyalty and love of this people is more than mere lip homage—it is the expression of a devotion, so tender, so deep, so strong, that, were the heart of our Empire ever again assailed by brutal force, Newfoundland would once more be found in the forefront of Empire, proving by her actions and by the self-sacrifice of her people, the practical value and worth of Saturday's demonstrations of heart-felt, enthusiastic fealty to the Throne.

I have chosen this text from Isaiah because it expresses in concise form and in choicest language the conviction of every heart as we look back upon Their Majesties' triumphal progress through Canada, the United States of America, and Newfoundland.

Our King and Queen, in very truth, were ambassadors of goodwill, bringing to the whole North American continent and to

this country and to the world at large good tidings, publishing peace, bringing good tidings of good.

And, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth."

I.

Let Us Think First of All of the Ambassadors

Hitherto we have been inclined to think of our King and Queen as beings so highly exalted above us that it never occurred to us to associate them with the common interests of our ordinary and common-place lives.

We thought of them as great, symbolic figure-heads of Empire; we pictured them as two great beings who shared the lonely isolation and splendor of the greatest Throne of the greatest Empire that the world has ever known.

To-day we know and realize that our King and Queen are lovable, approachable, considerate and feeling humans, who carry on their hearts, not only the burdens of State, but also a deep, pulsating love for the people over whom they rule.

One of the outstanding features of Their Majesties' character which their extended tour revealed so conspicuously is their amazingly human sympathy. It was that that endeared Their Majesties to the Canadians, and to the Americans, and to our own people.

Mrs. Roosevelt, speaking to the women of the American Press, said of Queen Elizabeth:—

"The Queen shows a compassionate understanding of the conditions which push people to desperation."

Note carefully the words "compassionate understanding", and bear in mind that this is a considered appraisal of our Queen's character by America's First Lady—a lady of no mean powers of acute and accurate discernment. "A compassionate understanding of the conditions which push people to desperation"—surely a great compliment from one great lady to another great lady. But it is more than a compliment; it is a fact.

And we know how, time and again, the King broke through his official schedule that he might meet with and speak to people in isolated parts, in hospitals, and crowded thoroughfares. They needed no body-guard of steel to protect them from their subjects. Their human love and compassionate understanding were a magnet which drew their subjects to them in complete surrender of heart.

How charmed the people of Ottawa were when Their Majesties walked into the midst

of the throng of people who were assembled for the unveiling ceremony, and greeted and spoke to as many as they could meet; and we in St. John's were deeply touched when our King and Queen, observing the crowds beyond the walls of Government House grounds, approached those who were without that they too might share in the privileges which the invited guests enjoyed.

The war veterans in Winnipeg will never forget that deeply human touch when the King, hearing that certain of their number had been overlooked, made a point of visiting them on his return journey. And the war veterans of the whole Empire will honor Their Majesties for that gracious act of kingly courtesy.

Those simple, instinctive gestures of sympathetic understanding and good-will, those "nameless, unremembered acts of kindness and of love", so frequently manifested throughout the whole tour, bear impressive testimony to the humanity behind Royalty, to the great and understanding hearts of our beloved King and Queen.

And we who are their loyal subjects, who move among the poor and needy, the unemployed and the struggling, the unhappy and the hopeless, can serve our King and country best by praying God that we too might have a baptism of that deep, human sympathy which reached its highest level in Jesus Christ, our Saviour.

II.

Let us notice secondly some of the immediate re-actions to the Royal visit.

First: The bonds of mutual trust, binding the heart of Great Britain to the heart of the United States of America, have been immeasurably strengthened.

Their Majesties, by the charm and simplicity and sincerity of their character, have accomplished far more than ever statesmanship or diplomacy could possibly have accomplished.

The Americans took our King and Queen to their hearts.

Second: The different nationalities which comprise a large percentage of the population of Western Canada have been merged into one people by the Royal visit.

Those of us who know Western Canada at all have always recognized that one of the greatest weaknesses, especially in the Prairie Provinces, lay in the conscious lack of some living, unifying element strong enough to break down every barrier of racial prejudice. I would not have you think that the people whom we call The New Canadians are not loyal. The Great War proved their loyalty. But there was lacking that something which alone could unite and blend them as one people in their own great western land.

The presence of our King and Queen in

their midst supplied the one thing lacking—a fact that was strikingly illustrated by a newspaper correspondent, who, referring to the different races which comprise the population of the Prairie Provinces, declared: "I'll never again call them 'foreigners'—never again!"

And may I say a word here about the misuse of the word foreigner in our own country. It is an unfortunate misuse of language that the people of Newfoundland should be designated Newfoundlanders and foreigners to distinguish between those who had the good fortune to be born in this country, and the others in our midst who came from overseas. I resent very strongly and very deeply that every time I post a letter to my native Scotland, I am compelled to drop that letter into a box marked Foreign.

Surely the time has come when this country too should cease to use the word 'foreigner' in an improper sense. We are all loyal subjects of the King, and as such let us work with hand and heart for the advancement of Newfoundland; let us lay aside every prejudice so that together we can re-build the broken ramparts of the country we love so well.

Third: The Royal Ambassadors of Good-will have made it abundantly clear throughout their arduous tour that not only do they desire that peace and love should weld the hearts of the peoples of their Dominions into one, but also the great world-heart, so agitated and disturbed by fear, be healed.

III.

In conclusion let us dwell for a moment on that other outstanding feature of Their Majesties' character, so clearly revealed throughout the tour—I refer to their reverence of mind.

"How beautiful upon the mountains are the feet of him that bringeth good tidings . . . that saith unto Zion, Thy God reigneth."

Throughout the whole of their arduous tour, Their Majesties did not neglect the House of God. When Sunday came, they were found in the place of worship.

What a multitude of reasons (not merely excuses) they could have offered for remaining in privacy and resting on the Lord's day.

But they found their way to church. They knew that

"They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint."

In one of our newspapers amazement was expressed that our King and Queen were able to carry through every detail of the arduous program set them, and more besides which they imposed on themselves.

But here is the secret. They renewed their strength in the presence of God. They bowed before the King of Kings, saying unto Zion, Thy God reigneth.

We thank God for reigning monarchs who came and dwelt in our midst.

We thank God for ruling monarchs who revealed to us an amazing human sympathy of wondrous breadth and depth and height.

We thank God for reigning monarchs who generated goodwill in the hearts of all peoples wherever they travelled.

We thank God for reigning monarchs who, by their example, have taught us not only to love our fellow-men, but also to renew our strength in the presence of Jesus Christ, the King of Kings and Lord of Lords—the Saviour of the world.

God save and bless Their Majesties.

TO THE CHURCH IN NORTH FORMOSA

The Response of The General Assembly to the greetings brought by Mr. George W. Mackay and presented at the meeting in Midland in June.

To the Fathers and Brethren of the Presbyterian Mission in North Formosa:

The General Assembly of The Presbyterian Church in Canada, sitting in Midland, Ontario, was deeply moved by the message conveyed to it by Mr. George W. Mackay from the Presbyterian Mission in North Formosa.

Your greetings came in the spirit of warmest affection, as from a daughter-church to her mother, and it is the desire of the fathers and brethren here to send a message in return in similar terms.

You have conveyed to the Canadian Church your thanks for sending the Rev. Dr. George Leslie Mackay to you with the Glad Tidings of Salvation, and for the noble succession of missionaries up to this day. It was most cordially accepted and on our part we also thank God for every remembrance of Him and of you, our fellow-members in Christ and workers together in His Church.

It is the Assembly's desire to make a record of it, that you may learn how your present leader, Mr. George W. Mackay, was welcomed home to the Church of his fathers, and in describing "Beautiful Formosa" how he led us again to see not only the loveliness of its mountains and plains but more particularly the evidences of the Christian graces in the character of your own ministers, elders and people.

"They that be wise shall shine as the brightness of the firmament and they that turn many to righteousness as the stars for ever and ever."—Daniel 12:3.

Children and Youth

POWER—USE OR ABUSE

Rev. C. J. MacKay, B.A., Kirkland Lake, Ont.

This is the address delivered by Mr. MacKay on Youth Night at the General Assembly.

Then was Jesus led up by the Spirit into the wilderness, to be tempted of the devil.—Matt. 4:1.

Let Youth Reflect

THE struggle in the wilderness centered around the use Jesus should make of His power. It is always a great day in the life of any individual if this question can be settled early and settled right. It is to the young people of the world, with life before them, conscious of their power but still undecided what to do with it, that this event of our Lord's life has its most direct appeal.

Destiny hinged upon the answer Jesus should make to this all important question, because He was supremely endowed with power. His was the most dynamic personality the world has ever seen; His brain was live with penetrating insight, and His whole being tingled with the consciousness of power. He could wield any sceptre towards which He cared to stretch forth His hand, He could wear any crown which He might covet. He could clothe Himself with any dignity He might desire; the world was at His feet. To Him all careers lay open and so humanity was vitally concerned in this conflict in the wilderness as to the use of His power.

To Cast Off or Hold Fast

For thirty years He had dwelt in obscurity in Nazareth: His thoughts had been moulded along sacrificial lines. His will was concerned with a redemptive mission. Are these sacrificial thoughts to be preserved? Is the purpose of His life to be completely changed when He confronts the hard facts of experience and trial, or is it to be maintained until He has fulfilled the mission of the Father? The experience in the wilderness gives the answer. The thoughts and purpose of sacrifice are to be preserved; the program of the Father is not to be superseded but fulfilled. His life, rich in the power of redemption and achievement, is to face courageously and victoriously the onslaughts of materialism and scepticism.

First Things First

The temptation came to Jesus in three forms, the same in which they now appeal to us, acquisition of material goods, winning popular applause, and achievement of high political position.

Each of these has its place in life but is not worthy of the supreme place in any life. To make any one of these ambitions all supreme, results in failure, defeat, and the loss of the very gifts God has bestowed

upon us. Whoever would follow in the footsteps of Christ, whoever would live the life of the Son of God, must reject such suggestions of misdirection of his powers. The rejection must be definite, it must be sincere, and it must be irrevocable. Let each one of us place himself in the centre of the picture, and see the application to his own life. We have power too. Truly not to the same degree as Jesus, but each of us has power of some kind over our fellow-men. We have power to help people or to hurt people. We have power to lift them up or to push them down; to make their days happy and delightful, or to make their days long and anxious. We have power to help build a better world order, to help build a civilization based on righteousness or we have power to impede the progress of peace and create the conditions of war. We have power to help maintain goodwill, brotherhood, sympathy, understanding, or to foster cynicism, illwill, suspicion, and all those barriers which separate man from man, class from class, and nation from nation. Let us get our thoughts centered not so much on our weaknesses as on our powers.

Acquisition of Material Goods.—What is wrong with the suggestion that stones be made bread? On the surface it would appear as if Jesus was suffering needless hunger. Why should He not feed Himself? There is no virtue in self-starvation. Bread-winning is good business and we are accustomed to think of the bread-winner as the honorable of the earth. So on the surface it might look as if Jesus was suffering needlessly when He might have a table before Him in the presence of His enemies.

But the suggestion made to Him was in reality an insult and a challenge, and Jesus reveals this in His reply, "Man shall not live by bread alone". Satan was insinuating otherwise. He was suggesting that life was basically physical and material. Satan was denying the existence of the spiritual in life. The creed he sought to impose on Jesus was the creed of the world, the creed of the day, a creed based on materialism and atheism, but it was no creed for Christ. He would give the world a better and higher creed than that. He would teach man that he had a higher life to live than that which is physical. Man's highest life is not dependent upon bread but upon Truth, upon God, upon Spiritual Things. This did not mean that Christ was suggesting that life is one-sided or that He calls His followers to an abnormal existence, or that He denies the reality of the physical. The religion of Jesus was ever putting the claims of the soul before the body. He was ever teaching the priority of the spiritual. He was ever reminding us that we are souls and have bodies and that God's will must be first. Far better to starve the body than to

starve the soul. On the other hand Jesus was not indifferent to bodily hunger and I believe that when He has had His way in the world, there will be no more breadlines in our cities, no more children underfed and under-nourished. The best cared for and the best fed people live in Christian lands, not in spite of Christianity but because of it.

Winning Popular Applause.—It was evident to Jesus that the road that would wind to Calvary must of necessity be a lonely road. The experience in the wilderness had revealed in part at least something of the loneliness and solitude that must be His. Satan now suggests that it need not be lonely but that it can be otherwise. All Jesus would have to do would be to appear at the topmost pinnacle of the temple in Jerusalem and while the crowd looked up to suddenly descend into their midst. The people love a spectacle and will hail it as a miracle. Immediately He would have His following. It was in reality a satanic plot to kill in Christ the priestly spirit, to tempt Him to win popular applause for its own sake, to use His power as the Son of God for degrading purposes. Let us have a care of such a suggestion. Power is not given to us that we may dazzle others; it is not ours to play with. If a man trades upon people's weakness, or their superstitions, or their prejudices to win their allegiance, he destroys himself. Power is for service. A man will get his following if he is capable of leading, and deserves it, but the servant is not greater than the Master; a man must win his following only in Christ's way, the way of faith, the way of love, the way of loyalty, the way of service, and the way of sacrifice. In all things self must be sacrificed. In all things God must be pre-eminent. Christianity's demand is that any power we possess, whether one talent or two, must be dedicated, used, and if need be renounced to the glory of God and the benefit of mankind.

Achievement of Political Position.—The suggestion was that Jesus should strike for Caesar's throne. The land was seething with revolt, discontent was prevalent and widespread. All it needed was a leader to fan the smouldering embers into a consuming flame; and who so competent to lead as this dynamic personality? Tens of thousands would flock to Him and follow Him even unto death. This suggestion meant nothing to Jesus. He knew that all "true sovereignty must be won through suffering; His mastery must come through His ministry; His crowd must be gained through His cross". I think the lesson from this is very clear. If God has entrusted us with any power it is that we may exert it to the highest possible levels of service and usefulness. Otherwise we abuse it and ultimately lose it. If we have any kingship or queenship in us let us use

it so that people will be elevated, helped, enriched, because they have known us.

We must admit there are two powers in the world, namely, love and force. It would appear as if internationally the world is run by force; the mass violence of our day unnerves us. It restrains, represses, destroys, but it cannot build anything of a constructive nature. Only spiritual forces can do that, only love can do that. The Church stands for love. Christ stands for generous, sacrificial love, expressed in dedicated power. Men may crucify Him, men may use force and violence in an attempt to destroy love, and its fruits, but long after those who have crucified Him have passed away and the institutions and empires they have founded by violence have disappeared Christ will still be here and will be waiting.

The Battle Is On

Young people, whether we know it or not, we are in the thick of a fight. We are engaged in a war in which there is no compromise, no neutrality, no ticket of leave. Love and force are antagonistic. They are mortal enemies. It is here the Church has a tremendous stake and it is here we as young people are directly challenged. There are men and women here who have labored years and years, fought and struggled, that the Church may be what it should be. They hand to us younger people a torch, the torch of faith and love and loyalty. Is the fire of our Christian faith to go out, are we indifferent to the needs of our day? I know there are some who think the Church stands only for weakness, as the communists say, "It is an opiate for the poor". Well wherever the Church is merely an opiate it has gotten a long way from Christ. To be a Christian means to take life by both hands and by the grace of God to fight against terrific odds, to push out love as far as it will go, to believe in it, to practise it, to preach it until it becomes triumphant in all the institutions and relationships of mankind. You ask, Is this worth while? The answer is, Yes. True it is costly, it is exacting, it is sacrificial, but it is glorious also and thrilling; it is the life abundant.

Persevere

We have no right to cease from toil until war is no more, and the spirit of war is eradicated from the breast of man, until bloodshed and cruel oppression are done away, until tyranny and injustice are demolished; until Jesus Christ is embraced and His Gospel of love experienced by all mankind, until we have through Him made the world a better place and life a worthier thing.

Rise up, Oh men of God,
Have done with lesser things,
Give heart and mind and soul and
strength
To serve the King of Kings.

Echoes of the 37th International Convention of Christian Endeavor

Rev. C. Ritchie Bell, Macvicar Memorial Church, Montreal

THE impression on all who closely followed the proceedings of The 37th International Convention of Christian Endeavor, held in the public auditorium, Cleveland, Ohio, July 6-11th, 1939, was unmistakably this, that Christian Endeavor is a "big business". It is "our Father's business". Interest, vigor, enthusiasm, optimism, and consecration characterized every meeting and conference. Delegates from every state in the Union, from Honolulu and Canada, 7,000 in all, gave close attention to business. There is a pleasure in seeing a large gathering of youth on any occasion, and no finer representatives of the young can be found than among the religious youth of a country.

At 7.30 o'clock on July 6th the convention opened with a service of praise led by Homer Rodeheaver and the convention chorus of 500 voices. The first hymn sung was "All hail the power of Jesus' name", a favorite of eighty-eight-years-old Mrs. Francis A. Clark, wife of the founder of the movement. Dr. Daniel Poling, President of The World's Christian Endeavor Union and of The International Society of Christian Endeavor, presented Hon. Herbert Hoover, a former President of the United States, with youth's distinguished service award. Dr. Poling said in part, "More than any other living man, Herbert Hoover represents the unity in public service of idealism and executive efficiency. Christian Endeavor has peculiar pride in conferring this citation not only because of the merit that wins it, but because of the Christian Endeavor background of its recipient."

Before a gathering that practically filled the hall seating about 18,000, Mr. Hoover made youth's desire for peace and its longing for the growth of a humane spirit in the world the basis of his address.

Addresses of welcome were given by Rev. Thomas D. Ewing, Vice-President of Cleveland Church Federation, Mayor Harold H. Burton and City Welfare Director, Fred W. Ramsey, Chairman of the convention committee. State secretaries and denominational leaders were presented to the convention.

The daily quiet hour sessions at 8.30 a.m. were conducted by Dr. Hiram Foulkes, Dr. E. Garth and Dr. Jesse Baird. These were vital in the application of the convention's message to individual lives.

The daily educational conferences, numbering 140 in all, and covering the whole range of Christian interest and activity for young people, were conducted by Dr. Daniel

Poling, Dr. Henry Holmes, Dr. Jesse Baird, and other specialists in work with young people. At one period on Saturday and Monday mornings 28 conference groups were in session simultaneously.

Friday night was a presidential night. Using for his theme the convention motto, Christ Calls, Dr. Daniel Poling pointed youth to the goal of a Christlike world in place of one dominated by a Hitler, a Mussolini or a Sun Emperor. He expressed pity for the unnumbered millions carried forward on a rising tide of super-nationalism which threatens to destroy twentieth-century civilization.

Seven thousand young people attended the service and despite the sweltering heat they followed Dr. Poling's speech with careful attention. They applauded vigorously certain parts of the speech which dealt with the liquor traffic, and also a statement calling for the promotion of good-will among Catholics, Jews, and Protestants.

Dr. Poling sounded a warning of the menace of the cigaret. He denounced the cigaret as "one of the most insidious and increasingly vicious enemies of the adolescent youth".

The International Head of the organization counseled young men and women "to make Christ their dictator".

Singing "All hail the power of Jesus' name" and "Onward Christian soldiers", the hosts of Christian Endeavor Saturday afternoon swung down Euclid Avenue in a spectacular parade. Red and white capes from Pennsylvania, sunflowers from Kansas, Leis from far-away Honolulu, and maple leaves from Canada mingled in the outpouring of Christian youth. Hundreds jammed the curbs and hundreds hung from windows and down-town buildings as a dozen bands blared—

"Like a mighty army moves the Church of God:

Brothers we are treading where the saints have trod . . ."

More than 6,000 youths followed behind banners bearing the slogan "Christ Calls".

At the head of the parade marched Governor Herbert H. Lehman of New York and Governor John W. Bricker of Ohio, along with Mayor Harold H. Burton and Dr. Daniel A. Poling.

For over one hour in blazing heat 6,000 young men and women marched with their banners and their countries' flags in a demonstration of their love of God and their belief that a decent life is the only sort of life worth living.

On the same evening in the public auditorium, speeches by Governor Lehman and Governor Bricker brought to a close a day devoted to Christian Citizenship. Cheer after cheer rose from the young people as both governors praised tolerance and decried religious and racial hatred. Fanatic-

cism and intolerance can be destroyed only by increased good will and understanding, the convention was told. Governor Lehman is an adherent of the Jewish faith.

Dr. Poling said, "Without weakening our Protestant heritage, loyal to the Messiahship of Jesus Christ and in His spirit, we shall seek to promote good will among Catholics, Jews, and Protestants".

The all-convention communion service on Sunday morning, with fellowship of races and denominations was conducted by Dr. Hiram Foulkes, Vice-President of The International Society of Christian Endeavor and a recent Moderator of The General Assembly of The Presbyterian Church in U.S.A.

Although war clouds never have hung more ominously on the horizon and the lights which have guided men are dimmed, thousands of Christian Endeavor youths all over this continent are determined to keep up hope of world peace and work for better understanding among nations. They demonstrated this Sunday afternoon at the address of Dr. Harry N. Holmes of New York, Vice-President of The International Society. "I hope that we shall send a shout to the youth of the world to keep up their hope of peace," Dr. Holmes said, and he was answered with a round of applause and a shout from the thousands of young people assembled in the public hall.

Following Dr. Holmes' address Dr. Jesse Baird, President of San Francisco Theological Seminary, summoned members of Christian Endeavor to loyalty to their respective churches and to the world-wide Church.

In the principal address of Sunday evening, Dr. Louis H. Evans of Third Presbyterian Church, Pittsburgh, asserted that human nature had developed an inherent hardness in these days which could be changed only through an earnest, widespread response to the call of Christ.

Following Dr. Evans' sermon 100 young persons dedicated their lives to the cause of Jesus Christ and 40 of these were for full-time service. It was a night of revival!

Dr. Walter H. Judd, recently a medical missionary to China, and an outspoken opponent of sending war materials to Japan, was the principal speaker on Monday. About 2,000 delegates attended the convention banquet in the Hotel Allerton.

The convention closed on Tuesday evening with a great consecration service conducted by Dr. Daniel A. Poling, who was re-elected President of the International Society.

When we see these young people of Christian Endeavor who, like young people everywhere, have suffered from the same evils of unemployment and the depression and yet, unlike youth of many countries who have lapsed into bitterness and hatred and joined forces with deceiving tyrants

and demagogues, have remained faithful to the noble traditions handed down to them, we are compelled to admiration.

These young folk are engaged in a truly creative and constructive task. In a world threatened with mutual antagonism and social hatred, they seek peace and strive for reconciliation, and in an atmosphere filled with pessimism and despair, they cling to the virtue of hope. It is certain that such devotion to the mind and spirit of Christ and to His Church cannot be useless or fail.

Note.—Mr. Bell represented the Board of S.S. and Y.P.S. at the convention and the other delegates from Montreal were Mrs. Bell and Rev. and Mrs. Alexander Nimmo of Beauharnois.—Ed.



St. Andrew's, Y.P.S., Wainwright, Alberta

This Society was organized on November 8th, 1938. It has twenty-four members and the officers are:

Hon. Pres., Rev. Dr. R. S. Stevens; Pres., Mr. Roy Fraser; Vice-Pres., Miss Wilma Brunker; Secretary-Treasurer, Miss Agnes Carsell. Meetings are held at the church manse, every Tuesday evening at 7.30 p.m., and are classified as devotional, literary, missionary, and social. The society takes charge of the song service held each Sunday evening just before the church service. For these services song books were purchased by the society.

The minister, Rev. Dr. R. S. Stevens, is shown in the picture, the second from the left in the back row.

Over fifty years ago, as a young man returning from India on his first furlough, Dr. J. J. Lucas had talks with three students in Western Theological Seminary in Pittsburgh. He won their respect and confidence and was able to help them reach a decision in their most important life problem. At that time all three of these men decided to become foreign mission-

aries. One of them, Dr. A. C. Good, went to West Africa, where he died after twelve years of vigorous missionary adventure, and where he has been followed by his son, Dr. Albert I. Good, of Elat. The second man, Dr. John Eaken, went to Siam, and carried heavy responsibility, with sustained evangelistic zeal, for more than forty years. His sons, Paul and John Eaken, and his daughter, Ruth Eaken, are giving life service to the Gospel in Siam. The third man, Dr. Newton Donaldson, was prevented from going to Persia as he had planned, but he and his wife were always enthusiastic in their missionary interest in the pastorate at home. As their son I have the privilege of working in Persia. His sister, Elma Donaldson, went to India, where she served at Dehra Dunn with devotion until she was seventy years of age. A daughter, Mary Donaldson, went to China in 1924.—Rev. Dwight M. Donaldson in The Missionary Review of the World.

INTERNATIONAL S.S. LESSONS

LESSON—SEPTEMBER 10

Hezekiah: A King Who Remembered God
II Chronicles 30:13-22

Golden Text: Turn us again, O God, and cause thy face to shine; and we shall be saved.—Psalm 80:3.

LESSON—SEPTEMBER 17

Micah: A Messenger of Social Justice
Micah 3:1-12; 6:6-8

Golden Text: What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?—Micah 6:8.

LESSON—SEPTEMBER 24

Isaiah: Foretelling the Birth of the
Messianic King

Isaiah 7:14; 9:1-7; 11:1-5

Golden Text: His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.—Isaiah 9:6.

LESSON—OCTOBER 1

The Infancy of Jesus
Matthew 2:13-23

Golden Text: And they shall call his name Emmanuel, which being interpreted is, God with us.—Matthew 1:23.

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The Presbyterian Church in Canada

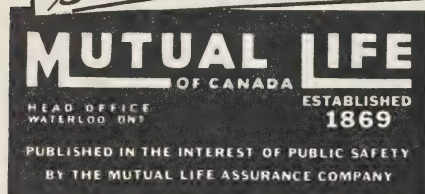
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Boom Rd., N.B.
Blue Mountain and Garden of Eden, N.S.,
Mod., Rev. F. G. MacDonald, Merigo-
mish, N.S.
Bolsover, Kirkfield and Eldon Station, Ont.,
Mod., Rev. E. W. B. MacKay, Woodville,
Ont.
Bristol and Stark's Corners, Que., Mod.,
Rev. H. G. Lowry, Hull, Que.
Burlington, Ont., Rev. R. J. Wilson, 332
Locke St., Hamilton, Ont.
Centre Road, and West Adelaide, Ont.
Mod., Rev. T. W. Mills, Ailsa Craig,
R.R. 1, Ont.
Cobden, Woltown and Scotland, Ont.,
Mod., Rev. R. Bertram Nelles, Pembroke,
Ont.
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Kerr, Brussels, Ont.
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Woodstock, N.B.
Grimsby, etc., Ont., Mod., Rev. W. I. Mc-
Lean, 98 Mountain Park Ave., Hamilton.
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Comparing the value of money then and now, this was truly a generous collection. If every Company and every Christian Community manifested a like liberality in these days, how the Bible might be circulated at home and abroad!

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The pleasures of sin are for a season only.

The most burdened are often the most blithe.

Through the ages one increasing purpose runs.

If any man be in Christ, he is a new creature.

Do not confuse inspiration with infallibility.

We are made, and meant for, and must have God.

A learned man is a tank; a wise man is a spring.

To know how to use what one knows is true wisdom.

History inspires one to live bravely and worthily.

The Sermon on the Mount is a working plan for life.

The reaction of goodness and happiness is perpetual.

Despair of oneself is the condition of obtaining power.

He that dwelleth in love dwelleth in God and God in him.

Take the long view of life and think of the afterwards.

We cannot expect to make use of God for ends of our own.

We learn wisdom from failure much more than from success.

Waiting is, for the most of us, much harder than working.

There are vast possibilities for good or ill in human speech.

It is not sufficient to live; we need also the joy of living.

Though we must live in the passing day, let us not live for it.

Something worthwhile can be got out of everything that meets us.

The most delicate tasks in the universe must all be done by hand.

I have learned in whatsoever state I am therewith to be content.

Often the worst turns out to be the best.

It is the incredible fact that when we are weak then are we strong.

The most devastating doubt is that of the ultimate purpose of God.

Man is an imitative creature, and whoever is foremost leads the herd.

Until we see the finished product, it is premature to judge of the process.

The burden may become a blessing, labor lovesome, and service awaken song.

Blessed are they that keep judgment, and he that doeth righteousness at all times.

If then sin can be conquered in the individual, it cannot be impregnable in the community.

There is practical common sense in taking even injustices quietly and without resistance.

Contemplation of the love of God in Christ brings faith and hope and love back into our hearts.

Real giving and receiving must be reciprocal in spirit, and absolutely dependent upon each other.

He is a freeman whom the truth makes free,
And all are slaves besides.

When we consider courage we cannot forget those whose long and patient endurance has almost exhausted suffering itself, as the anvil ends by wearing out the hammer.

Let grace and goodness be the principal lodestone of thy affections; for love which hath ends will have an end, whereas that which is founded on true love will always continue.

It was an excellent part of Luther's character that in the most critical and difficult situations he could commit his cause to God and at the same time be as active in using all prudential means as if the events depended wholly upon human exertion.

Many to-day are as mildly and as conventionally religious as were the church folk of three centuries ago against whose mildness and mediocrity and passionlessness George Fox and his followers flung themselves with all the passion and glory of a new discovery, with all the energy of dedicated lives.

NEC TAMEN CONSUMEBATUR

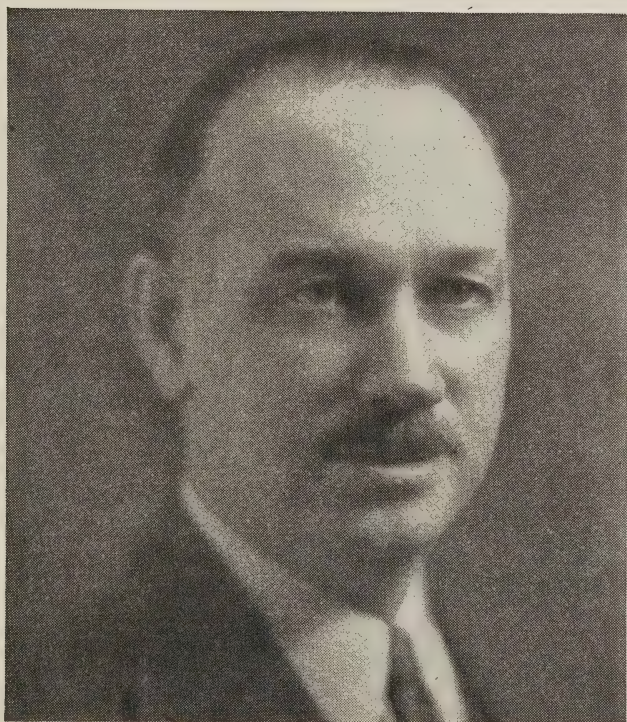
The
**PRESBYTERIAN
RECORD**

THE OFFICIAL MONTHLY RECORD OF
THE PRESBYTERIAN CHURCH IN CANADA

Vol. LXIV

TORONTO, OCTOBER, 1939

No. 10



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ACKNOWLEDGEMENT

The Treasurer has received the sum of \$5 for the work at Fontenelle from one who writes under the name "Interested." Two other contributions were received, one of \$25 and another of \$100.

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The Presbyterian Record

VOL. LXIV

TORONTO, OCTOBER, 1939

No. 10

By the Editor

WAR

THE heavy storm clouds that hung over Europe for many months burst at last and now the tempest rages. War is in the ascendant in the heart of that continent and the prediction is that its devastating work will continue for three years. This prophecy of the military commands attention, for Lord Kitchener, at the outset of the war of 1914, declared that it would last four years, and the event proved his estimate exact.

To what limits this struggle will extend is difficult to forecast, but already four nations are directly engaged, Germany, Poland, France, and Great Britain. As Great Britain means both the homeland and the overseas Dominions war's sinister shadow extends over them as well for all have signified their resolution to take their share in this titanic effort for freedom as members of the great British Commonwealth of Nations. "United we stand" is the assurance of the active co-operation of the Dominions with the Motherland.

As in 1914 so now Great Britain and France stand together to stay the progress and thwart the ambitions of a formidable and ruthless aggressor, Hitler, Germany's Dictator. In thus characterizing him we point definitely to the cause of the war, and the conclusion cannot be escaped that upon him rests the sole responsibility in that regard. He had made stupendous preparations by re-arming of his forces of land, sea, and air and when he felt capable and secure in swift succession he re-militarized the Rhineland, seized Austria, Czechoslovakia, Bohemia, Moravia, and Memel, and on the first day of September, by force of arms, he invaded Poland. Hence War. It was quite apparent that the lust for world conquest completely dominated him and his rule of absolute repression in Germany is a true prophecy of what would happen to the world should the nations come under his sway.

Great Britain issued an ultimatum requiring the withdrawal of German armed forces

from Poland and a time limit set. To this communication Hitler disdained to reply and, in fulfilment of her pledge to Poland, Great Britain on the 3rd of September declared war on Germany and was promptly followed by France. The Parliament of Canada was summoned for the seventh of September in emergency session and on the 10th proclamation was made

That a state of war with the German Reich exists and has existed in our Dominion of Canada as and from the 10th of September, 1939.

That Great Britain labored to the last moment for peace unwilling to leave any effort untried that promised to avert the calamity of war is abundantly in evidence, and to the great credit of the Prime Minister, Mr. Chamberlain, and Canada supplemented his effort. In the emergency session of Parliament Hon. Ernest Lapointe, Minister of Justice, said:

The Prime Minister hates war and he has devoted all his energy to promote the instruments of peace. Indeed until the very last minute he was sending messages beseeching dictators and the President of Poland to find means of avoiding this tremendous catastrophe (loud applause). England has worked for peace. I know it, for I have attended many meetings in Geneva and the London conferences since the end of the Great War.

Mr. Lapointe indignantly repudiated any suggestion of responsibility on the part of Great Britain for the present conflict.

I say therefore that it is a crying calumny to say that England is responsible for anything that has led to the present conflict. (prolonged applause) France has worked for peace all the time and it is a slander to say that France is responsible in any way. These nations have gone so far in their efforts to preserve peace that they have received strong and bitter criticism from many of their own people because of what was called in derision the "appeasement" policy.

It is most gratifying to note the absolute,

one may say, unanimity in Parliament with respect to Canada taking her share in this critical time in the responsibilities of the Empire, and this unanimity was evident in the appraisal of the true nature of the struggle as one in which freedom in its purest political sense was at stake, and that this concerns the whole world.

The leader of the Opposition, Hon. R. J. Manion, stated in concluding his address in Parliament:

In closing I want to say, we are fighting in a war for justice, for honor, and for liberty.

The Prime Minister, the Rt. Hon. W. L. Mackenzie King declared:

Europe has been plunged into war because of a hateful and tyrannical regime which cherishes and is seeking to perpetuate policies which would rob mankind of everything that is dear to the human heart and the human soul.

Rt. Hon. Arthur Meighen in the Senate, in a fervent appeal for united Canadian effort said:

If the principles of Hitler are to prevail, and they will prevail unless the Allies win, then the world as we have known it, will have passed away. It will not mean a new dynasty in Europe; it will mean another form of the whole constitution of humanity. It will mean there is nothing left to us worth living for.

Then he quoted the Prime Minister, Mr. King:

There is no home, no family and no individual in Canada whose fortunes and whose freedom are not bound up in the present struggle.

Again Mr. Meighen said:

If we do not win this war on the banks of the Rhine, we are going to have to fight it on the banks of the St. Lawrence, in the Indies and on the Mississippi.

These straightforward deliverances by the leaders in Parliament and the declaration by all that Canada will take her honorable part in this great struggle must stir the hearts of the Canadian people and arouse them nobly to respond. This unanimity must also be greatly appreciated by the Government and the people of the Homeland who, without solicitation of help from the Dominions, once more quietly, bravely, chivalrously, and heroically have ventured their all for the cause of freedom.

If one factor alone guaranteed the unity of the Empire in this hour of crisis, it was the speech of His Majesty, the King, to which the Empire and the world had the opportunity of listening.

Though this message has been published and distributed far and wide, we believe it should have a place in the records of the Church and although we are pressed for space in this issue, we have refrained from any attempt to condense, and give it in full:

In this grave hour, perhaps the most fateful in our history, I send to every household of my peoples, both at home and overseas, this message, spoken with the same depth of feeling for each one of you as if I were able to cross your threshold and speak to you myself.

For the second time in the lives of most of us, we are at war.

Over and over again, we have tried to find a peaceful way out of the differences between ourselves and those who are now our enemies; but it has been in vain.

We have been forced into a conflict, for we are called, with our allies, to meet the challenge of a principle which, if it were to prevail, would be fatal to any civilized order in the world.

It is a principle which permits a state in the selfish pursuit of power to disregard its treaties and its solemn pledges, which sanctions the use of force or threat of force against the sovereignty and independence of other states.

Such a principle, stripped of all disguise, is surely the mere primitive doctrine that might is right; and if this principle were established through the world, the freedom of our own country and of the whole British Commonwealth of Nations would be in danger.

But far more than this, the peoples of the world would be kept in the bondage of fear, and all hopes of settled peace and of security, of justice and liberty, among nations, would be ended.

This is the ultimate issue which confronts us. For the sake of all that we ourselves hold dear, and of the world order and peace, it is unthinkable that we should refuse to meet the challenge.

It is to this high purpose that I now call my people at home and my peoples across the seas who will make our cause their own.

I ask them to stand calm and firm and united in this time of trial.

The task will be hard. There may be dark days ahead and war can no longer be confined to the battlefield, but we can only do the right as we see the right, and reverently commit our cause to God.

If one and all we keep resolutely faithful to it, ready for whatever service or sacrifice it may demand, then with God's help, we shall prevail.

May He bless and keep us all.

The voices raised against war under any circumstances emphasize its futility. It may be replied that a war may be futile and yet not only justifiable but commendable. From such a peace advocate as Viscount Cecil we hear that there is a time when

Force is essential, inevitable, and unavoidable.

and that is true whether the issue be success or failure.

Futility is constantly asserted of the last

war. That can only be contended by declaring that objectives were in view which were not considered at that time. It was not, at the beginning, a war to save democracy and preserve liberty. It was a war to save imperilled nations, Belgium and France in particular, from the hands of a potential despot who would "wade through slaughter to a throne and shut the gates of mercy on mankind". Was the war against him futile? It ended in the surrender of an entire army and navy, and where is the would-be despot now? He is in Holland, "saying nothing and sawing wood" (literally). Ask him therefore whether the last war was futile. Further, was not democracy and liberty preserved for the time at least?

A predacious animal, for example, intent on depredation may be driven from the precincts of one's summer home in the woods and so terrified that he will not appear again but he may put in an appearance the next season or a second marauder may take his place. Then is the opportunity for one to make sure if possible that one or the other will never return. Even that is not a guarantee that there will not be a third. Nevertheless the cottage and its contents have been saved for the meantime.

However for us in Canada vain disputations are not now in order. Action is required. We must match our resolution with deeds and be ready, as says the King,

For whatever service and sacrifice the times may demand.

The press in reporting the views of representatives of the Churches upon the question of their duty in the crisis indicates division of opinion. For us there seems no other course than that suggested by the Moderator of the General Assembly, Rev. Dr. Stuart C. Parker, in his message to Rt. Hon. W. L. Mackenzie King, the Prime Minister:

In this day of crisis The Presbyterian Church in Canada assures His Majesty's Government in our Dominion of its sympathy and loyalty. We pray for the Parliament and ministers, that God may enable you to lead the people in the way of righteousness, whether it be rough or easy. You have a nation not afraid of enduring hardness. My personal prayers are for you in your heavy responsibility.

That message was sent prior to the issue of the fateful proclamation that Canada is in a state of war with Germany, and it is couched in general terms giving assurance of sympathy, loyalty, and prayer. The proclamation of war does not alter these suggestions but gives them greater pertinence and definiteness. The Government has taken action and proposes measures and it is plainly the duty of the Church to co-operate in every way with the Government for the furtherance of its cause.

The Moderator addressed himself not only

to the Government but to the "Presbyterian people in Canada" and we do well to keep before us this message as a guide. The spirit of it and the principles implied will help the members of our Church and the Church as a whole, to see its way clear to perform its duties day by day throughout the anxious and critical period upon which now we have entered.

Keep hold on faith though prayers for peace seem to be unanswered. God did not absolve even His own Son from Calvary in spite of His cry that the cup might pass from Him. He had to bear evil that greater good might come at last. We servants are not greater than our Master. To keep that in mind will help us in these appalling days.

Gather together in your churches, and continue to pray even yet. Pray that the spread of this evil of war may be arrested. Pray that the strength of the nations that desire only peace may be sufficient in God's hand to secure it. Pray that we ourselves may see our duty clearly and may have grace to do it, in whatever sphere of service it may lie.

Above all it is necessary for us to
Be strong and of a good courage.

We shall indeed need to fortify ourselves to maintain, perhaps for years, our part in the arduous conflict in which the Empire is engaged.

KEPLER, CHURCH OF CHRIST, CHINA

IN Toronto a goodly company, representative chiefly of the mission boards, men and women, had the privilege on September 12, at luncheon, of hearing Rev. Dr. A. R. Kepler, Executive Secretary of the General Assembly of the Church of Christ in China, speaking upon conditions in China the product of the undeclared war waged by Japan.

There were atrocities in the World War perpetrated by the Germans, see statements of Ludendorff and of Viscount Bryce. They pale into insignificance compared with the deeds of devilish wickedness committed in this struggle in China as reported by Dr. Kepler. To hear of them induces an emotional strain which cannot long be endured.

He greatly increased our admiration for General and Madame Chiang-kai-shek, the former for his genius as the rival of Japan's leaders, for his courage, devotion, and Christian faith and the latter in her sphere for like virtues.

Japan is war weary Dr. Kepler said and taking fullest advantage of this the Chinese guerillas with extraordinary inventiveness and elusiveness sustain the campaign of harassing the enemy. The spirit of the Chinese is indomitable. Theirs is a temper of no surrender and time is on their side. Their sufferings are however indescribable, and the homeless, the orphans, the naked

and starving, the sick and the wounded, are everywhere.

In this misery the Church is the ministering angel and in this way its message is commended with an acceptance impossible under less favorable physical conditions.

Dr. Kepler uttered strong words of condemnation of the Christian nations for their contribution to this nation-wide suffering by supplying the enemy with munitions and other resources for the prosecution of the war, a disservice upon which the people of Canada and the United States should seriously reflect in the light of its appalling consequences. Is not this an occasion for national repentance, correction and compensation? What would be regarded as highly reprehensible on the part of an individual cannot well be viewed in any other light when done by the nation.

WORLD CONFERENCE OF CHRISTIAN YOUTH

THIS assembly was held in Amsterdam, Holland, from the 28th of July to the 2nd of August, and was significant in the fact that it was the world's first Christian Youth Conference. The number of delegates was 1350 hailing from 71 countries and represented 220 separately organized religious groups and national Churches.

Of its Life and Work of The Church of Scotland says:

"It was the culmination of the labor and prayer of a small group of officials and of an untold number of young people throughout all the world. . . . To many it was a living lesson in geography—meeting people from Iraq and Iran, Bohemia and Bulgaria, China and Chile, Mauritius and Madagascar, Syria and Transjordan. To others it was a lesson in Church History—a place where Orthodox, Lutheran and Reformed all met under the banner Christus Victor. To many of us from Scotland it meant the discovery of our own differences; for in a delegation numbering nearly 40, the Church of Scotland had ten places, while the United Free Church, the Original Secession, the Baptist, Congregational, Methodist and Episcopal Churches were also represented—to say nothing of the S.C.M., the Y.M.C.A., and the Y.W.C.A."

In this great conference our Church was represented by Miss Jessie Storrie, a delegate from the Board of S.S. and Y.P.S. duly accredited to the Conference by Rev. Wilfred Lockhart, Secretary of the Students' Christian Movement, Toronto. Our representative there was at no charge upon the Church, Miss Storrie having paid her own expenses.

In Miss Storrie's attendance upon the great gathering we were fortunate and she is to give in the next Record her impressions of this first World's Christian Youth Conference.

THE ATHENIA

A TRAGEDY of the sea was enacted on the evening of the day when Great Britain declared war against Germany in the sinking of the S.S. Athenia about 200 miles west of the Hebrides; a tragedy in kind like that of the Lusitania but fortunately not in extent, being a much smaller vessel. The number on board including crew was 1450 of whom about 160 are unreported. That it was another instance of German frightfulness there can be no doubt in the light of the evidence; and worse than the torpedoing without warning was the subsequent shelling by the underseas vessel when passengers were on the deck of the sinking vessel and in the boats, an act the submarine would not have attempted had the captain believed the Athenia carried guns. This atrocity brought sorrow to many homes in Canada, the United States and elsewhere. Among those unreported are Rev. William Allan of Dovercourt Presbyterian Church, Toronto, and Mr. F. G. Weir, a devoted leader in Knox Church at Goderich, the father of Rev. William Weir of our church in Portage la Prairie, Man. Mr. Weir was for three years a member of the Board of S.S. and Y.P.S. and was active in behalf of the Record having undertaken the work of circulating it in his home church. We extend our deep sympathy to the relatives of these and other victims of this dastardly outrage.

In an especial degree the hearts of Canadians have been touched by the death on board the City of Flint, one of the rescue ships, of a young girl, ten years of age. In the battle for her life the medical and nursing resources available on the Flint were exhausted. A more heroic effort could not have been made by the doctor and nurse. This youthful victim of Hun savagery was Margaret Hayworth of Hamilton, whose parents are members of St. Andrew's Church. The event has stirred the nation. Premier Hepburn requested that flags on all public buildings be flown at half-mast and extended his request to the Prime Minister at Ottawa and the other provincial Premiers. The funeral was held in St. Andrew's Church, Hamilton, Rev. C. L. Cowan, presiding and with the Lieutenant-Governor, Hon. Albert Matthews, Premier Hepburn and his cabinet in attendance.

Little Miss Hayworth's death was caused by shell splinters, a further indisputable and terrible testimony to the fact that the Hun submarine shelled its helpless victims. She was not the only child-victim of the tragedy but apparently the only one who died of wounds from the enemy's shells. An unknown number were engulfed in the dark waters, and there are in consequence many parents left with bleeding hearts for whom there will be universal sympathy.

REMEMBER THE CHURCH

OUR Church we believe stands ready to give whole-hearted support to the Empire in the struggle to which she has consecrated her all, for the Church's existence is at stake in the conflict. Of this the experience of the Church in Germany under the Hitler rule leaves no doubt. Her liberties have been curtailed, her voice silenced, her leaders imprisoned, and her efforts foiled by a national campaign of pure paganism. On what other side then can our Church take her stand? Christian teaching has been the inspiration of the leaders in every nation who have promoted liberty and democracy. Since the war is obviously in behalf of preserving these great privileges, what else can the Church do?

The obligation however of the people to the Church in this crisis must not be ignored. It is not impossible that the high pressure appeal, as well as the cause itself, for war charities, may lead people to forget the part the Church plays at this time and to overlook their responsibility for its support.

In the Great War her chaplains were with the soldiers in training camps and on the battle fields and not only relieved suffering by their timely ministrations but contributed, above all other agencies, to the morale of the troops, a most important factor in war. Consider the part the missionaries of the Churches in China play in the present distress, as indicated in the report of Dr. Kelper in this number and confirmed by others.

So with all these considerations before us, let us remember the Church in these days when attention may be diverted from her and give her broad and full support for all her enterprises. With respect to war charities and the Church it may be said, "These, the charities, we ought to have done, but not to leave the other, the Church, undone". Let us again respond gladly and generously to the old appeal:

Bring ye all the tithes into the storehouse, that there may be meat in mine house.

TOO FAR AHEAD

Whether we were misled by a newspaper reference or whether we mis-read the article, we made the error of placing the 100th anniversary of the Old Stone Church, Beaverton, in this year instead of 1940.

Christ is ever present in and with His people; and, while He is on board, the ship cannot sink. He may indeed seem to sleep for a time and to disregard both the vessel and the storm. Do you awake Him by prayer and supplication.—Gifford.

MR. CLARENCE M. PITTS

WITH the close of the General Assembly in June last there retired from the post of Chairman of the Board of Administration, after three years of service, one of the most competent, faithful, energetic, and selfless men it has been the good fortune of the Church to enlist in its service, Mr. Clarence M. Pitts of Ottawa.

A three-year rule of service has for a long time been in effect with respect to the Boards and Committees of the Church. Last year however, the Assembly modified this rule by adopting the provision "that one-third of the retiring members may be eligible for re-election". Mr. Pitts was therefore free to accept the chairmanship for another period of three years and this was the earnest desire of the Church. His private obligations however were such that he was compelled to resist the appeal to continue in office.

His retirement is keenly felt for he is a young man of phenomenal energy and of great business capacity, and these have been placed at the disposal of the church in glad surrender and in unstinted measure. His intimate knowledge of every phase of the Church's business, his keen discernment, his gift of speech, his courage and fervor, made him strong in debate and a most effective pleader for the support of the Church's work. How he has been able to give to the whole Church such a proportion of his time has been the amazement of all acquainted with the other demands made upon him.

In business he is President and General Manager of the People's Gas Supply Company of Ottawa, and a member of the Board of Trade. As graduate of McGill in Civil Engineering, holding the degree of B.Sc., he is actively identified with several institutes and associations of his profession. In his church, St. Andrew's, Ottawa, he is a member of the Kirk Session, and Representative Elder, Superintendent of the Sunday School for the past fifteen years, and a member of the Budget Committee of the congregation, Presbytery and Synod. These demands upon his time have been faithfully met while he was giving three years of close attention to the whole work of the Church with ability, energy, and devotion unsurpassed.

He is another illustrious example, of which already in our short history since 1925 we have had a number, a gifted layman rendering voluntary service to the Church and the Kingdom of God; and this not only without a dollar of charge upon the Church's funds but supplemented by generous contributions to the support of its work. Though he felt compelled to relinquish the onerous duties of Chairman of the Board of Administration Mr. Pitts is still at the command of the Church for whatever services it is in his power to render.

The Son of God Goes Forth to War

I BEGIN this article on Labor Monday, September 4. Yesterday Mr. Chamberlain declared that a state of war existed between Great Britain and Germany. Naturally, I have as little heart for writing now as I had for preaching on Sunday. But the tasks of life must be faced with unflinching determination; the duties of the hour done with unflagging zeal. Only in this way shall we win through.

This month I am expected to write something for the Man in the Pew, but, curiously enough, the line, "The Son of God Goes forth to War" kept running through my mind. Escape it, I couldn't, much as I tried to. So I placed it at the head of the article hardly knowing why, but believing somehow that it is in its proper place, that it carries for all of us a lesson.

A concordance will at once reveal that there are many references to war in the Bible, especially in the Old Testament. The New Testament frequently uses the terms of war in reference to Christian service. To engage in war, recruits, training, ammunition, food, strategy, courage, actual fighting, and so on, are imperative. Britain must have these to prevail in the present conflict. Deny them and the enemy has the advantage, and ultimately, the victory.

Now, if ever, is the time for the Church to mobilize all her forces for the conquest—for the overthrow of evil, for the evangelization of the neglected areas of our Canadian life, for the work God has called upon us to do across the seas. Let us have a permanent "black-out" of all the ills that are among us—division, distrust, lethargy, lovelessness, meaningless outer conformity, hatred, and selfishness.

Frequently I have said to my own people that I am not so sure that we, as Christians, are fully aware of the passion and urge that figure so prominently in the New Testament. "Repent", "Flee", "Do", "Fight", "Beware", "Strive", "Wrestle", "Go", "Obey", "Love", "Pray", "Preach", "Give", "Run", are some of the notes that are urgently sounded. Lately I have been in the pew, for a month, and more than once I asked myself, What was the service all about, anyway? There was no serious challenge to me, my consciousness of sin was not deepened; I had no urge to flee the wrath that is to come; I did not feel at all that the Church, or I, was in any conflict; that the Son of God had gone forth to war and that I, His soldier, must buckle on the whole armor of God. I know that in worship there is more than what I have mentioned; but surely one should come from the house of God with "a mark to aim at" in one's own life and in the life of the world about us. The Son of God is at war! So are we all!

Fight, wrestle, strive—these are meaningful words over which to ponder. I quote Pierre Van Paasen (a naturalized Canadian, I think) "If the Church is to fulfil its destiny . . . it must march forward in a community of spirit with all the forces of the future against the citadels of sin and darkness and poverty and misery and sorrow. The Church must become again what its Master called it to be, a ferment in society, the salt of the earth, a conscious, rational, responsible, human force of action in the service of the coming day".

When this has been necessarily said there is still need for defining just where the individual may most profitably lend his aid.

It is needless to say that all men are not gifted alike, and that is good! That makes for variety of service. My responsibility is for my endowment, my talent. In what way, then, can the Man in the Pew serve?

First, by thoroughly dedicating himself to the standards set by Christ. Christianity is more than loyalty to the written word of God and the Confession of Faith. It has to do with life. Christianity is effective only in so far as our life is. "What you are", runs an old quotation, "speaks so loud that I cannot hear what you say". "Getting right with God" may be a hackneyed phrase, but it suggests, for many of us, a revision of our life, a right-about-face in many particulars, an utter subjugation of self, and a prayer. "Use me, just as thou wilt and when and where".

Next, surely you must keep in constant, helpful contact with your neighbor, always remembering that you are Christ's ambassador. Speaking to individuals, or personal evangelism, is as important as pulpit declamations. One can rarely get "near" a crowd; you can an individual. Jesus was a great believer in individual contacts; He won most of His Apostles that way. Some time ago I read in a little booklet that out of nearly forty specific cases of healing recorded in the Gospels, only six came for themselves, and were healed because of their own individual faith. And one recalls the classic examples of personal evangelism by such workers as Andrew, Philip, and others. Don't leave all to the pulpit; the pew has great opportunities. Make your life and words count in your own environment. That is your front-line trench.

Again, there is the more regular and generous financial support of the Church and its life-giving work. Everyone knows very well that Christian service costs money, and to act as if it ought not to need financial help is more than absurd. Of course the Gospel is free; but the Christian worker must get his or her daily bread. The Gospel is free; but the steamship company won't transport the missionary for nothing;

the coal dealer won't heat the Church free, or the bricklayers build it; or the merchants supply for nothing the comforts needed for the poor, the printed instruction for those whom the Church teaches, the hospital appliances for the sick. Every man in the pew knows in his heart that the less he gives, the less good the Church can do. So there again is a trench to be manned. If we had given to the Church's work in the past one thousandth part of what we pay for armaments, it is almost certain there would have been no war to sadden us to-day. We are reaping as we sowed; and the menace of war and every other evil will not be lifted from humanity until our effort to Christianize the world receives the support which now is given to useless, and even evil enterprises.

And, lastly, put "dead-earnestness" into what you are doing for Christ and His Church. Too many are content to stay in the dust bowl of indolence. God's firing line needs recruits, munitions. General Carpenter said the other day that the Church should not be a recruiting agency—not for bloody fields, perhaps, but that is what it is, a recruiting station for God's warfare on the sins of the world. "The Son of God goes forth to war". "Who follows in His train"? Let us be instant with men and munitions for God's work.

—C. L. COWAN.

SECRETARY OF THE GENERAL BOARD OF MISSIONS

AN event of great significance was the service in St. Andrew's Church, Toronto, when Rev. W. A. Cameron, D.D., formerly of Central Church, Vancouver, was solemnly set apart as Secretary of the General Board of Missions. Thus one of the most important, if not the most important, posts in our Church has been filled after a vacancy of a little more than four years, for it was on July 22nd, 1935, that this position was rendered vacant by the death of a stalwart son of the Church, Rev. Dr. A. S. Grant, more familiarly known as Grant of the Yukon. In the interval the work of General Secretary has been carried on, as his other duties permitted, by Rev. Dr. J. W. MacNamara, Clerk of the General Assembly. At the General Assembly this year, Dr. Cameron was tendered the appointment to this post which he at once accepted, and now he has taken his place in the church offices and is devoting himself to the trust committed to him by the Church.

At the service of installation, Rev. Dr. A. M. Hill, Convener of the General Board of Missions, presided, the devotional service was conducted by Rev. R. G. Stewart of St. John's Church, Rev. Dr. M. B. Davidson of Central Church, Galt, preached, and the



REV. W. A. CAMERON, D.D.

charge to Dr. Cameron was delivered by Rev. Dr. Robert Johnston of Knox Church, Ottawa. In this impressive service the large congregation showed a deep interest.

Dr. Cameron undertakes his new duties after an experience in the work which was admirably fitted to prepare him for his responsible task. His home was in Woodville, Ont., and there he received his public school education which was followed by a course in the Collegiate Institute, Lindsay. After a few years of teaching he entered University College, Toronto, from which he graduated in Philosophy in 1907, and three years later completed his course in Knox College. He spent one year as assistant-minister in Bloor St. Presbyterian Church, Toronto, and was then appointed by the Home Mission Board to Scott, Sask., where he was ordained, the first ordained missionary to undertake the work there. He subsequently accepted a call to Battleford and later to Melfort, both in Saskatchewan. In 1921 he was appointed Superintendent of Missions for Northern Saskatchewan and in 1925 became Synodical Missionary for the province. Then he was called to the office in Toronto, where he spent one year, afterwards accepting a call to Weyburn, Sask. Another phase of his experience in this work belongs to his student career. During his college course he served two years under the Knox College Students' Missionary Society and for two years as a field worker under the Board

of Sabbath Schools. His first western mission field was of the pioneer order, situated 100 miles from the railway, and it fell to him to open the work and organize the field. In 1935 he accepted a call to Central Church, Vancouver, where he diligently labored for four years. In that year, 1935, Knox College bestowed upon him the degree of D.D.

This extensive and varied experience, both in the mission field and in the pastorate, constitutes a very valuable preparation for the work to which he now gives himself.

We expressed this in our reference to Dr. Cameron in the Record of July, drawing attention also to his personal qualifications: Fitness for this office lies in Dr. Cameron's personal worth, his single-hearted devotion to the work of the Church, and his experience in connection with the Church's enterprise, both in the office and as Superintendent of Missions in the West.

Among the Churches

Lansdowne, Ont.

At the morning service of the 25th of August in the Church of the Covenant, there was unveiled to the memory of the late Dr. Elizabeth Rabb Beatty, pioneer medical missionary to India of our Church, a bronze mural tablet. Mrs. James Dixon, a sister of Dr. Beatty, performed the ceremony of unveiling in the presence of a large congregation.

The sermon was preached by Rev. Dr. Ebenezer Hooper, the oldest Baptist minister in Canada, who at one time was professor of the class in medicine at Queen's University, Kingston, of which the late Dr. Beatty was a member. Tribute to Dr. Beatty was paid by Rev. Dr. Norman A. MacLeod, minister of the Church. "Dr. Beatty," Dr. MacLeod stated, "was one of the most distinguished graduates of Queen's University and of the workers of The Presbyterian Church in Canada." It was while on her way to India that Dr. Beatty met Lady Dufferin, a most fortunate occurrence, for the latter entered into fullest sympathy with Dr. Beatty's project for work among the women of that country, a cause which still exists as a monument to both. Dr. Beatty's service in India extended only a few years when she was compelled to return on account of health. This period, however, was of sufficient duration to launch a work that is still energetically carried on.

At this service Dr. MacLeod announced that a gift of \$300 to the Church of the Covenant was made by John Mulvaugh Shields, a grandson of the late Henry Mulvaugh of Lansdowne. The gift was made in

recognition of the grandfather's birthday, and the donor a boy of twelve years.

The inscription on the tablet is as follows:

To the Glory of God

And in memory of the life and work of Dr. Elizabeth Rabb Beatty, pioneer Presbyterian medical missionary to India. One of the first students enrolled in the women's medical school, Queen's University, Kingston. Graduated as a medical missionary in 1884.

Born 1856. Died 1939.

Covenant Presbyterian Church, Lansdowne, Ont., 1939.

Waterloo, Ont.

Our church here, of which Rev. D. McM. Kerr is minister, rejoices in the recent installation of a Casavant pipe organ, the gift of a very deeply interested person. This instrument was built specially for the church. The congregation has also purchased a manse, the first in its history. These represent two substantial advancements in the equipment of the congregation in the course of one year. A mortgage of \$5,000 still rests upon the church, but an effort has been inaugurated to discharge this. The congregation, in addition, meets its full Budget allocation.

Toronto, Ont.

An incident of the Canadian National Exhibition is reported by the Toronto Telegram and will be of great interest, we are sure, to our readers:

Do Your Own Job, Advice of 86-Year-Old C.N.E. Guest

A tiny but strong-minded little woman who said she was nearly 87, grasped the microphone with both hands yesterday and when she had finished speaking women laughed till the tears rolled down their cheeks. Then they rose to their feet un-animously and cheered the impromptu speaker with a will. She was, she said clearly, "Eliza May McIntyre MacKenzie McGregor, Mrs. J. A. McGregor of Water-down."

She was at the luncheon for out-of-town women on the upper terrace of the Women's Building at the C.N.E. yesterday and she had come because she was tired and hungry and thought she might get something to eat.

There was complete silence as the doughty little woman took over the mike. She spoke in a loud, clear voice:

"I guess I'm the oldest woman in the building," she began, "I guess I'm the oldest member of the Institute (Women's) in Ontario who is here to-day. I've belonged 36 years and only missed twelve meetings."

Well, if that brought applause, what came next caused shrill "Wheeee's" and "Good for her's."

"I'd like to say this," Mrs. McGregor

warmed up, "don't shift your work to others. Don't sit around in a rocking chair all day wondering what to do with yourself. Now I never did that. I always sat up straight. And I'm in my 87th year."

She took the house by storm when she continued: "I'm a Presbyterian. I was born one. I'm a Conservative, too. I voted when I was 14. I taught school then too. I've been in this country since 1871. I'm Scotch, born in the Highlands, and I've been in Waterdown 60 years. I've been married sixty years, too. I have a family of eight and seven are still living."

Mrs. McGregor's husband was a doctor. "He practised for 57 years and I guided him," she added with a jerk of her head.

Her philosophy of life was summed up neatly with: "I've never given in to anything I could possibly get through by myself."

She caused another gale of laughter when she told guests her daughter hadn't wanted her to go to the C.N.E. that day because she'd tired herself out in Hamilton the day before. But mother's reply to daughter was final.

"I'm going while the going's good," she declared. "And next year . . . well, I won't say anything, but you know what I'm hoping."

Then she gave a cocky little wave of her hand and sat down abruptly. Bedlam broke loose.

Strathlorne, N.S.

This congregation has suffered a great loss in the death of Mr. Allan J. MacQuarrie, a man highly respected. He had attained the age of seventy-eight years. He was interested in every good cause but was outstanding in his loyalty to the church of which he was an elder for twenty-two years and of a type of which our Church may well be proud. He was well-known as a Gaelic singer and was a precentor for many years.

Meath Park, Sask.

As the climax of a visit after twenty years of absence the congregation of Zion Presbyterian Church and friends assembled recently in happy reunion at the home of Mr. W. B. Moore to bid farewell to Rev. S. C. Moore, Field Secretary of Ontario Temperance Federation, Toronto, brother of Mr. W. B. Moore. The happy evening was under the chairmanship of Mr. O. Locke, student pastor of the Presbyterian Church. After the reading of Scripture and singing a few favorite hymns, an address was given by Rev. Mr. Moore which will remain long in memory. The ladies of the congregation provided lunch after which Auld Lang Syne and "God be with you till we meet again" were sung bringing to a close a very delightful evening.—W. J. Rees.



KNOX CHURCH, SHEDIAC, N.B.

Shediac, N.B.

Sunday, Aug. 20th, was a red-letter day in the history of Knox Church, Shediac, when the congregation celebrated the 100th anniversary of the founding of Presbyterianism in this community. At the morning service the church was rededicated after extensive repair work and redecoration. Rev. Frank Baird, M.A., D.D., preached at both services. The restoration of the church building, which was made possible by a substantial grant from the Home Mission Board and donations from the Misses MacLaren of Saint John and others, has greatly encouraged this small group of faithful workers who constitute the congregation of Knox Church, and they now rejoice in the possession of one of the finest church buildings in the province. Mr. Iver D. MacIver is the missionary in charge.

Hamilton, Bermuda.

In midsummer the Church Offices had a call from one of our ministers, Rev. Victor E. Ford, whose congregation is outside of Canada, on the Island of Bermuda. This British possession lies in the Atlantic, about 600 miles south of New York and nearly the same distance from the coast of the United States at North Carolina. The congregation is St. Andrew's, in the city of Hamilton, and it is a congregation of The Presbyterian Church in Canada, in the Presbytery of Halifax and Lunenburg. Mr. Ford's visit to Toronto was made necessary for the purpose of securing medical attention for Mrs. Ford. Happily the visit was followed by good results and Mrs. Ford has now completely recovered. St. Andrew's is a congregation of 72 families with a membership of 142. Mr. Ford reports deep interest in the church services and in the work of the

Church in general. This congregation may well be considered an example to many others, for last year it contributed to the Budget the sum of \$538, but the amount reported by the Treasurer of the Church as received in 1938 is \$674, which is probably explained by the fact of a delayed remittance from the previous year. The first figure represents for each member an annual contribution of \$3.80.

Portugal is represented in the population of Hamilton and quite a number of this nationality are in the membership of St. Andrew's. Of course they are true Bermudians. A considerable accession of these to the membership is accounted for by the devotion of the grandfather of one of the present members who established a church of the Brethren type. Bye and bye, however, this body sought and obtained admission to St. Andrew's. Like the other congregations of our Church in Canada, St. Andrew's was compelled to face the question of Union. The result was that the congregation, by a large majority, voted to remain within the Presbyterian Church. Out of a membership of 97 at that time, six voted for union and 65 against.

Kenloch, N.S.

At 3 p.m. Sunday, September 3rd, 1939, in the Strathlorne Presbyterian Church, a congregation which filled the church assembled for the service at which was dedicated a bell to the memory of Rev. Alexander Ferguson. The minister, Rev. John F. Nute, conducted the service assisted by Rev. C. Rose, Sand Lake Presbyterian Church, Albany, N.Y., Rev. D. L. H. MacLean, Newcastle, N.B., Rev. J. Fraser, United Church, Whycocomagh, Rev. H. G. Wright, United Church, Inverness, and Rev. A. D. MacKinnon, Little Narrows. The eulogy of Mr. Ferguson by Messrs. Fraser, MacLean and Wright was of deep interest. The service of praise was led by the combined choirs of the United and Presbyterian Churches with Mrs. (Rev. Dr.) MacLean of Newcastle, N.B., as soloist. The Gaelic hymn by Mr. Neil Gillis of Gillis Cove, was much appreciated by the Gaelic-speaking congregation. The sermon by Rev. A. D. MacKinnon of Little Narrows, and the communication from the widow and daughters of the late Mr. Ferguson deeply moved the audience. Mr. Nute in dedicating the bell and memorial tablet said:

"The memory of the just is blessed. We are here to dedicate the bell and this plaque to the glory of God and to the memory of His honored servant, Rev. Alexander Ferguson. It is our duty as living members of his flock and of the Kingdom of God to perpetuate his memory. As we remember him we think of his good works to emulate them, and his good life to follow its example. It is most fitting to honor his mem-

ory with the bell. As he called the church to worship God while in our midst, so now the bell shall call us to the house. Let us heed its call".

The plaque was then unveiled by Mr. Peter Ferguson of Dominion No. 6, a nephew of the late Mr. Ferguson, the bell was tolled, and the congregation filed past the memorial.

The raising of the funds for this memorial was the task of Mr. D. A. Campbell of Strathlorne and he completed the undertaking promptly despite his fourscore and four years. The funds were secured by writing to former residents of the congregation now living in the United States and Western Canada.—R. E. MacLeod.

Toronto, Ont.

On the evening of Monday, the 11th of September, the Presbytery of Toronto inducted into Knox Church, as colleague and successor to Rev. Dr. J. G. Inkster, Rev. T. Christie Innes, M.A., and on the Wednesday evening following the congregation tendered to Mr. and Mrs. Innes a formal reception.

Mr. Innes has come to us from the Church of Scotland of which he was a minister. He is to so to speak, so far as the ministry is concerned, to the manner born. We learn that his father, Rev. Dr. F. A. Innes, O.B.E., was for many years a missionary in Nyassaland at the Livingstonia Mission, and his grandfather, Rev. Wm. Innes, is the "Father of the Church of Scotland", for at the age of ninety-six he is still minister of Skene, Aberdeenshire. Mr. Innes was a minister of Camden Road Church, London, and then of Ebenezer Church, Leith, Edinburgh, and at the time he responded to the invitation to come to Knox Church for some months, he was looking forward to settling in Scotland. He is a graduate of Aberdeen University and took post-graduate courses in Cambridge and Edinburgh University.

Mrs. Innes is also a graduate of Aberdeen of the same year as her husband and devoted some years to the work of teaching.

At the reception on Wednesday evening, Rev. Dr. MacNicol of the Toronto Bible College presided. In the absence of Rev. Dr. Parker, the Moderator of the General Assembly, Dr. Rochester, Editor of the Record, spoke on behalf of the Church as a whole and assured Mr. and Mrs. Innes of a high place in the regard of the Church, of large opportunity for service, and a hearty welcome from all her ministers and fellow-laborers in the Lord's work. Rev. Wm. Thomas, minister of Cooke's Church, brought greetings from his congregation as one that throughout the years has been intimately associated with Knox, and expressed his earnest desire for the utmost measure of true prosperity for Knox Church under the leadership of Mr. Innes. Repre-

sentatives of other denominations with marked cordiality joined in the welcome and the various organizations of the congregation, through their respective leaders, expressed their delight at the early and satisfactory issue of the effort to secure a successor to Dr. Inkster: Mr. G. H. Anderson, for the Session, Mr. R. C. Kilgour for the Board of Management and Mr. Fyfe for the Young People's Committee. Lt.-Col. E. C. Thomson, D.D., of the Toronto Scottish Regiment, made reference to the war with its present heavy claims upon us, and recited the history of the regiment's relation to Knox declaring that it was definitely settled that Knox should be its church home. The regimental colors already have a place in the sanctuary. The Mayor of the city extended a welcome to Mr. Innes by Controller Wadsworth.

At the close of the meeting in the body of the church, the congregation adjourned to the school room where Mr. and Mrs. Innes received and the opportunity was afforded for personal greeting and felicitation.

A meeting for public worship conducted by Rev. James Harris on the 1st Sabbath of September, 1820, marked the beginning of Knox. Mr. Harris was inducted in 1823 and his successors were Rev. Robert Burns, D.D., 1845, Rev. Alexander Thompson, 1858, Rev. H. M. Parsons, D.D., 1880, Rev. A. B. Winchester, 1901, Rev. J. G. Inkster, D.D., 1921. Now Rev. T. Christie Innes, M.A. has taken his place as the seventh minister in the history of the congregation.

SYDNEY PRESBYTERIAL

The 63rd annual meeting of the Sydney Presbyterial, W.M.S. (E.D.), was held this year in St. Giles Church, North Sydney, with Mrs. William Lawrence of Sydney, President, in the chair. Mrs. J. W. MacLean of North Sydney, Honorary President, was in attendance and seated on the platform.

Reports of the various organizations which were received at the morning session were very gratifying, and much encouragement was imparted by the report of the Secretary, Mrs. A. Doig, and the financial statement presented by the Treasurer, Mrs. Alexander Boyd of Sydney Mines. Two addresses which evoked great interest were that of the deaconess, Miss Ann McVicar of the Chalmers Jack Mission, and the report of the General Assembly by Rev. A. Doig, the minister of Mira Ferry. At the conclusion of the afternoon session, the officers were installed, the service being conducted by the minister of St. Giles, Rev. J. M. Smith. At the evening service an address was given by Rev. Donald McMillan. The service of song was led by the choir of Chalmers Jack Mission under the leadership of Mr. Cecil Laidlaw.

SALE OF BIBLES

The following is taken from the Toronto Daily Star, which reports a sale of Bibles in London, England, on a recent date.

"More than 80 early Welsh Bibles from the extensive library of Sir Evan Davis Jones provided one of London's most interesting literary sales in recent weeks. Included in the collection was the rare first edition of the New Testament translated into Welsh in the 1650's by William Salesbury, the leading Welsh scholar of his day, who spent four years at the task. Another of the books put up for sale at auction was the first edition of the complete Bible in Welsh (1588) translated by William Morgan.

The New Testament sold at \$650, and the 1588 Bible for \$700."

AN URGENT APPEAL

The Advisory Committee of the British and Foreign Bible Society in Canada and Newfoundland has asked its fifteen Auxiliaries to inaugurate a War Emergency Fund:

(a) To maintain and if possible to increase the circulation of the Holy Scriptures throughout the world without distinction of friend or foe.

(b) To provide an adequate supply of New Testaments for presentation to all from Canada and Newfoundland who may be called to proceed overseas in the Armed and Auxiliary Forces of the Crown, and to meet, as far as possible, the increased need for Scripture distribution due to war conditions.

From 1914 till 1919 it distributed in connection with the Great War more than nine million copies of the Scriptures in over 80 languages, and in Canada some 434,814 in 18 languages. In the lesser wars since then, such service has been faithfully rendered.

This essential service in time of war must at all costs be maintained, that men and women of every nation may "through patience and comfort of the Scriptures have hope" of the triumph of right, and the establishment of peace.

COMMUNION SERVICE

A minister writes that he has a flagon and two cups done in silver plate which he would be pleased to give to some small congregation or mission in need of such. Please communicate with Rev. Arthur J. Back, Hawkesbury, Ont.

A real experience of God's grace in Christ, an invasion of supernatural power, makes possible and actual an altogether new kind of life.

REV. JAMES REIDIE

Mr. Reidie's death occurred on the 14th of August at the manse, Cromarty, Ont., after a brief period of decline, at the age of sixty-five. Mr. Reidie was a native of Scotland, born in Markinch, Fife. He came to Canada in 1907 and engaged in business. He was an active member of Cooke's and later Riverdale Church, Toronto, of which he became an elder in 1913. Shortly after he gave up business to enter Knox College, from which he graduated in 1921 and entered upon his work as a minister in charge of Dresden and Rutherford in the Presbytery of Chatham. Having decided in 1925 to remain with the Presbyterian Church in Canada, he became minister of Hillsburg, Bethel, Price's Corners, in the Presbytery of Orangeville. While minister here he gave himself in sustained effort to strengthen the Church by caring for minority groups and charges without ministers. For the past six years he was minister of the Presbyterian Church, Cromarty, Ont., where, by his character and service, he greatly endeared himself to the people. He was an able and successful minister of the Word, and in his pastoral work was kindly, sympathetic, and assiduous. His disposition won him friends who found in him a man without guile and one who could be wholly trusted. He was independent in thought and was a courageous soul, accepting always the consequences of his convictions. He was wise in counsel and his younger associates in the ministry profited thereby.

The funeral service was held in the church at Cromarty and was in charge of the Presbytery of Stratford, Rev. W. E. Kelley, the Moderator, presiding. The sermon was preached by Rev. John Elder of Milverton, and a brief message of appreciation of Mr. Reidie and his work was brought by Dr. Rochester, Editor of the Record. He is survived by Mrs. Reidie.

MR. JAMES GLEN

The congregation of Knox Church, Briercrest, Sask., sustained a great loss when, on August 4th, James Glen, the oldest pioneer in this district, entered into rest at the great age of eighty-eight years. His life may truly be described in the words of St. Paul, "I have fought a good fight. I have finished my course. I have kept the faith."

He was ordained as an elder in 1904 and twenty years later was appointed Clerk of Session. For fifteen years he had collected for the Budget, and for thirty years was in charge of the Record, surrendering this work only in January last.

He was born on a farm near Howick, Quebec, December 6th, 1850, and at the age of forty, accompanied by his wife and

family and a brother, Andrew, he came to Moose Jaw, and in August of the same year he homesteaded the Sunny Hill Farm, thus becoming the first settler south of the Moose Jaw river.

Mr. Glen was the father of Presbyterianism in this district, and the present church owes its existence to the prayer meetings and preaching services that were held in the Glen home some forty-nine years ago. The first missionary in this district was a Baptist student whom Mr. Glen had invited, opening his home for services. In 1901 a school house was built at Sunny Hill, and served for a number of years as a place of public worship.

In 1919 Mr. Glen took a prominent part in the erection of the present church and in 1925 he, with Mr. W. M. Ogilvie and Mr. Malcolm MacNaughton, now deceased, maintained the Presbyterian cause in Briercrest. Some two years ago Mr. and Mrs. Glen celebrated the sixtieth anniversary of their wedding, and this was the occasion of messages of congratulation from a number of distinguished people, including Lord Tweedsmuir, Governor-General of Canada; Rt. Hon. W. L. Mackenzie King, Prime Minister of Canada, and the Moderator of The Presbyterian Church in Canada, Rev. Dr. Hugh Munroe.

Mr. Glen is survived by Mrs. Glen, three daughters, and three sons. Among Mr. Glen's grandchildren is the Rev. Dr. Stanley Glen, Glenview Presbyterian Church, Toronto, and Miss Blanche Glen, who has been accepted as a missionary to Portuguese East Africa, and is now studying the language in Lisbon, Portugal. The funeral service was held in Knox Church, Moose Jaw, Rev. James Wilson, minister, officiating, assisted by Mr. A. R. Hancock, the student in charge of the Briercrest field.

DRS. STEVENSON AND WEBER

In 1935 at the General Assembly in Montreal an evening was devoted to the celebration of the Church's Diamond Jubilee. The distinguished delegate from the Presbyterian Church in U.S.A. was Rev. Dr. J. Ross Stevenson, and no one present will forget the impression made by his address. He was President Emeritus of Princeton Theological Seminary, a former pastor of Fifth Avenue Presbyterian Church, New York, an ex-Moderator of the General Assembly, and eminent in church councils such as the World Conference on Faith and Order and the Universal Christian Council on Life and Work. He died in New York on August 13 last at the age of seventy-three.

At the Conference on Stewardship held in Toronto early this year the most prominent figure was Rev. Dr. Herman Carl Weber, President of the United Stewardship Coun-

cil of the United States and Canada. In this sphere he was a specialist and was in charge of that department in the Presbyterian Church in U.S.A. He had a fine mind, was an effective speaker, and a writer with a number of helpful books to his credit, among them, *Presbyterian Statistics through One Hundred Years*, and *Evangelism—A Graphic Survey*. He died at his home East Orange, N.J., on the 25th of July at the age of sixty-six.

We need the pressure and the call of opportunity, fleeting and inredeemable, the ever present sense that the night cometh, to make us work while it is day.

Correspondence

MODERATORIAL TITLES

The Editor, Presbyterian Record.

Dear Sir,—You have laid our Church under obligation by your remarks on Moderatorial Prefixes in the September issue of the Record.

On two occasions our Assembly has ruled on this question, the first you mention when at the Assembly in 1925, on motion of Dr. Ephraim Scott, the Assembly disapproved of the use of the titles, Very Reverend and Right Reverend as sometimes given to our Moderators.

The second occasion on which the Assembly ruled against the use of such titles you do not mention, but it is important that the attention of your readers be drawn to it.

At a meeting of the Presbytery of Toronto, held on the second day of April, the following overture (see page 166 in the Appendices of the 1935 Assembly) was forwarded to the Assembly:

"Whereas it was the custom of our Church for many years to designate all Moderators of the General Assembly as Right Reverend and past Moderators as Very Reverend until the discontinuance of the same in 1925, and

"Whereas the Presbyterian Churches in the Motherland and elsewhere have continued to use the above noted designations,

"Therefore we, the Presbytery of Toronto, humbly overture the General Assembly of The Presbyterian Church in Canada, in accordance with Presbyterian tradition and usage to restore the titles which were formerly the wont and custom of our Church."

On page 65 of the Minutes of that Assembly (1935) we read the following:

"Overture No. 30, Presbytery of Toronto—Re restoration of titles of the Moderators

of the General Assembly. Mr. J. B. Skene appeared in support and moved, seconded by Dr. M. Campbell, that the Assembly permit the use of these designations.

"Dr. Nelson moved in amendment, seconded by Mr. C. M. Pitts, that the overture be laid on the table. Upon the vote being taken, the amendment prevailed."

So this became and is now the ruling of the General Assembly. To the credit of most of our Moderators it ought to be said that they have been loyal to this deliverance.

The writer can look back nearly fifty years, and he can not recall that it was ever the "wont and custom" of our Church to use these titles. He wonders where the Presbytery of Toronto got its information for the overture referred to.

This letter is written for the sake of accuracy and also because the writer believes in the Presbyterian doctrine of the parity of the clergy which he thinks ought to be safeguarded.

I am, sincerely,
CLERICUS.

Another communication upon this matter from the pen of Rev. W. D. Reid, Montreal, is in our hands. However as that of Clericus was in print at the time of receiving Dr. Reid's letter and since the tenor of his communication is the same as the above, having due regard to space and also the desire that there should be no "laboring" of the matter, we are content to advise our readers that we have had such a communication from Dr. Reid.

A third letter has been received of the same import from another well known minister, but this was not intended for publication.—Ed.

MR. AND MRS. ARTHUR HAWTIN

A Change and a Farewell

IT was the early afternoon of a spring-time day in India. Beneath the lengthening shadows of blossoming neem trees farmers were heaping sheaves around the threshing-floor. Wood doves called to one another in the guava orchard, bare-footed villagers trudged homewards from town, and a group of Hindu pilgrims wended their way along the dusty road. Ours was a different pilgrimage from theirs, however, for on this day we joined the Christians in Bronsonpura, gathered to bid farewell to the missionaries who had loved them and served them for many long years.

The atmosphere inside the Farm Church was tense with feeling. Grey-headed grandparents, men in their prime, mothers with babes, youths and maidens and not a few



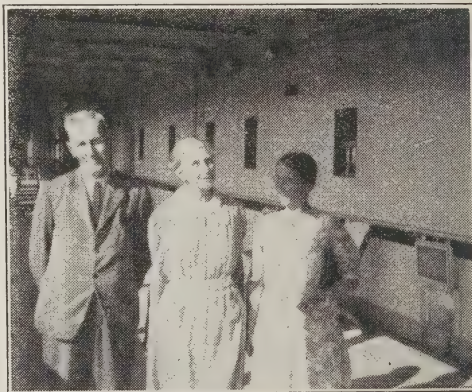
This picture is taken from a photograph presented to the Foreign Mission Board of the Canadian Presbyterian Church by the elders of the Bronsonpura (Isogarh) Farm Church. It was taken March 4th, 1939, outside the church fence to the east, on the eve of the departure of Mr. and Mrs. A. Hawtin. In the centre are seen, garlanded, left to right, Mr. Lowther, and Mr. and Mrs. Hawtin.

non-Christian friends crowded the building. In front, facing the congregation, were places for Mr. and Mrs. Hawtin, and there they sat, loaded with garlands of flowers while rays of golden light came through the western windows.

It is twenty-four years since Mr. Hawtin first came to India. Braving the dangers of travel in war-time, his very journey gave an indication of the selflessness of his service, and when, after a first term much longer than usual, he went on furlough and returned with Mrs. Hawtin, she entered into all of his labors. If you had sat with me through the ceremonies of that hour, heard the speakers, seen the parting gifts and felt the deep emotion there revealed, you would have gained some little insight into the lives of these two missionaries. Called to take charge of a Christian Farm Settlement, there has been nothing spectacular in their work but the years have been filled with arduous toil, with self-sacrifice and suffering, with the bearing of others' burdens, with the care of weaker brethren, with frequent disappointments, with un-failing love and with the joy of the Master's service.

Under Mr. Hawtin's supervision and by his personal efforts also, rough jungle land has been made into exceptionally productive fields. Orchards of oranges, mangoes and guavas stand where only thorns grew before. Christian farmers have learned more profitable methods of cultivation and now enjoy a far higher standard of living while their non-Christian neighbors are learning to imitate much that they do. To-day Bronsonpura is a Christian village with good houses and healthy surroundings. It has its own church and its own school. These buildings, however, are only a symbol of something greater still. They are the outward signs of unceasing efforts in building up the kingdom in the hearts and lives of a generation which never knew its meaning.

Mr. Hawtin's expert knowledge, gained at the Guelph Agricultural College and through years of experience in Ontario, made him sought after by government experts in India. He was a brilliant tennis player and one of the best hunters in India—skill which he used and developed in ridding the mission farm of destructive animals. But an even greater accomplishment was the fact that he taught Bible study to his Christians, daily throughout the years. Mrs. Hawtin is an honor graduate of the University of Toronto who taught High School before going to India. Her work there has endeared her to men and women and children. Unsparingly she has ministered to Christian and non-Christian in every time of need. A glad welcome awaits her in every nearby village and people have come for her help from many miles away. It is no wonder that at the farewell gathering there was a noticeable absence of the long, flowery, empty speeches so dear to the heart of the Easterner. Instead there



Left to Right: Mr. and Mrs. Hawtin and Friend.

came direct and forthright words, often in broken sentences, while halting voice and strained features bespoke the sorrow which comes from the heart.

The occasion was not only a farewell for Mr. Hawtin, however. It also marked the end of an era in mission activity and this fact was felt by all. The last twenty years, perhaps especially the last ten years, have brought many changes to India and not least among these are changes in mission methods. In the Gwalior Journal for February, 1926, Dr. Wilkie wrote that the Christian Farm Settlement was planned because "most of our converts were farmers or farm-laborers." This is no longer the case. Moreover, the growing spirit of nationalism in the land makes it increasingly embarrassing for a Christian mission to be a wealthy landlord, and there is a growing feeling in mission circles that the times demand we divest ourselves, so far as possible, of the cares attendant upon ownership of property and the giving of financial help. Mission literature to-day is full of discussion regarding such problems, but it is much easier to discuss them than it is to take action. In Mr. Hawtin's case action would seem to be especially difficult, for it would affect all that he had built up throughout the years. Yet, having studied conditions intensively, he came to a decision and, in a few well-chosen words, announced to Council his belief that the time had come to bring to an end those activities in which he had invested his whole life. The missionaries all agreed with him that changed conditions made necessary a change in methods and passed on word accordingly to the Board at home. The August number of the Record tells how the Board announced to the Assembly its decision in the matter. As a result most of the Farm property will now be sold and the mission will discontinue its agricultural work. It should be borne in mind that much of the property to be disposed of always has been cultivated by Hindu tenants who, according to the law of the country, enjoy permanent rights to their holdings. Also it will be remembered that the Christian farmers retain their own farms and their own homes in the separate Christian village which contains their church and school. To a large extent it is because of the very success of the work among these Christian farmers that it is no longer necessary to continue efforts on their behalf. They have learned well their lessons and will continue to apply them. Nevertheless it must have cost Mr. Hawtin no small sacrifice to make his recommendation. Moreover the ending of the work has also been a large factor in leading to the retirement of Mr. and Mrs. Hawtin years before this would normally have taken place. It is characteristic of these two missionaries that personal considerations seem-



A Christian Farmer, Hari Singh, and Family.

ed to have had very little influence upon their final decision.

Their co-workers feel that the Jhansi mission has been greatly honored by the service of Mr. and Mrs. Hawtin. As senior missionary and chairman of Council, Mr. Hawtin has put the Church at home deeply in his debt. His experience, his counsel and his presence have helped all on the field. Mrs. Hawtin, too, has earned the respect and the love of all who know her. Their simple Farm bungalow has been a haven of refuge to many, a place of unstinted hospitality and warm Christian fellowship.

The farewell gathering in the church came to an end and the people slowly filed out of the building. In the gathering dusk I accompanied Mr. and Mrs. Hawtin once more to their Indian home, where tall hollyhocks guarded the entrance and the air was heavy with the scent of jasmine. No missionaries in all India have been more completely unselfish, more humble, more earnest in seeking the welfare of those committed to their care. They hold the affection and love of their people in a way that few missionaries do, and their names will live on in the hearts of those they have served, in the hearts of their children and of their children's children.

We hope the innate modesty of these two will not prevent the Church at home from recognising their sterling worth. We bespeak for them a warm and sympathetic welcome in our congregations, long happy years in Canada and continued blessing upon all that they do.—A.A.L.

ACKNOWLEDGEMENT

The announcement in the columns of the Record of gowns for sale is reported to us as having been most effective. The number of applications has been very great and this note is to intimate that the gowns are sold and that owing to the number of applications it is impossible to reply personally to all.

REV. GEO. W. AND MRS. MacKAY Farewell

Mr. MacKay has long served the Church in Formosa in the capacity of a layman. He returns to that land following his furlough as a minister in full standing in The Presbyterian Church in Canada, having been ordained by the Presbytery of London, in New St. James Church, Rev. James MacKay, minister, on the 20th of June. His long and efficient service and attainments fully warranted this recognition by the Church.

To these missionaries about to return to their work, Knox Church, Toronto, tendered a farewell on the evening of the 6th of September. Rev. T. Christie Innes, Dr. Inkster's successor in the pastorate of Knox Church, presided, and brief addresses with kindly reference to Mr. and Mrs. MacKay were given by Rev. Dr. MacNamara and Rev. Dr. Rochester. Rev. Dr. A. B. Winchester, senior minister of Knox, was unavoidably absent but by letter, which was read by the Chairman, he paid high tribute to the departing missionaries and wished them Godspeed. The congregation however did not permit their guests to depart without something more tangible than words. On behalf of the Workers' Auxiliary of the W.M.S., Miss E. A. Breed, President, made a presentation to Mrs. MacKay. On behalf of the congregation including the Missionary Society and Session, Miss Jessie Parsons presented Mr. MacKay with a book and a gift of money and in like manner Mr. C. W. Stewart made a similar presentation to Mrs. MacKay. Over refreshments served by the W. M. S. auxiliary those present had the opportunity of meeting with Mr. and Mrs. MacKay and of extending their good wishes.

In responding to the presentations Mr. and Mrs. MacKay in turn thanked all concerned for their kindness and for the assurance of constant remembrance in their work though separated by such great distance.

Mr. and Mrs. MacKay left Toronto on the 16th of September with the expectation of sailing from Vancouver on the 20th by the Empress of Japan. Rev. W. G. and Mrs. Davis of Manchuria whose furlough has now come to an end anticipate, as we write, sailing on the same vessel with the MacKay's for their home in Taonan, Manchuria. Mr. and Mrs. Davis have been active during their stay in Canada in commending to the Church the work with which they are identified.

PULPIT BIBLE

Any congregation or mission station requiring a Pulpit Bible may obtain one without cost by applying to Rev. Dr. N. D. MacDonald, 91 Myrtle St., Hamilton, Ont.

From the Field

Our Bhil Mission

From a letter from Rev. D. E. McDonald, Amkhut, it would appear that the spectre of famine again terrifies the people. He writes:

This year the rains were almost a month late, but when the first welcome showers came, early in July, there was hope that the "monsoon" would be a fairly normal one. After about two weeks, however, the rain stopped. A short break was welcome for it gave opportunity for the early growth and the green fields of corn and other grains made glad the hearts of the Bhil farmers. When the days lengthened into weeks, however, and the clear skies gave no promise of rain, the joy gave place to a great fear—the fear of famine. Six weeks have passed and still no rain. Some crops are already ruined and another few days or a week will decide the fate of others. The ordinary Bhil has nothing put by for such an emergency. He lives from hand to mouth. The shopkeepers advance grain for seed and for food until the crop is ready, at which time the farmer has to pay back double the amount received. Now, with no prospect of a crop, he knows that he will have to sacrifice his animals to pay his debt, and grain is advanced for food only when there are animals to guarantee payment. But when the grain is withering in the fields and the short grass is beginning to burn, with no hope of rain for another year, of what value are the animals? An old farmer told me the other day that he remembered the great famines of 1897 and 1901 when to get a few handfuls of grain the farmers sold their starving cattle for ten or fifteen cents.

Some headlines and quotations from last evening's papers help to understand how critical the situation is becoming. Here are a few: "Drought situation very grave". "Not entirely hopeless but certainly very grave". This is in regard to certain states to the north and west of us. "The chief anxiety at present is the feeding of cattle. There are 1,000,000 head of cattle. No grass has grown in the fields and forests, and the old fodder is so small and the price so high that the animals are underfed. Ten per cent of the cattle have already perished. If the supply is not increased and rain does not come, it is feared that at least 30 per cent of the cattle will be dead in a fortnight". And again: "The water supply situation in the villages is desperate. Wells, tanks, rivers, and lakes are nearly dry and the storage cannot last more than a fortnight or at the longest a month". Fortunately the situation in our area is not yet so desperate as the two weeks of rain has given a supply of water that will last for sometime, but if no more rain falls the

situation here also will soon become serious.

Daily the villagers, Christian and non-Christian, are coming to our doors for help and we are able to do very little for them. To-day one of our Christian men came pleading for us to do something for him. Yesterday morning they divided the last small bit of food among the members of the family. I asked him what they had taken since that time and he replied: "We have one cow that gives a little milk and there was to-day for each one as much milk as could be held in the hollow of the hand. That is all we have had". Again and again they come asking for a few pice to buy a little grain and will say, "Take my bullocks, my cow, or anything we have, we have nothing whatever in the house and we must have something to eat". Thieving is increasing daily and the villagers are herding their cattle together in a central place for protection. Help is needed now but will increasingly be needed as the present small supplies of grain become exhausted. There has been up until the present the hope that the rains, long delayed, would yet come and that something would be saved but that hope now is almost at the vanishing point and even if rain should come very little of crop can be saved. I expect that the members of Council will be called for a special meeting within a few days to consider the situation in each station. Council will keep the Board informed and we trust that the Church will respond generously to whatever appeal may be necessary. The situation is a critical one for millions in many parts of Western India and specially for jungle tribes such as the Bhils where there is even in normal times so much poverty.

* * *

British Guiana

The last issue of the Church Record which is published by the Mission Council in British Guiana, speaks of the sadly depleted mission staff. Rev. and Mrs. D. Marshall and family left for Canada on April 19th, Miss O. Davies on the 20th, and Rev. and Mrs. De C. H. Rayner and daughter for a short leave of three months on the 20th. Miss Anne Storey who has been in Canada on sick leave since January has resigned.

Mr. and Mrs. Marshall have withdrawn permanently. Miss Anne Storey will be replaced by Miss Thelma Martin, Sudbury, Ont., and Mr. and Mrs. Rayner have now returned from their short furlough having sailed from Boston on the 26th of August. During their stay in Canada they have been fully occupied. Mr. Rayner spent his time in the neighborhood of Montreal and in Ontario with every Sunday engaged in presenting the work of the mission. He was formerly stationed at Essequibo but now has taken up residence in Georgetown as field-missionary for Demarara. During his absence Rev. J. Dunn acted as field mission-

ary both for Demarara and Essequibo whilst maintaining his duties as Secretary-Treasurer.

The Record states that it has long been the hope of the Mission Council and the people there to have young men, capable and spiritually gifted and eager for the work to receive the full training required for the ministry of our Church, and the Council has been working quietly to this end. The Record states that it is interesting to note that promise of support has come from Knox College Missionary Society which has guaranteed \$100 a year in aid of the scheme.

Saskatchewan and Alberta

Rev. H. R. Horne, L.L.B.

In Alberta, among the bright spots are increased Budget givings, particularly in the Presbytery of Edmonton, which increased its contributions 45 per cent. The opportunity of beginning work in the Turner Valley oil field is another bright spot. At a public meeting held there on the occasion of a visit by the Rev. T. A. Rodger, the Synod's Missionary Convener, an interested group promised subscriptions to the amount of \$720 a year if work were begun. One great handicap here is a suitable building for the services. Not only would the erection of a building greatly increase the cost, but besides, on account of the rapid extension of the field southward, the best location for a church is difficult to determine at the present time.

A day spent at Bassano, Presbytery of Calgary, was for me another interesting experience. Before visiting them to dispense communion, I was told that there would be some baptisms, and that some young people were seeking to unite with the church, but I was not prepared for the twenty-six who came forward for baptism that day, nor for the delight of receiving into full communion nineteen young people, all on profession of faith. It was a delight for me to receive them and I am sure it must have been a great joy and satisfaction to Mr. Ernest L. Skerritt, who has been Superintendent of the Sunday School for over twenty years, and to his faithful band of teachers, through whose hands nearly all these young people had passed, to see that day the fruit of their labors. I want to bear tribute, too, to the fine work of Mr. Richard Main, missionary-in-charge. Mr. Main is not a minister. He is not even a student for the ministry. He is a lay worker, an elder, with the supreme gift of an attractive personality which wins the confidence of young and old alike so that they come to him freely to talk over their problems and hopes, and to seek his guidance. For me it was a great day and I went away greatly heartened.

The development of the Hungarian work in the province, since the coming to Calgary

of the Rev. D. Kalman Toth, is another encouraging feature. Through the efforts of the people of that city under Dr. Toth's inspiration and guidance, with some financial assistance from the Board of Missions, a new place of worship was erected and was dedicated on Easter Sunday. In addition, in the province there is urgent need for work amongst Hungarians in a wide area centering around Lethbridge in the south, and also in a large district in the Presbytery of Edmonton, west of Leduc in the north. Each district requires the care and oversight of a minister.

At Vegreville in the Presbytery of Edmonton where, following the closing of the W.M.S. Hospital and the Boys' and Girls' Residences, our mission work seemed for a time to be weakened, a very fine piece of constructive work is in process under the leadership of Miss Ruby Walker, deaconess-in-training. In this connection we would like to express to the W.M.S. our great appreciation for their splendid assistance through deaconesses, nurses, and workers at several points where, without them, the work would have been impossible. This is the spirit of co-operation which builds up our Church and helps it to maintain its fine missionary traditions.

* * *

The Maritime Provinces

Rev. Geo. S. Mitchell

This Synod embraces the provinces of New Brunswick, Nova Scotia, Prince Edward Island, and the Island of Newfoundland. The six Presbyteries which go to make up the Synod are widely separated from each other. Isolation is written upon the very map that shows the bounds of the Synod. Thus each Presbytery is largely left to work out its own problems, for only once a year has the whole membership an opportunity of meeting together. Thus there are many difficulties in the way of co-operation and supervision.

The six Presbyteries covering this wide territory are working as best they can to carry on the work of the Presbyterian Church. Each Presbytery has the oversight of the various congregations and is responsible for the mission fields within its bounds. Good work was done by the student missionaries in the different fields during the past summer. During the past year a canvass was made of all the augmented charges throughout the Synod.

The Synod at the present time is made up of 44 self-sustaining charges, in which there are 70 preaching stations, 48 augmented charges with 117 preaching stations, 25 home mission fields with 53 preaching stations.

The rural population in the various districts of the Maritimes is either stationary or declining. There is, therefore, little change or advancement in the membership

of our Church. In 1925, after Church Union, our membership numbered 16,802. Our latest list of communicants is 19,933, a gain in thirteen years of 3,131 members, or an annual increase of 240. There are 91 ministers on the roll at the present time, 77 in active service and 14 on the appendix to the roll. This is the largest number of active ministers in the Maritime Synod since 1925.

Two congregations have been added to our Maritime Synod during the past year, Churchill in Prince Edward Island, received from the Central Parish of the Church of Scotland; and Westminster congregation, Sydney, Nova Scotia. There is also the group at Fontenelle, Quebec, received by the Presbytery of Miramichi.

* * *

Miss A. L. M. Blackadder

Sixty-three years ago in the month of November our mission in San Fernando, Trinidad, welcomed a young lady from the Maritime Provinces who, having volunteered for missionary services, had been accepted by the Foreign Mission Board, Eastern Section. She was assigned the work of a teacher in the San Fernando school. Such was her success that ere long the place was found too small to accommodate the pupils. The Church's report for that year states that Miss Blackadder "entered with an enthusiasm into the work and now the daily attendance is large and the school a success". She was sent out by the Women's Missionary Society of the Maritime Provinces and a reference to her support in the Assembly Minutes of 1877 is of interest.

"Before the close of Miss Blackadder's second quarter the Women's Missionary Society at Halifax offered from that date to provide for her support. An offer which was gratefully accepted. This important step introduces this young and youthful association to the committee in a very practical and pleasing manner".

The years passed and were spent by this pioneer woman missionary in faithful and capable service until she felt called upon to surrender her task and retire from the field. So in 1914 the Foreign Mission report from Trinidad had this reference:

"In June Miss Blackadder of Tacarigua, after thirty-seven years of faithful and efficient service in the educational work of the mission, retired."

She returned to Canada but not to rest for at the annual meeting of the Synod of the Maritime Provinces she was set apart as a deaconess and a few weeks later was designated to that service at New Glasgow by the Presbytery of Pictou. Though health soon demanded her withdrawal from that work, the later years of her life were spent in able advocacy of the work of foreign missions. Early this year at the age of eighty-nine she passed to her reward.

A tribute to this noble pioneer in foreign

service is paid by one who by association in early days with Miss Blackadder and by her acquaintance with the history of the Church in the Maritime Provinces, was well fitted to bring to the attention of the Church the virtues and the devotion of Miss Blackadder, Miss I. McCulloch of Truro, in The Presbyterian Message.

Closely associated with the names of our honored missionaries, Dr. Morton and Grant, will ever be associated that of Miss Annie Blackadder, the first lady teacher sent from Canada to commence work among the Hindu children of Trinidad. In 1876 the Woman's Missionary Society had been organized and in August of the same year Miss Blackadder set sail for her field of labor as its first missionary. Of this new appointment one of our staff wrote Rev. P. G. McGregor, the agent of the Church: "We are anxious to know what kind of a school teacher is coming for if young and good looking, you may expect to hear of her being withdrawn from the school shortly by some lonely young Scotchman. The San Fernando school has its trials but I suppose the white face and sweet voice of a female teacher will set all right."

How far this forecast proved correct we all know. She lived long, honored and beloved in the West Indies and at home. This was specially true in the town of Truro and in the old First Church.

In the early seventies as a bright young girl of seventeen she came from her Wolfville home to study at the Normal School in Truro making her home with Dr. and Mrs. David Fraser on Queen Street, at the same time that the late Governor Fraser attended that institution. Her early religious training had been in connection with the Roman Catholic Communion but that fact did not deter good Mrs. Fraser from urging her one Sabbath morning to come and listen to her minister, Rev. Wm. McCulloch. A sentence in a sermon on prayer making it plain that sinners could go direct to God without any human intervention was the Divine message which riveted her attention, led to a return visit to the church, a desire to become a Protestant, and ultimate union with the congregation for which she ever held a strong regard. Amid trials and difficulties, often in ill health, she held firmly on her way for seven and thirty long years.

From small beginnings in San Fernando to larger quarters in Princetown her work grew and prospered, until in 1887 she removed to Tacarigua, a short distance from Dr. Morton's station, where she remained until her return to Nova Scotia. Of the boys and girls trained in her home and of the hundreds who passed under her vigilant care in day and Sabbath Schools—many, many of whom now follow their Saviour in positions of usefulness—only Miss Blackadder could tell the story.

THE STRONG NAME OF THE TRINITY

A Sermon preached by Rev. James S. Stewart, B.D., in North Morningside Church, Edinburgh, on Trinity Sunday, June 4th, 1939.

This sermon has come into our hands directly through the consideration of one of our Toronto ministers. It was made available however by the good offices of Mr. Andrew Stewart, a prominent business man in Edinburgh, President of the Y.M.C.A. there, and an esteemed elder in the Church of Scotland. Last year Mr. Stewart was commissioned by the General Assembly of that Church to visit the churches in Australia and New Zealand, and "in grateful remembrance of many kindnesses received and with the kind permission of the preacher" he sent this message to the Presbyterian ministers of Australia and New Zealand. Canada also received a parcel and from this one copy was obtained. The photograph of Mr. Stewart, the preacher, appeared on the pamphlet and is here reproduced.—Ed.

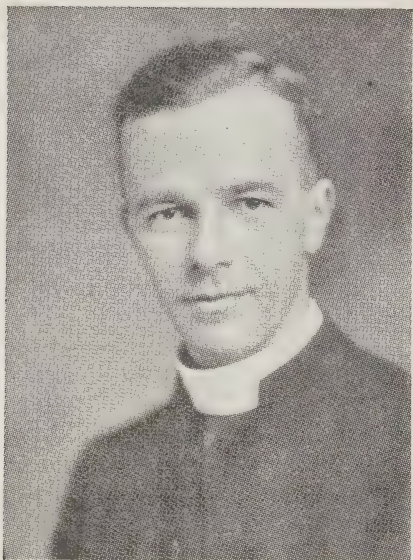
The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all.—II Corinthians 13:14.

TO-DAY is Trinity Sunday; and of all Christian doctrines, the doctrine of the Trinity is at once the most controversial and the most unassailable. It is the most controversial, as you will see if you cast a glance back along the line of theological debate through nineteen hundred years; nevertheless, it is the most unassailable, as you will soon discover if you try the experiment of running a Christian life with one or more of the three Persons of the Trinity left out.

There is one point which, right at the outset, ought to be made emphatically clear. It is this, that in its origins the doctrine of the Trinity came, not from the dialectic of philosophers nor out of the lecture-rooms of any neo-platonic Academy, but straight out of the experience of ordinary men and women. It did not spring from the dexterous manipulation of abstract ideas: it sprang from the pressure of concrete facts and realities. Now, that is important; for it means that this doctrine impinges upon, and strikes home to, the experience of ordinary people like ourselves to-day.

It all began in the New Testament. It began in the experience of the post-Pentecost Church. It began quite simply and intuitively and untheologically. It began when men made this discovery—that they could not say all they meant by the word "God" until they had said Father, Son, Spirit.

Now I submit that the best way to vivify to our own minds the meaning of Trinity Sunday is to get right back to that. Why should not we, in this matter, be as simple and direct as the New Testament, as factual and experimental as the Christians of the early Church? You cannot say all that the mysterious word "God" means for you, you cannot convey or describe what that transcendent name connotes, until you have said Father, Son, Spirit. That is true Trinitar-



REV. JAMES S. STEWART, B.D.,
Edinburgh, Scotland.

ianism—as decisively simple, and as simply decisive as that.

I am not saying, of course, that this line of approach removes the baffling and incomprehensible element of mystery in this doctrine. Listen to the Creed which bears the name of Athanasius (though Athanasius himself did not compose it), struggling with language in the effort to expound the mystery:—"The Catholic Faith is this: that we worship one God in Trinity, and Trinity in Unity; neither confounding the Persons, nor dividing the Substance. For there is one Person of the Father, another of the Son, and another of the Holy Ghost. But the Godhead of the Father, and of the Son, and of the Holy Ghost, is all one: the Glory equal, the Majesty co-eternal . . . And in this Trinity none is afore, or after other: none is greater, or less than another; but the whole three Persons are co-eternal together, and co-equal." So through the ages, men have struggled with words in the desperate endeavour to elucidate the nature of the God they worshiped, words often misleading, always inadequate. I do not think we ought to despise their efforts. I am sure it is a wrong thing to engage in the modern popular abuse of creeds (so often indulged in by those who ought to know better), to set aside with a wave of the hand these wrestlings of the human soul with the ineffable mystery of God. To do that is essentially cheap and vulgar. No one could do it who had any sense of history.

At the same time, it has to be admitted frankly that, even after all the massive

thinking of the centuries, there is mystery in the doctrine of the Trinity still. And some would say that that fact alone is sufficient to discredit and disprove this article of our belief. "You Christians", we are told, "when you sing your hymns about 'Three in One, and One in Three', are simply romancing, mythologising! You are dwelling in some crude, fantastic region of hyperbole and make-believe. You are the pathetic victims of your own credulity and muddled thinking. You are not dealing with anything solid and substantial and real!" Let us not be perturbed by the criticism. The little intellectualist, wanting everything brought within the compass of his logic, suspicious of any doctrine which "breaks through language and escapes," may have an air of being omniscient, but he is quite ludicrously wrong. To say that, mark you, is not to oppose his intellectualism. For indeed we want not less, but more, hard thinking in religion. And the fact of Christ, on which for us Christians all our religion is based, is (to put it no higher) the most rational fact in all the world. I am not denying the value or validity of the intellectual approach. But I do say that what some of those are needing who are endlessly discussing religion, and rejecting what cannot be squared with the standards which their logic sets, nor measured by the intellectual foot-rule of finite minds—what they are needing most is to stop discussing and get down on their knees. That is the only attitude in which the ultimate truths of religion are ever discerned. "The natural man," declares St. Paul, "receiveth not the things of the Spirit of God." For all his pride of intellect, for all his patronising attitude to the eternal and ineffable mystery, he simply does not know these things, "because," says Paul, "they are spiritually discerned." "I thank Thee, O Father," cried Christ, "because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes!"

So with this doctrine of the Trinity—paradoxical and problematical to the mind, as the history of the Christian centuries bears witness, yet clear and unassailable to faith, as your own experience decisively declares. And I beg you, on this Trinity Sunday, to get right back to what is simple and direct and your very own. Is it not true that you cannot say all that is contained for you in the word "God," until you have said Father, Son, Spirit? That is to believe in the Trinity.

I ask you to notice that it was along this line of personal experience, and none other, that Paul—like all the Christians of that early age—arrived at his conception of the Triune God. It was not speculative theorising, it was the plain facts of his own soul's history, that made him say "The grace of the Lord Jesus Christ, and the

love of God, and the communion of the Holy Ghost, be with you all."

Here, then, the whole meaning of Trinity Sunday is concentrated; this is what we celebrate to-day; this threefold personal activity of the divine is the true message of this festival. It is therefore fitting that we should take the familiar words, these three short crucial phrases, and try for a few moments to let their meaning sink right in.

"The grace of the Lord Jesus Christ"—how significant that Paul starts there! He starts with God the Redeemer, God revealed in Christ the Son, the Saviour. Why did he not start with God the Creator, God the sovereign Ruler, God the all-embracing Providence of this vast, tremendous universe, God away off in His Heaven paternally regarding the work of His hands, and rejoicing that it was good: "all's right with the world"? Why did he not lead off with that? Why did he begin with God the Son, the Redeemer?

Surely the reason is this, that as soon as the human mind begins reflecting at all on life and experience, it is brought relentlessly face to face with the grim and frightening fact that in this world as we know it, in our own inmost nature as we know it, something is radically wrong. Man looks outward upon a world where foul iniquities and callous cruelties and monstrous tyrannies walk open and unashamed; he looks inward to his own frustrated, shame-scarred, disappointed soul; and his cry is not only, "O world, so broken and corrupt, who can deliver you and set you right?"—it is this, "O wretched man that I am! who shall deliver me?" Paul started where he did, because man's first and basic need is deliverance.

No humanism can help him here. No pacts or politics can meet this need. Ethical systems, text-books of morality, codes of doing one's duty and playing the game—they have no answer for man's deepest questioning, no, nor has the philosopher's conception of God the impersonal Absolute, nor the mystic's idea of a vague, aesthetic pantheism. One answer alone will suffice—the answer of the supernatural breaking through into history, the eternal getting a footing in time, the divine intersecting the human from above and from outside, God going forth in redemptive action, a second Adam to the fight and to the rescue, a Man upon a Cross, love dragged through the fearful pit and the miry clay, a Conqueror defeating death and hell, a victorious Lord inaugurating a new creation. But that answer—the one and only answer which could ever meet the tragic human situation—has in point of fact arrived upon the scene. That this has happened, as a matter of history, is the crucial declaration of Christianity. And it is all summed up in

the words, "The grace of the Lord Jesus Christ."

Hence Paul, basing his Trinitarian benediction on personal experience, basing indeed on what had happened years before when proud Saul of Tarsus was unhorsed outside the Damascus gate, puts the grace of Jesus first. And what I seem to hear him saying to us on Trinity Sunday is this: "Remember that when this redeeming personality of Jesus of Nazareth confronts you in judgment and in mercy, you are being confronted by God. This that happened at Bethlehem and Capernaum and Calvary is the divine in action for your salvation. This is the heart of the eternal brought near, made bare, for you. Receive this Jesus, and you receive into your own being the life of the spiritual world. Adore Him, and it is the everlasting Godhead you are adoring." An so we bow, and make our prayer:—

"Almighty Son, Incarnate Word,
Our Prophet, Priest, Redeemer, Lord,
Before Thy throne we sinners bend;
To us Thy saving grace extend."

"The grace of the Lord Jesus Christ."

"And the love of God", he proceeds. Do you grasp the sequence of his thought? It is through his experience of the grace of Christ the Son that Paul reaches his conviction of the love of God the Father. What he has seen for himself in the eyes of the Jesus of the Damascus road—that same mercy and compassion he now traces back into the very pattern of the universe, finds in them the inmost realities of life and the clue to the dark enigma of creation, sees them upon the throne at the right hand of power. It is by standing on the vantage-point of redemption ground, by standing alone with Jesus at the viewpoint of the hill of Calvary, that he sees, afar off, range after range of towering peaks—the righteousness and sovereignty and wisdom and justice and everlasting mercy of God.

It is fundamentally important to get the sequence of the apostle's thought quite clear—first the experience of the grace of Jesus, and then through that, and only through that, the certainty of the loving Fatherhood of God.

So many people talk to-day about the Fatherhood of God as though it were an easy discovery, in fact quite commonplace and axiomatic and self-evident. Easy? It can be the costliest of all discoveries. Always it is bought with a price. It is not a "walk-over" for faith—this item in the creed—it is a hard victory. Axiomatic? Turn to nature. Is the Fatherhood of God so palpable and obvious there? If it is, then why were not Lucretius and Swinburne, with their marvellously sensitive insight into nature, amongst the greatest believers and heralds of faith whom literature has

ever produced, instead of being—as in point of fact they were—the greatest protagonists and preachers of the spirit of denial? We are wrong if we cheaply assume that “love divine, all loves excelling” is categorical and unmistakable in nature. “In sober truth”, said John Stuart Mill, “nearly all the things which men are hanged or imprisoned for doing to one another are nature’s everyday performances.” Is it, then, self-evident in history? Ask Europe in the twentieth century about that! Ask the homeless and the destitute, the dispossessed and the broken and the refugee. Ask the great multitudes who are wondering in their hearts why God, if He is righteous and powerful and loving, does not intervene, and make all persecutors bite the dust. Or is it self-evident in the individual life? Are there not things—disease and trial and bereavement, broken dreams and disillusionment and hours of black depression, and through it all the uncertain tenure on which we hold our lease of life—things which seem to cry out against the Fatherhood of God and the love of heaven? No, whatever it is, it is not self-evident.

But is it true? That is the crucial question. That is what the human heart craves to know. If you could pierce through all the problems and perplexities to the inmost core and centre of creation, to the very seat of government of the universe, what would you find there? Would it be blind Fate, or personal Friend? Would it be a dead machine, grinding on irresistibly in accordance with ruthless laws, or would it be a loving Father of us all? Is the heart of the eternal most wonderfully kind, or was Faber just making a pretty piece of poetry when he said that? Is righteousness omnipotent? Is love sovereign? Is God upon the throne? We Christians stand up in grim and difficult days like the present, and sing:

“The beam that shines from Zion hill
Shall lighten every land;
The King who reigns in Salem’s towers
Shall all the world command.”

Is that real, or is it just the silly pretence of the defeated?

I want you to realise that the only way to answer that question decisively is the way by which Paul reached his answer. You can never be absolutely sure that righteous love is on the throne of the universe, until you have met redeeming grace in the secret place of your own soul. Or rather, let me turn that round now, and say—you cannot experience the grace of Jesus, and ever doubt the love of God again. If once at the Cross you have seen Christ facing the full force of life’s tragic mystery, all the concentrated might of suffering, sin, and death, and conquering in His love, then you know that here is a power which has come forth

from the very heart of reality, from the bosom of the Father, and shall yet subdue all things unto itself. “The grace of the Lord Jesus Christ, and”—through that — “the love of God.”

“And the communion of the Holy Ghost” that is the final word. None of us has said all we mean by “God” until we have included that. You may believe in the Father — God immortal, invisible, eternal and transcendent, beyond the bounds of time and history. You may believe in the Son—God manifest in the flesh, dramatically breaking through into the temporal and the historic. But what you need to bring all this home to yourself, to make it valid and effective and personal in daily living, is not only God in the eternities, or God in history—it is God in you, making your heart His dwelling-place. That is the Spirit. That is “the communion of the Holy Ghost.”

It is this that in every age has made, and still makes, the saints—not necessarily a deeper learning, not always a higher culture, certainly not a self-confident dogmatism that truculently condemns all who disagree or a pugnacious assertiveness that narrows the gates of the kingdom; but something purely supernatural within, something strong and masterful yet winsome and kindly, as in St. Francis, as in George Herbert, as in humble men and women you have known—the indwelling of the eternal world, the fellowship of the unseen, the communion of the Holy Ghost.

Without this, even the Gospel must remain a closed book to us for ever. Without the work of the Spirit in our hearts, even Jesus is a great unknown. “He shall receive of Mine,” said Jesus, “and shall shew it unto you”—He shall convince you of My truth, He shall authenticate to you My power and My divinity, He shall make My living presence the most intimate and unchallengeable reality of your life.

Some years ago, a little company of Russian peasants met for worship, knowing full well that their gathering was illegal, and that if they were discovered they would be haled before the dread tribunal and would be liable to incur the ruthless penalty of the law. While their worship was proceeding, suddenly the door was flung open, and there entered an agent of the secret police, followed by a body of his men. “Take these people’s names,” he commanded; and the names were written down, thirty of them. They were warned to await their summons and then the agent turned to go. But one old man in the little group stopped him at the door and said, “There is one name you have not got.” The officer looked at him in surprise. “I assure you that you are mistaken,” he retorted, “I have them all!” “Believe me,” said the old peasant, “there is one name you have not got.”

"Well, we'll prove it," exclaimed the agent impatiently, "we'll count again!" And they did—verified every name they had taken, and recounted the number. There were thirty. "You see?" cried the official of police, "I have taken all, every one. I told you I had!" But still the peasant persisted. "There is one name you have not got." "Who is it, then?" demanded the other. "Speak out—who is it?" "The Lord Jesus Christ," was the answer. "He is here!" "Ah," sneered the officer, "that is a different matter". These pestilential Christians, wasting his precious time with their trumped-up story, a senseless, maudlin sham! But that old peasant was right. Jesus, in point of fact, was there. "Where two or three are gathered together in My name, there am I in the midst." And it is the Holy Ghost alone who does that. "He will make Me real to you," said Jesus: "He will validate Me to your experience. He will take this Gospel of Mine out of history, out of the eternities, and plant it deeply in your hearts and ratify it redeemingly to your souls." It is the Holy Ghost who makes us certain of Christ's presence with us now, and of the love of God the Father brooding over all.

One thing more remains to be said, and it is this. Remember that the great apostolic word on which we have been dwelling is not a credal statement, it is not a theological summary—it is a benediction. It is an invocation: "be with you all." "O God the Father," Paul is praying, "in Thy righteous love, O God the Son in Thy redeeming grace, O God the Holy Ghost in Thy most intimate communion, look upon these children of Thine, this Church which Thou has founded, these dear men and women Thou hast sent me here to serve—remember them, great Triune God, and be with them all!" And down the ages, wherever God's people have assembled for worship, that cry to heaven has been renewed. I beg you here and now to claim your rightful place within the blessing. Yours can be the grace of Christ, yours the love of God, yours the communion of the Spirit. Go forth into the world in the joy and serenity of that high faith; and say, with that brave soldier of the Cross, St. Patrick:

"I bind unto myself to-day
The strong name of the Trinity!"

In the African jungle, surrounded by darkness, disease and death, Albert Schweitzer wrote:

"I work with unbroken concentration but without hurry. However much I am at the mercy of the world, I never let myself get lost by brooding over its misery. I hold firmly to the thought that each of us can do a little to bring some portion of that misery to an end.

TRUST GOD

O troubled heart, why fearest thou what life wilt bring to thee?
Knowest thou not that He who sees the little sparrow fall,
Who clothes the lily of the field,
Is watching over thee?
And well He knows those hours so full of care, and anxious thought,
For child, for husband, or for friend so dear.
And He has promised faithfully
That He will bear our burdens great,
And help us o'er the rocks that hurt our pilgrim feet.
So trust in Him, and be thou sure of this great fact:
That they who trust God wholly,
Do find Him wholly true.—T. J. Watson.

A Message of the Eighth Synod of the Evangelical Church of Czech Brethren to the Christian Churches abroad.

The Eighth Synod of the Evangelical Church of Czech Brethren met in Prague, Bohemia, on the 5th of June, 1939, in a time extremely serious both for our Church and Nation and for the entire world, in the midst of storms and upheavals, disturbances and uncertainties which are not yet ended. In common with the whole world we are carrying this burden of difficulties, sorrows and uncertainties.

But we do not give way to feelings of hopelessness and weakness. In this very time of upheavals and uncertainties we confess with all greater earnestness, humility and responsibility our joyful and whole faith in our unchangeable and faithful God, in His love and justice. In this very time we confess our love and obedience to our Lord and the Head of the Church, Jesus Christ, the Author and Finisher of our faith, who having finally revealed to us the will and love of God is and remains in all matters of faith and life the supreme and sovereign Authority above all human authorities. In this very time we confess our certain hope that after this period of darkness, anxiety and unrest God will manifest the power of His truth, justice and love in a new time of light, peace and love among men.

Christianity stands or falls by its power to make men good; sober—good, that is in relation to themselves; righteous—good, that is, in relation to their fellows; godly—good in relation to God.

It is ever the task of Christians to be thermostats—controlling the temperature of their lives, not thermometers registering it—to change and set the atmosphere of their environment, not merely to record it.

Children and Youth

THE SENTRY

IN the city of Washington, on Arlington Heights, the United States of America has followed the example of Great Britain and France and erected a monument to The Unknown Soldier. In front of this monument a soldier is always on duty, marching forward and back along a narrow path, perhaps about fifty yards in length. From time to time he is relieved by another soldier and he in turn by another and thus a perpetual guard is maintained over the monument. These soldiers are called sentries. Now in Canada, since the war has been declared against Germany, sentries are placed at all important points to guard public buildings, power plants, armories, electric-light stations, reservoirs, docks, canals, railways, etc. An enemy might easily interfere with making and carrying of goods and war material, or deprive a city of its food and water supply. Therefore sentries must be on guard at so many points. If the enemy should creep in unobserved and make an attack it might cause disaster. The sentry therefore is the eye for the meantime of the army and is its protector by sounding an alarm should danger threaten. So vital is his work that it has been the common practice in the army in the field to punish by death a sentry who falls asleep at his post.

Among the passages of Scripture to be memorized by the youth of our Church, as prepared by the Board of S.S. and Y.P.S. and approved by the General Assembly, is the 121st Psalm, one of the shortest, and one very easily learned. In that is one verse which speaks of a sentry,

"Behold, he that keepeth Israel shall neither slumber nor sleep".

We may therefore say that the Lord is our sentry. He watches over us all and is ever on guard. He is all powerful, and infinite in love and He is not subject to the weaknesses that affect a soldier or a sentry when on duty. He will not slumber, "Behold, he that keepeth Israel shall neither slumber nor sleep". These words express for us the careful guard God keeps over us all.

In the war in the United States between the North and the South, over seventy years ago, a general undertook for one night to serve as a sentry for the soldiers under his command. His name was Thomas J. Jackson, but he was called Stonewall Jackson because in a battle in which he and his men were sorely pressed he did not yield but stood like a stone wall. This is the story as we found it in one of the papers which come to us from the United States, The Methodist Protestant Record.

"When the command halted for the night,

and the officer of the day went to General Jackson and said, 'General, the men are all so wearied that there is not one but is asleep', and asked if he should awaken some of them to keep guard, he replied, 'No, let the poor fellows sleep, I will watch the camp to-night'. All those hours until the daylight dawned he walked around that camp the lone sentinel of that brave but weary and silent body of Virginia heroes; and when the glorious morning broke, the soldiers awoke, fresh and ready for action, all unconscious of the noble vigils kept over their slumbers'."

This story has been put into verse, part of which we quote, beautifully presenting the picture of the lone sentry keeping watch throughout the night:

'Twas in the dying of the day,
The darkness grew so still,
The drowsy pipe of evening birds
Was hushed upon the hill.
Athwart the shadows of the vale
Slumbered the men of might—
And one lone sentry paced his rounds,
To watch the camp that night.

A grave and solemn man was he,
With deep and sombre brow,
Whose dreamful eyes seemed hoarding up
Some unaccomplished vow.
His wistful glance peered o'er the plains
Beneath the starry light,
And with the murmured name of God
He watched the camp that night.

And about our Great Watcher someone has written:

... and behind the dim unknown
Standeth God within the shadows, keeping
Watch above His own.

I know not where His islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond His love and care.—R.

SUMMER SCHOOLS Boom Road, N.B.

This is the third year of our Summer School at Boom Road, N.B., and it was marked by quite an advance in attendance. The average attendance for the three years in order was 40, 60, and this year 94. The highest attendance was 118 on one day. The staff of teachers numbered six, including the Principal, Rev. P. McK. Sampson. The others were: Miss Ruby Johnston, a deaconess of our Church supported by the W.M.S. (E.D.); Mr. Lawrence Yates, student missionary, Miss Kathleen Harris, Miss Gertrude Allison and Mrs. (Rev. P. McK.) Sampson. Of those in attendance fifty-five made profession of faith in the Lord Jesus. The school theme was the Lord Jesus Christ and the motto, which was repeated



BOOM ROAD SCHOOL.

each morning, was "To know Christ and to make Him known."

Prizes were given to fifty-five for perfect attendance, twenty-nine for Bible verses repeated from memory. The closing showed a deeper interest on the part of the community than last year. The Warden of the county was present and spoke, and one of the students addressed the gathering.

The cost of the school was, in round figures, \$36.00, and all debts have been paid.

The program consisted of the following: 8.40 to 8.55 a.m., teachers' prayer meeting; 8.55 a.m., march into church. Worship period, hymn (from memory course), motto repeated, responsive Scripture reading, prayer, Principal's daily talk on the ten commandments, sword drill on the twenty-five Bible verses for 1939. Class Period, forty-five minutes, memory course and catechizing on Bible subjects. Recess period, fifteen minutes, supervised by the teachers. Class period, thirty minutes. Closing period, 11.30 a.m., chorus singing, special features, announcements, taps, marching out in order.

Two cars were used to carry the children to and from their homes and transportation

was without accident. The attendance was somewhat affected by the report of a few cases of scarlet fever. Interest on the part of the children was good, one boy expressing himself to the effect that he was sorry that the school was over. The students serving in adjacent fields were: Mr. David McLelland, who enters Knox College in the autumn, his charge being Black River Bridge, and Mr. Lawrence Yates, a third year student in Arts at McGill University, at Warwick Settlement and Curtis. Both men did splendid work. It is expected that in the autumn a church will be erected in the Warwick Settlement. Mr. Sampson, who is minister at Boom Road, is also Home Mission Convener of the Presbytery of Miramichi. The aim of the school is to bring the children into the faith of Christ and have them rooted and grounded therein.

* * *

Sydney Mines

The closing exercises of this school, which now has a record of ten years, were held in St. Andrew's Church Hall, Sydney Mines, N.S., on the 23rd of July. The attendance this year constituted a record, 126 pupils being present every day and 167 missing one day only. The closing program was conducted by Rev. Q. A. MacDowell, assisted by Miss Margaret Ross and Miss Ann MacVicar of Amherst. General Assembly awards were bestowed upon thirty-seven pupils. One of these awards was for perfect recitation of the Shorter Catechism. Four received seals of merit on their diplomas and two wrote examinations for teacher qualifications, receiving twelve credits on their diplomas.

* * *

Tisdale, Sask.

The week of August 6th to 13th was of special interest to many children of the Tisdale district. It was the time of the annual Bible School held in St. Andrew's Presbyterian Church. This is the fifth year for the school and each time attendance has increased till this year we had a daily average of 100. The minister, Rev. K. MacLean Glazier, assisted by six teachers, were



THE TEACHERS, BOOM ROAD SCHOOL.

Left to Right: Mr. Sampson, Miss Kathleen Harris, Miss Ruby Johnson, Miss Gertrude Allison, Mrs. Sampson and Mr. Lawrence Yates.



BIBLE SCHOOL, TISDALE, SASK.

in charge of courses in Old and New Testament, Christian Art, Story of the English Bible, the memorizing of Scripture and the catechism, together with the singing of choruses, Biblical tests and handcraft. The closing exercises were part of the regular Sunday evening service when parents and children crowded the church. Four children assisted in the service, including a boy and girl from the Anglican and United Church. Diplomas and prizes were presented to the most worthy pupils. As evidence of the spirit of unity nearly half the children were from the Anglican or United Church. This unique service which the Presbyterian Church is rendering to the children of the community is much appreciated.

BREAD ON THE WATERS

Cast thy bread upon the waters; for thou shalt find it after many days. Ecclesiastes 11:1.

ONCE we preached upon that text making an earnest appeal for money for the erection of a church in what is now a city in the West, but then was a town scattered and covering a great area. Business there being such that the congregation had been drawing heavily upon the Church's funds, the erection of a church was a heavy undertaking. A visitor from a distant city, who heard this appeal, always thereafter referred to us as the Bread and Water Preacher. To this we did not object for our friend did not mean to be uncomplimentary as though our congregation was given low diet, for he was one of those who responded to the appeal which guaranteed us a new church.

However clear the meaning of these words to people in the East, it is not so plain to us. About them one writer gives this explanation saying that it is one which has been generally adopted, though he himself thinks otherwise:

"The familiar proverb of the first verse has long been read as an allusion to the sowing of rice and other grains from a boat during the periodical inundation of certain rivers, especially the Nile."

When the sower goes forth to sow, whether in this or other manner, it is with the expectation that the day will come when he shall reap. This is the idea of the verse. When we give, although we do not do so in the hope of return, there can be no doubt that sometime, somewhere, and somehow, the good we have done will return to us. Whatever the explanation given of casting bread upon the waters, all writers think of it in the same way as representing charity, the bestowing of gifts that in due time and in some form shall have its reward.

A book to which we frequently refer is Moffatt's Translation of the Bible, the work of an eminent professor in Union Theological Seminary, New York, a Scotchman, whose labors in the realm of religious writing are prodigious. This is how he translates the passage and you will see he preserves the common view of it, though the figure that he uses is different:

"Trust your goods far and wide at sea, till you get good returns after a while."

This reminds one of the merchant Antonio in Shakespeare's Merchant of Venice, who had sent his ships abroad and eagerly looked forward to their return with the rich rewards of trade.

An example of what we think is meant by this verse was given in the Globe and Mail, Toronto, not very long ago. Since the name of this benevolent gentleman was given to the public we shall retain it:

To the Editor of The Globe and Mail: We hear much about bouquets being given after one has passed away—here is one such, only the principal character wished it so. Mr. A. J. H. Eckardt, among all the kindly and deserved references which you mentioned in

your article of July 29, had another that deserves mention. He never forgot any kindly act to himself or friends.

Many years ago, when, as a boy, he joined with the late Mr. Philp in the manufacturing line, and for experience was sent on the road to sell their product. Young and inexperienced, he came to the town of St. Marys with his order book quite unsullied by a single order; he was so discouraged that he was ready to throw up the whole job. The writer sympathized, gave him a small order, took him home for dinner and sent him away in a more hopeful frame of mind. Our paths in life deviated and fortune favored Mr. Eckardt. Twenty years passed, when the writer, in the meantime moderately successful, lost all he possessed and then some by a hurricane which swept into one of our eastern cities and left him with the wreckage of twenty-five years of hard work and no possible help in sight. And just then, as though from the sky, came this telegram:

My dear T. F.: If things are one-half as bad as The Globe reports your disaster to be, draw on me for all the money you need to get started again and count on my backing. Yours, A. J. Eckardt."

Twenty years had not effaced from his memory the simple kindness which had long since faded from mine.

Toronto.

T. F. H. —R.

A GAELIC COLLEGE

What is spoken of as "the new world's first Gaelic College" was opened at St. Ann's Bay, Cape Breton, by the Premier of Nova Scotia, Hon. Angus L. Macdonald. It stands on a historic site at the spot where Rev. Norman MacLeod, that stern and remarkable figure known as the Cromwell of Cape Breton, landed with his brave band of followers early in the year 1812. In performing the official act, Mr. Macdonald was introduced by Rev. Dr. Gordon MacLennan of Pittsburgh, Pa. The Premier wore the kilt of his clan and addressed the gathering in both Gaelic and English. In referring to the reason for his presence there and participating in this ceremony, he said:

"I am here to make a small payment on a very great debt. The debt is one that many of us owe and that none of us can ever fully repay. It is a debt to Scotland and to the sons and daughters of that land."

The aim of this college is to perpetuate the Highland language and customs in this new Scotland overseas.

To take one great book, to read it steadily and read it whole, to make it your own, is about the best beginning you can make if you want to give your mind the discipline that produces, not mere nimbleness, but strength and steadiness, keeping you sane amid a world of mass-hysteria.—Professor Walter Murdoch.

INTERNATIONAL S.S. LESSONS

LESSON—OCTOBER 8

The Forerunner of the King

Matthew 3:1-17

Golden Text: Prepare ye the way of the Lord, make his paths straight.—Matthew 3:3.

LESSON—OCTOBER 15

The Temptation of Jesus

Matthew 4:1-11

Golden Text: We have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are.—Hebrews 4:15.

LESSON—OCTOBER 22

The Citizens of the Kingdom

Matthew 5:1-16

Golden Text: Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.—Matthew 5:16.

LESSON—OCTOBER 29

Beverage Alcohol and Social Progress

(International Temperance Society)

Micah 2:9-11; Luke 21:29-31, 34-36; 1 Corinthians 6:9-11

Golden Text: Know ye not that the unrighteous shall not inherit the kingdom of God?—1 Corinthians 6:9.

OUR CHURCH CALENDAR

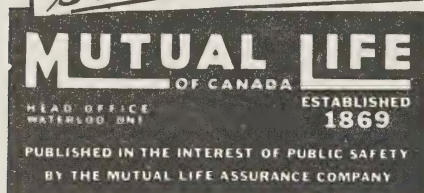
Vacancies

- Ailsa Craig, Ont., Mod., Rev. J. A. Isaac, R.R. 4, Ilderton, Ont.
- Bass River, etc., N.B., Rev. P. M. Sampson, Boom Rd., N.B.
- Beaverton, Ont., Mod., Rev. D. McQueen, Lindsay.
- Blue Mountain and Garden of Eden, N.S., Mod., Rev. F. G. MacDonald, Merigomish, N.S.
- Bristol and Stark's Corners, Que., Mod., Rev. H. G. Lowry, Hull, Que.
- Burlington, Ont., Rev. R. J. Wilson, 332 Locke St., Hamilton, Ont.
- Caledon East, Ont., Mod., Rev. H. Lindsay Simpson, Orangeville, Ont.
- Centre Road, and West Adelaide, Ont. Mod., Rev. T. W. Mills, Ailsa Craig, R.R. 1, Ont.
- Chesterville and Dunbar, Ont., Mod., Rev. W. D. Turner, Winchester, Ont.
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- Grimsby, etc., Ont., Mod., Rev. W. I. McLean, 98 Mountain Park Ave., Hamilton.
- Halifax, N.S., Knox Church, Mod., Rev. D. G. Ross, Windsor, N.S.

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Markham and Stouffville, Ont., Mod., Rev. Dr. H. Carmichael, Whitby, Ont.
Middle River, N.S., Mod., Rev. A. W. R. Mackenzie, Baddeck, N.S.
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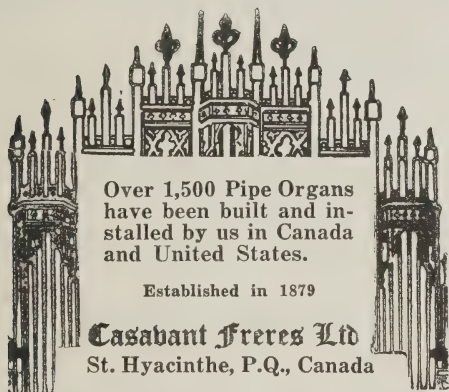
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Harriston, Ont., Rev. Dr. Geo. Aitken, Sept.
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0	0	" 5 and 6 years old
4	0	" 6 and 7 years old
2	2	" 7 and 8 years old
9	1	" 8 and 9 years old
9	0	" 9 and 10 years old
3	1	" 10 and 11 years old
3	2	" 11 and 12 years old
2	0	" 12 and 13 years old
1	0	" 13 and 14 years old
72	31	Total of 103 Children.

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Port Credit, Ont., Rev. G. M. Jamieson,
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Impatience may be our ruin.

Life is nothing if not adventure.

The fewer desires the more peace.

Love's like virtue, its own reward.

He is well paid that is well satisfied.

Joy oft springs from a well of tears.

Life is not so haphazard as it appears.

What is good-looking but looking good?

Religion is not a coward's shelter; it is a brave person's cause.

Sorrow and suffering may make possible a richer and a finer life.

In this wonderful world none can tell which of his actions is indifferent and which is not.

Feverish haste, the demand for early and visible results, is a sure token of spiritual immaturity.

One may not reach the level of his ideals, but he will reach a higher level because of his ideals.

Behold what manner of love the Father hath bestowed on us that we should be called the sons of God.

By faith man is able to throw open his soul to the inflowing of grace and to become "a new creature".

He that wrestles with us strengthens our nerves and sharpens our skill. Our antagonist is our helper.

Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself.

We should learn to keep a margin of reserve for ourselves, and to give the same margin to others.

In a hard place quietly to do the next thing and keep steadily at work is to solve the most difficult problems.

If Jesus was concerned about the homeless and the hungry His Church cannot very well be indifferent to these matters.

Little, unremembered deeds of kindness and self-denial are more precious to God than all that the world counts great.

True independence is never afraid of appearing dependent, and true dependence leads always to the most perfect independence.

'Tis only noble to be good.

False dealing travels a short road.

'Tis looking downward that makes one dizzy.

Charity is an eternal debt and without limit.

Jesus' life was the life of perfect goodness.

The gods we worship write their names on our faces.

Every worker may make the commonest job an immortal task.

Men succeed less by their talents than by their character.

Throughout history Heaven seems to prefer low and poor means.

I should prefer a firm religious belief to every other blessing.

One cannot be too ardent in effort or too dependent upon divine grace.

Man need not be so much the creature of circumstance as the victor over it.

Get all the facts available before deciding upon an issue or judging a friend.

The world has become a neighborhood and it devolves upon us to be good neighbors.

And thou my mind aspire to higher things; Grow rich in that which never taketh rust.

Learn to look upon any task as an opportunity for service and to love it as a privilege.

The secret of energy is to keep the mind at rest, even in the multitude of life's activities.

Talent alone cannot make a book, or a sermon; there must be a man behind the talent.

Life's aim: To learn and labor truly to get my own living and to do my duty in that state of life to which it shall please God to call me.

Captains of industry who formerly put initiative first in the list of qualities wanted in applicants for positions now ask first about character.

Reserves whether in an army or in a person are vital; in the former case numbers serve but in the latter courage, fortitude, and faith are our reliance.



NEC TAMEN CONSUMEBATUR

The PRESBYTERIAN RECORD

THE OFFICIAL MONTHLY RECORD OF
THE PRESBYTERIAN CHURCH IN CANADA

Vol. LXIV

TORONTO, NOVEMBER, 1939

No. 11

In Effect

Christianity excludes malignity, subdues selfishness, regulates the passions, subordinates the appetites, quickens the intellect, exalts the affections. It promotes industry, honesty, truth, purity, kindness. It humbles the proud, exalts the lowly, upholds law, favors liberty, is essential to it, and would unite men in one great brotherhood. It is the breath of life to social and civil well-being here, and spreads the azure of that heaven into whose unfathomed depths the eye of faith loves to look.—Mark Hopkins.

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Poverty is the load of some and wealth of others, and perhaps the greater load of the two. Bear the load of thy neighbor's poverty, and let him bear with thee the load of thy wealth. Thou lightenest thy load by lightening his.—St. Augustine.

The Presbyterian Record, Room 802, 100 Adelaide St. West, Toronto 2. Dr. W. M. Rochester, Editor.

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REV. C. P. YOUNG

A cable message addressed to the Secretary of the General Board of Missions, Dr. Cameron, conveyed the sad news of the death on October 5th of Rev. C. P. Young our missionary at Mendha, India, the victim of dengue fever and pneumonia. The cable was sent by Dr. Quinn of Jobat. A letter has since been received from Dr. Quinn dated September 19th in which no reference is made to Mr. Young. Manifestly therefore Mr. Young's illness was of short duration.

Mr. Young was appointed to Gwalior in 1921. In 1927, after the Bhil Mission had been assigned to our Church under the Union settlement the Mission Council, in view of the importance of Mendha where there was quite a large congregation and a good church, arranged for Mr. Young to come and carry on the work there. Here he continued in zealous evangelistic labors until the time of his death. At the time of their appointment Mr. and Mrs. Young were residents of Alberta, he being a graduate of Robertson Theological College. Mr. Young is survived by Mrs. Young and one sister and three brothers residing in Calgary and vicinity.

BUDGET RECEIPTS

September 30, 1938	\$119,443.87
September 30, 1939	128,279.63

The Presbyterian Record

VOL. LXIV

TORONTO, NOVEMBER, 1939

No. 11

By the Editor

MISSIONARY CALIBRE

CONTEMPTUOUS criticism of missions generally extends to missionaries as a class.

Once, when travelling by stage in the company of two strangers, one of them, without reckoning upon possibilities of personal reference, stated that when a farmer had a boy who was good for nothing else he put him into the ministry. We were at the student stage then and felt that we blushed violently. This apparently was not observed and after a short interval we had the opportunity of turning the tables and rather enjoyed the discomfiture of our fellow passenger.

A rejoinder is not difficult when the intellectual capacity of missionaries as a class is the subject of derisive comment and they who are familiar, even modestly, with the history of missions will find no difficulty in silencing the caviller. A casual calling of the roll of missionaries would suffice to put the accuser to confusion and to bring into bold relief general and extraordinary intellectual power and professional capacity as evident in this body of the Church's representatives at home and abroad. To confirm that statement a glance at Rev. John MacNab's book, reviewed in this issue, would be adequate. In the medical profession to-day at home how many could be reckoned as the peers in culture and accomplishment of a Canadian medical missionary in India honored by the King with knighthood, Sir William Wanless, to cite one example?

To this matter our thoughts have been turned by the reference in our exchanges to one known as China's Scholar Missionary, James Legge, who a little better than 100 years ago—a few months more only—sailed from Scotland for the Far East. He had a brilliant career in Aberdeen University which was a prophecy of greater distinction still as the occupant of a professor's chair. His heart however was elsewhere and in his theological course his call to the foreign field became clear. At the age of twenty-five with his young wife he left his native

land for China. That country being then closed to the West he settled at Malacca in the East Indies, and for three years was Principal of the Anglo-Chinese College there. Then with the opening of treaty ports he moved with his college to Hong Kong and there set himself to the prodigious task of translating, with notes, the Chinese Classics, the works of Confucius, Mencius, Lao Tse and others. His "amazing memory and intense concentration" made him master of that most difficult language and to his self-appointed task he held himself steadily whilst carrying on his teaching and evangelistic work, preaching in English and Chinese, writing ceaselessly and acting as adviser to both Chinese and British authorities. After more than thirty years of this labor he retired and returned to Britain. Three years later he was appointed to the newly founded Chair of Chinese at Oxford University where he served for twenty years. He died in 1897 "greatly honored and greatly loved".

Nothing weak and nothing shallow about this man.

The centenary of William Carey's death observed a few years ago directed attention to his amazing scholarship and accomplishments. While an apprentice to an English cobbler he mastered with little help Latin, Greek, and Hebrew. After going to India he founded the famous Serampore Mission which "in 1832 had issued 200,000 Bibles or parts of the Bible in about 40 native languages or dialects besides many books and tracts" much of the labor being his. He was master of thirty of India's languages and for thirty years he was Professor of the Sanscrit, Bengali, and Mahratta languages at Fort William College, Calcutta, and produced grammars and dictionaries of these and other tongues. "He also farmed, ran an indigo factory, built printing presses, established schools and colleges, evangelized, visited the sick, and as an avocation engaged in botanical research".

Enough has been presented to indicate the high standing of missionaries intellectually. These may be regarded as the exception but

the general standard of attainment quite equals that of any other profession, and with scholarship there is strength of character and moral heroism.

THE CHURCH'S GREATER TASK

IN line with our editorial in the October Record, Remember the Church, a letter has been sent to all ministers to be read from our pulpits on Sunday, October 1st. To this we may assume there was response on the part of all ministers, and the letter was duly read. However, the matter is important both to each congregation and the whole Church, indeed vital, and in view of the fact that the impression made by one reading may soon fade, and the possibility of reaching some who did not hear the message, we reproduce it:

Our Moderator on September 1st of this year, assured the Prime Minister of Canada of our readiness to co-operate in all the effort of our Dominion to fulfil its obligations as a loyal part of the British Empire, and called upon our people to "Keep hold on faith, and to pray that the spread of this evil of war may be arrested, and that we ourselves may see our duty clearly and may have grace to do it, in whatever sphere of service it may lie."

Two days later the Empire was plunged into war and it now becomes necessary for us as a Church to gird ourselves for the serious strain that awaits us especially if, as is feared, the war is of long duration. We re-affirm our loyalty to our earthly King and recognizing, as His Majesty himself said, that the conflict is against a principle which, if it were to prevail, no civilized order could exist in the world, we confidently affirm that the paths of Christian and patriotic duty lie together.

Our whole task may become clearer as these fateful days pass behind us, but of certain things we are definitely assured:

1. The Church's work, far from being laid aside in favor of new and pressing tasks necessitated by war, must be of greater concern than ever.

2. This means that in responding, as we all ought, to the calls for war service, we must find the time and the means and the energy by sacrificing, not what the Church's King and Head expects from us, but what hitherto has been given to less important pursuits.

3. We shall all, therefore, do well to magnify our office as members of the Church of Christ and, inasmuch as we are in complete accord with His Majesty's government in holding that everything possible was done to avert this world-wide calamity, consistent with honour and justice, it follows that we must arm ourselves with the grace and truth of the Lord Jesus Christ which will make us sufficient for all the sacrifices and trials which lie before us.

Appeal to our Ministers

The Board of Administration and the Budget Committee, who have authorized the above letter, earnestly urge that our Ministers, not only read it on October 1st, but follow it up by asking their office-bearers to arrange, as soon as possible, for a Personal Visitation of all the homes of their congregations with a view to stirring the whole Church to its best effort, including sacrificial giving, preferably by the regular use of the Duplex Envelope, so that our Presbyterian Church in Canada may intensify its witness for the Kingdom of God in the midst of the present travail of humanity.

J. M. THOMSON,

Chairman, Board of Administration.

WM. BARCLAY,

Chairman, Budget and Stewardship Committee.

The Church and War

WHAT we attempt is not a theoretical discussion of this matter. Europe is beyond theory now and so is the British Empire. We aim to say something about the Church and this war. Our Church, The Presbyterian Church in Canada, has spoken through its Moderator, Dr. Parker, as already reported in these columns, and deliverances by various bodies within the Church have been made. They are all of like purport, expressing belief in the cause, and asserting the duty of "taking up arms against a sea of troubles and by opposing end them."

A doughty elder in the person of Senator Duff in speaking to a resolution before the Synod of the Maritimes, meeting early in October, declared.

Every Christian, whether living in Canada or the British Isles, should be opposed to the forces in Europe which have brought on this war. . . . This madman of Europe must be subdued. . . . Stand by the Canadian Government in its declaration of war upon this enemy of Christianity and civilization".

The resolution adopted by the Maritime Synod is in part:

This Synod is of the clear mind that the provocation of this conflict has been a crime against humanity and recognizes that the forces arrayed against us threaten the existence of Christianity and Christian civilization throughout the world . . . expresses its satisfaction that the Government of this country has accepted the challenge of war made inevitable in these circumstances . . . expresses its approval of the action of ministers who have volunteered for military duty and its high approval of all who have enlisted in any arm of the national service and calls upon our people everywhere to pray earnestly for their safety and success.

Finally the Synod would urge upon its

entire membership to be constant in work, in worship and in supplication, fortifying themselves, and, by their example, fortifying others to endure and sacrifice and serve, until God in His good Providence grants us final victory.

From Toronto there has been sent to the Prime Minister at Ottawa the following:

"We the Hungarian Presbyterians, the Lutherans, and members of the Canadian Hungarian House of the city of Toronto, at a combined mass meeting have made the following declaration:

Although we are children of Hungarian parentage, and have great affection for our Motherland . . . nevertheless we hold an undivided and unaffected love for the land of our adoption, Canada. While lamenting war with all its horrors we appreciate the serious situation that threatens our Empire, and hereby would affirm our loyalty, and pledge our prayers, our labor and our sacrifice to the Empire!

Signed by Rev. Charles Steinmetz for First Hungarian Church, Rev. Eugene Ruzsa, for Hungarian Evangelical Lutheran Church, and Louis Kovacs for Canadian Hungarian House.

Meeting in annual General Council in Toronto the W.M.S. (W.D.) in a spirit of serious enthusiasm resolved:

Whilst deploring the fact of war with all its terrible consequences and the necessity of our Empire's armed intervention in the present European situation, nevertheless, in view of the magnitude of the issue, the preservation of civil and religious liberty throughout the world, so seriously threatened by a ruthless dictator, we declare ourselves in complete accord with the British Commonwealth of Nations in the high resolve and brave endeavor to contend to the limit of her resources in the cause of universal freedom, and pledge to the Empire in this struggle our prayers, our labor and our sacrifice.

This was passed by a standing vote and with the singing of the National Anthem.

Turning to the Motherland we find that the Commission of the General Assembly of the Church of Scotland meeting in Edinburgh, tendered to His Majesty the King, with whole-hearted devotion, the full support of the Church and pledged their utmost endeavor to sustain the courage and endurance of the forces and the faith and hope of the people under whatever trials and suffering this hateful and wanton conflict might bring upon them; and Rev. Dr. Archibald Main, the Moderator, stated that as a people they were united in their resistance to an evil system of government which, in its greed of power, had scorned the path of truth, trampled upon the liberty of mankind, and flouted the birthright of nations.

With respect to some church and religious organization pronouncements in the U.S.A.

we confess pain and humiliation. We believe that these are not representative of the best thought of our great neighbor and this conviction is confirmed by the declarations of eminent citizens of that land. A National Peace Conference, as reported in the organ of The Federal Council of Churches, adopted a six-point program and commended it to its constituency as follows:

Keep the United States out of war.

Initiate continuous conference of neutral nations to procure a just peace.

Work for permanent world government as the basis of peace and security.

Prevent exploitation of war for private gain.

Recognize and analyze propaganda to prevent warped judgments and unjust animosities.

Strengthen American democracy through solving pressing domestic problems and vigorously safeguarding civil liberties.

We do not wish even to appear to be disrespectful but this program seems like Nero's fiddling while Rome burns. There is here no apparent appreciation of the European situation as it affects the world such as might be expected of any ordinary, intelligent onlooker. To us also it lacks the ring of sincerity that marks the eager enquirer about duty and the seeker for truth. Now is not the time for theory but for action. To the ideals exalted here we would all subscribe but the question for any nation is what does the immediate situation require of us?

Then, standing alone, that counsel, "Keep the United States out of war" bears a sinister aspect. It is lacking in manly, valorous, and chivalrous tone. It is the duty of the U.S.A. either to enter this conflict or to remain aloof. It is for it to make its choice, but duty must be determined by appeal to the principles that are the accepted guide of a Christian nation in the realm of international relationship; and churches and religious organizations should beware of counselling any other basis of decision or in their messages implying that a nation has choice of any course other than the right as it can best determine.

We therefore in the light of the above have welcomed the deliverance of The Christian Leader, a Universalist Journal:

There is no bright new world to come out of war. Nor is there any bright new world to come out of evading responsibility and yielding to tyranny.

It is easy for the Christian forces of America to adopt extreme pacifism, but they are in our judgment unintelligent and un-Christian in such action.

The work of the world may prove to be hard, dirty, dangerous. It may endanger souls as well as bodies; but the sin of sins is dodging it."

It is that "dodging" the issue that is con-

demned in the familiar words of Scripture: Curse ye Meroz, . . . curse ye bitterly the inhabitants thereof; because They came not to the help of the Lord, to the help of the Lord against the mighty.

A JUST PEACE

THAT is one of the six points for peace recommended by the National Conference above referred to. Apparently it is the sounding of a high note in international relationship. "Let justice be done though the heavens fall," it seems to declare. However we are compelled to think that it is a thinly veiled reference to what some are pleased continually to harp upon, "the injustice of the Versailles Treaty". Do they really mean a just peace? If that be so, then let their integrity of purpose be demonstrated by justly characterizing the document that formally embodied the terms of settlement of the issues of the Great War. They mean that by the terms of Versailles Germany was unjustly treated. Doubtless there could be fault found with that document, but we maintain that it is difficult to see how it was unjust in its bearing upon Germany; and in support of this submission we present some facts which seem never to be considered by those who bewail injustice in this connection. The statement is from the pen of M. André Tardieu, one time High Commissioner of France to the United States, and French Plenipotentiary at the Peace Conference:

This war, conducted by Germany with a systematic cruelty, with the intention openly declared by the head of her military staff in the memorandum of February, 1918, of exterminating the French race and of annihilating French industry, has cost France one million four hundred thousand dead, and eighty hundred thousand maimed men, three million wounded, two hundred billion francs, and increased our budget for 1914 to 1920 from four to twenty-one millions, our debt from thirty-five to two hundred and thirty billions; destroyed six hundred thousand houses, three million hectares (about seven and one-half million acres) of cultivated land, five thousand kilometers (about three thousand miles) of railroads, thirty-nine thousand kilometers (about twenty-four thousand miles) of road, eleven thousand five hundred factories that produced ninety-four per cent of our linen thread, eighty-three per cent of our cast iron, seventy per cent of our sugar, sixty per cent of our electrical energy; mines that represented fifty-five per cent of our coal and ninety per cent of our ore. These figures reveal the harm voluntarily done to France by Germany.

It therefore becomes Christian organizations and individuals to be themselves just in judgment while clamoring for justice in peace treaties.

MISSIONS AND CIVILIZATION

Rev. M. B. Davidson, D.D.

This address was delivered in St. Andrew's Church, Toronto, at the installation of Rev. Dr. W. A. Cameron into the office of the General Board of Missions.

IT must always be very difficult for people living in the midst of crowding events to form anything like a consistent picture of the times in which they are living, or to see them as later generations may see them. I wonder how many of those who lived through the French Revolution at the end of the eighteenth century really understood exactly what was happening to them and to the civilization of Europe. Someone asked me the other day whether I did not think that people in the future might look back upon the present period of history as a sort of Dark Age of civilization. Well, that is a question which we who are living to-day can hardly answer. One thing we can say, and that is that the time in which we are living is marked by one of the strangest of paradoxes. We are living in a world which ought to be a most comfortable place in which to live. The multiplied inventions of science have united to deliver us from much of the drudgery which characterized the life of our forefathers. A mass of physical discomforts has been banished from modern life. A great variety of entertainment has been brought right into our homes. Life ought to be very easy and pleasant. And yet we are living in a world which is very far from comfortable. Men everywhere are filled with fear. Instead of being able to go about their business with some sense of security and peace, men are harassed on every side. Not long since one of the English weeklies had a series of articles written by young men and women, all under thirty years of age, and the prevailing note was one of an almost hopeless despair. What is the use of doing anything, they asked, when at any time our civilization may be wrecked by the terrors of modern warfare? And now war has come.

An English bishop has lately said that an unbiassed judge would be driven to the conclusion that Europe is a much more savage place than it has been for perhaps a thousand years. Certainly there is plenty of material for those who are inclined to take a deeply pessimistic view, and who prophesy that our Western civilization is on the verge of a collapse. And yet it is never very safe to make prophecies, political or other. When King Edward VII was visiting the United States, as Baron Renfrew, at the age of eighteen, an English sailor in the crowd which assembled to see him in New York is said to have uttered a prophecy, "You will never be King of England", he shouted, "if you were to live for a hundred years. The time for kings is past". But Edward VII did become King of England, and Eng-

land still preserves its monarchy. Let me repeat that prophecies are dangerous; and it may be that those who are foretelling the ruin of our western civilization are wrong. But supposing that those pessimistic prophets are right, and supposing that our present civilization does fall in ruins. I want to suggest this: that even then the Christian Church may prove to be the one force or organization holding together those who throughout the world still value the things of the spirit. One reason for so saying is that that is just what the Christian Church has done before now. The Roman Empire probably represented the highest type of material civilization in the ancient world. Any who have seen the Roman ruins at such a place as Bath in England must recognize how highly that Roman civilization had developed. Well, it collapsed. It collapsed in Britain. And what happened in Britain happened throughout Europe. But here is what I want to point out. It was not only the Roman armies which invaded Britain. There also came from Rome Christian missionaries to establish a Christian Church in Britain with the result that when Roman civilization disappeared, and the Roman armies were withdrawn, the Christian Church remained to conserve what was really best in human spirit. And throughout the whole story of the Middle Ages, which is in some respects a dark enough story, the Christian Church, in spite of all its serious defects, stood for certain things which helped to relieve human life from conditions which might well have been almost intolerable. It provided for the nursing of the sick. It provided such education as there was. It looked after the aged. It formed a connecting link between people of various races and nations. Now, what happened before might conceivably happen again. But, in any case, there ought surely to be little question in our minds as to this: that Christianity does hold within its spirit and its teaching those very principles which can save society from utter disintegration, and yet that fact, if it is to be effective, must be dependent upon the determination of the Christian Church to be alive to its mission.

The determination of the Christian Church to be alive to its mission. Well, then, how is the Christian Church to preserve its life? Certainly not by being satisfied with itself. To be satisfied with itself is to induce the sleep of death. And it may be that, no matter how unpleasant it may often be, it is one of the most hopeful signs of the present time that the Church is criticized not only by outsiders, who find a sort of delight in it; but also by not a few of its own members and ministers who are deeply concerned for its welfare. Of course, mere negative criticism does not get us so very far. But the sort of criticism which is a

frank recognition of failure combined with a sincere desire to do something by God's grace to set things right, that is all to the good. And the Church of Christ can never preserve its life if the members of the local congregation think of the Christian Church as if it were confined only to their own little congregation. It is true that our loyalty must be first of all to our own congregation, just as ordinarily a man's first loyalty must be to his own particular home. But for a man to limit his loyalty and his interest to the four walls of his own home is to do grave disservice to the community in which he lives. To safeguard the health of our own children while we care nothing about the health of the other children in the community is a short-sighted policy which may at any time react upon our own families. And to confine our interest and loyalty to the one particular congregation to which we belong is to stultify the life of even that congregation. I am not sure but what we may say that for one to keep his eyes only upon his own congregation means that a person may be a church member without being a genuine Christian. For to be a real Christian is to be a follower of Him who said: "The field is the world"; and who, above all, said to His disciples after His resurrection: "Go ye into all the world, and preach the gospel to every creature". That is, the Church is a Christian church only if it is a missionary church. The Church is a living church only if it is a missionary church. It may seem as if I have taken rather a long time to lead up to that conclusion. But there it is. And it is a conclusion which is forced upon us not only by what I have already said, but by the plain fact that it has been when the Church has been most conscious of its missionary obligations that it has been most alive. Or perhaps we ought to turn that statement the other way about, and say that it has been when the Church was most alive that it has been most conscious of its missionary obligations.

Some one may say, however, 'that is all very well, but why should we do anything to disturb those in other lands who are quite well satisfied with their own religions, even if in our eyes those religions may seem to be inadequate'? That question must raise another question. Do we believe that the religion of Christ is a universal religion and that the revelation of God which was embodied in the person and teaching of Jesus Christ is the supreme and final revelation concerning the spiritual side of man's nature? In other words, do we believe that Christ is the Light of the World? or was Christianity intended to be a religion for only a section of mankind? It seems to me that we can find part of our answer to these questions in the story of what happened in

(Continued on page 330)

THE SPIRIT OF THE MARTYRS

EXACTLY one hundred years ago the first martyrs of the South Seas shed their blood on the island of Erromanga. John Williams, a missionary of impressive personality, had won over to Christianity many savage peoples on the Society Islands and the Samoan group during his twenty-three years' labors. A Scottish Presbyterian Church requested Williams to investigate the possibilities of establishing a mission among the fierce black cannibals on the islands of the New Hebrides.

The New Hebrides group are situated off the east coast of Australia, about 1,500 miles directly north of New Zealand. Accompanied by a young missionary, James Harris, Williams landed November 20, 1839, on the beach at Erromanga to confer with a native chief regarding his acceptance of Christian teachers. The natives suddenly attacked them and clubbed Williams and Harris to death, their life-blood staining the sands. Their bodies were afterwards consumed in a cannibal feast. Thus fell an outstanding missionary leader, beloved by the brown men of the South Seas.

The Christian world echoed with the story of his martyrdom. Strange, though it may seem, the death of Williams was the note of reveille that roused the Presbyterian Church in our Maritime Provinces to pray and to plan for the salvation of those in heathen darkness. It was a few years later before their Synod finally decided in 1845 to carry the Gospel to this far-off field. No board had ventured to open work there since the death of the first martyrs. John Geddie went forth in 1846 as our pioneer and made his headquarters on Anietyum, the southernmost island.

Eleven years elapsed before a young couple, eagerly awaited, arrived as reinforcements. These were Rev. Geo. N. and Mrs. Gordon, who were appointed to the dangerous post of honor on the martyr isle of Erromanga.

This young couple were prepared to make any sacrifice for their Master. Indeed, George Gordon had hoped from the moment of his acceptance for the New Hebrides that the privilege might be his to open a mission on Erromanga. A period of intense preparation had preceded his final consecration. Strong of arm and body he could frame a house or wield the blacksmith's

hammer. Born on a Prince Edward Island homestead, George had reached his early twenties before accepting his Saviour. Something within him after his conversion could not be stilled and he became a Bible Society colporteur travelling throughout the Island.

While studying for the ministry in the Free Church College, Halifax, his discovery of frightful slum conditions in that city resulted in the organization of a group of business men determined to aid the poor and rescue the immoral. It meant a sacrifice for this group as they had to bear the cost out of their own pockets, but with George Gordon as their first city missionary they founded a ragged school and established a house of refuge for fallen women. But a still bigger work was calling him and with-
holding nothing he volunteered his services for The No Man's Land of the New Hebrides. His theological training was capped by a year's intensive medical study in Old London and there he met Catherine Powell who became his wife and co-worker.

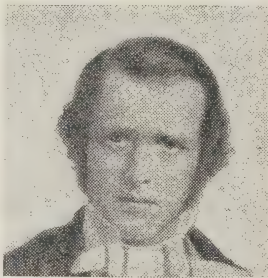


MRS. G. N. GORDON.

II

The savages on Erromanga were the most ferocious of the New Hebrides group. They were noted for their treachery and brutality and every beach on the island had been stained by the blood of white sailors. This island was the centre of the sandalwood trade and unprincipled white traders had been bestial, cruel, and murderous in their dealings with the natives and had brought the tribes to deeper devilishness. Gordon said that no pen of his, but only the first chapter of Romans, could describe the degradation of the savages, who lived on this beautiful isle.

Our missionaries in the first months gathered eight native youths, who had been to Samoa or Australia, into a normal school hoping that the hearts of their scholars might be touched by the Holy Spirit. Mr. Gordon travelled to different sections of the island as soon as he was able to speak in their language. Together they translated the Scriptures into the native tongue beginning with the Ten Commandments and the Gospel by Luke. His skill in medicine brought health and happiness to many sufferers. But their greatest contribution to the redemption of Erromanga was the witness of their lives. Their



REV. G. N. GORDON.

home was a Christian oasis in the wilderness of heathenism.

What a price they paid for their unwavering testimony! Every moment of their lives was passed in jeopardy. When the true implications of Christianity dawned upon the minds of the inveterate savages, a deadly enmity arose against the missionaries. They cursed the "white devils" for disturbing their consciences. Once or twice on his missionary tours George Gordon narrowly escaped death from the arrows or bullets of his enemies.

An outbreak of measles and dysentery introduced, it would appear, deliberately by notorious trading vessels, swept across the island resulting in the deaths of one-third of the people in a space of two months. Evil tongues attributed the disaster to the presence of the missionaries. A pow-wow of island chiefs was called to decide on the fate of the Gordons and they were ordered to abandon their work and depart from the island.

George Gordon possessed great strength of character and was thoroughly devoted to his work. "To do great things a man must live as though he never had to die." So their work continued as before.

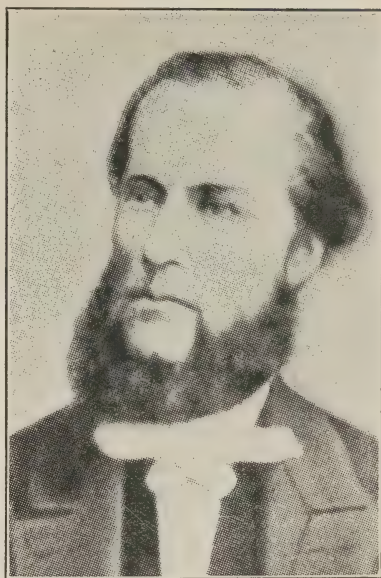
Then came a day when a call to attend a sick native caught him unawares. Led into an ambush, a group of enemies surrounded him and buried their tomahawks in the base of his skull and mocked him in his death-throes. One of these blackskins then stole up to the mission-house and struck Mrs. Gordon with an axe, almost severing the head from the body. Thus fell Catherine Gordon, a gentle soul, the woman martyr of Erromanga.

These gave their lives gladly. We are in the same great heritage of faith, yet what have we given? The communicant membership of our Church averages for the missionary task two cents weekly per person. Can we ever expect to carry out Christ's Marching Orders with such a meagre response? Remember Erromanga!

III

Fiction has never supplied a more romantic sequel than that which arose out of this tragedy. Some months elapsed before the awful tidings reached Canada and the news was carried to George Gordon's mother. She wept, but when the news was broken to his brother James at the plough, he immediately sent an application to the Mission Board. He asked that he might be sent to Erromanga to take up the torch dashed from the hands of George and there proclaim the message of forgiveness to his brother's murderers.

Two years later he set sail on the Day-spring, a ship built for developing mission work throughout all islands of the New Hebrides, purchased with the small gifts of many Sunday School children in Scotland and Canada.



REV. JAMES D. GORDON.

No one will ever be able to realize his loneliness during the first months. His little home was planned with a dining and living room downstairs. Nightly he climbed to his bedroom above, then pulled the ladder up for safety. Over seven years he spent on Erromanga and gathered a fine body of helpers and a congregation numbering 150. Attacks were made against his life but he escaped all until another scourge, diphtheria, swept through the island.

One morning as he sat on the verandah, translating into Erromanga the story of Stephen's martyrdom, two savages entered his home on a pretext and murdered him with a tomahawk. His blood stained the manuscript and Dr. John G. Paton has recorded that his passing was in the spirit of the first martyr, "Lord Jesus receive my spirit and lay not this sin to their charge".

When the tidings of the martyrdom of her second boy reached his aged, and now sightless mother, she spoke in words that rebuke our indifference, "I wish that I had another boy to send, that the heathen may receive salvation".

IV

The blood of the martyr became the seed of the church. Their sacrifice was not in vain. Another Canadian, Rev. H. A. Robertson, and his young wife undertook to re-plant the banner of the cross on Erromanga. Two strong congregations were formed and as the Robertsons prepared to leave on their first furlough the sacrament was observed. Almost 1,000 persons assembled at Cook's Bay and as the emblems

of Christ's broken body and blood were passed down the rows of dusky worshipers, the missionaries lifted up their hearts in gratitude to God who had so blessed the sowing of the seed that such a glad day was possible on Dark Erromanga.

The principal of an Anglican Theological College wrote me recently expressing his belief that we have in this story one of the greatest triumphs in missionary history. We may well rejoice that the spirit of sacrifice is not wholly dead. Yet a recent survey of givings to religion on our North American continent shows that, despite the upswing in national income, the voluntary gifts of Christians have declined to a point where disaster threatens our forces on the firing line. Expenditures for whiskey have increased 100 per cent, for automobiles 188 per cent, for radio sets 220 per cent, but churches and charities receive little more than two per cent of the national income. Surely the spirit of those who laid the foundations of our faith with their blood, calls us to a new crusade, to a sacrificial stewardship, to a new adventure in Christian liberality, to a glorious partnership with our Master in building the Kingdom of God!

—John McNab.

Missions and Civilization (Continued from page 327)

the first centuries of the Christian era. It is a matter of history that Christianity had its origin in Palestine situated in the continent of Asia. It is a matter of history that it had its origin amongst people who belonged to the Hebrew race. But it is just as much a matter of history that this religion which originated in Asia and amongst the Hebrew people was carried very soon over into Europe to find a multitude of converts amongst the peoples of Roman and Greek origin, and that from them it spread a little later to the other peoples of Europe until at last it reached Britain which at that time marked the western extremity of the civilized world. Not only so, but it also spread into northern Africa, and the city of Alexandria in Egypt became a recognized centre of Christian teaching. Evidently, there was no doubt in the minds of the majority of the early Christians that the religion of their Lord and Master was a world religion, not to be confined to any one section of the human race. And yet the early Christians might have believed that, and kept on believing it, without anything very much happening, had it not been for something else. It is just as evident that there was that in the Christian religion which met the spiritual needs of people in Europe and Africa. And it is the claim of the Christian Church to-day that the religion of Christ still meets the spiritual needs of men everywhere, regardless of race or nationality. We do not deny that there

is good to be found in other religions. God has never left Himself without witness in the consciences of men. But we do hold that there is in the religion of Christ a universal note, and that it was the intention of Christ that it should be proclaimed to the whole world. Perhaps I might sum up this aspect of the matter by referring to the words of the president of one of the Chinese universities: "It is said, you know, that if a Westerner, an Indian and a Chinese living together in a room were suddenly to find the rain coming in through a hole in the roof, the Indian would sit under it, the Chinese would move to the other side of the room, but the Westerner would mend it. I feel that Christianity would give us what the Buddhist and Confucian philosophies lack. It would furnish the motive power not to ignore, but to combat material ills, and at the same time engender an increase of spiritual life". It is because we believe that there is an essential truth in the Christian revelation which supplies what is lacking in the other great religions of the world, that we believe that it is a distinct obligation resting upon us to give to the adherents of these other religions at least the opportunities of hearing the Christian Gospel.

But someone may say: "Well, even if it is granted that a case can be made out for the conception of Christianity as a religion which is suited to the spiritual needs of men everywhere, we must be realistic enough to take the actual facts into consideration; and can it be said that the results of Christian missions up to the present justify us in persevering in our efforts"? Let me answer that question in the words of an English theologian.

"One of the amazing facts of to-day is the big results of relatively small efforts by the Church—the rich return, for instance, in the spread of Christian ideals, from a forward movement in Foreign Missions begun but a century ago and even still supported by barely one-so-called Christian in fifty".

As a matter of fact, instead of being discouraged by the results of Christian missions, we ought to be highly encouraged by them. Whenever we think of the results of Christian missions, we ought to keep in mind two things that Jesus said. One was what He said in the parable of the sower, in which He made it plain to Himself and to His disciples that they were not to imagine that the preaching of the Gospel would immediately bring everyone who heard it into the Kingdom. And the other thing which He said was that Christians are the salt of the earth. And a very small amount of salt does its effective work of preservation. And that is precisely what is happening in widely separated areas on the Foreign Mission Field to-day.

Among the Churches

Cobourg, Ont.

St. Andrew's Church very regretfully parted from their minister, Rev. J. B. Rhodes, and Mrs. Rhodes after a ministry of six years. Mr. Rhodes has severed his connection with St. Andrew's to join the staff of the Toronto Bible College. In expression of appreciation of the service rendered, and of their regard for Mr. and Mrs. Rhodes, the congregation at a social gathering on Friday, September 8th, presented them with tokens of their esteem. Mrs. Burnet read an address to Mr. Rhodes in which grateful mention was made of his helpful pulpit ministrations and his work among the young. In this latter phase of his activity the address referred to Mrs. Rhodes' hearty co-operation. Mrs. Pringle presented Mrs. Rhodes on behalf of the congregation with a beautiful silver tray suitably inscribed, and Mr. A. W. Skinner presented to Mr. Rhodes a handsome brief case, and this was supplemented by a desk set from the Men's Club presented by Mr. John Nichol. At this gathering Mr. R. T. Mohan presided and a musical program was rendered by Misses H. Pellow, E. Skill and Mr. Mortimer. Regret at parting was voiced by Mr. Skidmore and Mr. Alan Nicol, and good wishes were extended for success in Mr. Rhodes' new sphere. In acknowledging the address and gifts Mr. Rhodes, for himself and Mrs. Rhodes, said that the kindness of the congregation deeply affected them and that his ministry of six years in St. Andrew's was the happiest experience of his life. To this affectionate relationship between him and his people Mr. Rhodes again referred in his farewell messages on Sunday. At the evening service the congregation of Trinity United Church joined St. Andrew's and Mr. Rhodes took occasion to mention the cordial relations existing between the two congregations, and to his own happy association with the minister of Trinity, Mr. W. W. Woodger. Mr. Woodger assisted in the service. Similar tribute was paid to the Baptist congregation.

Hanwell, N.B.

The new St. James Church, replacing the one destroyed by fire some years ago was dedicated on Sunday, September 17th, in the presence of a congregation that overflowed the edifice, by Rev. J. W. Paul of Woodstock, Convener of the Home Mission Committee of the Presbytery of Saint John. Mr. Paul was assisted by Rev. Allison MacLean of Harvey, and Rev. Dr. Frank Baird of Chipman. For the new building, which is beautifully finished and furnished, and is a credit to the community, tribute is due the student missionary, Mr. Niall B. Burnett, who has been two summers on the field, and



ST. JAMES CHURCH, HANWELL, N.B.

a loyal and devoted group of workers in the congregation. Considerable assistance, financially and otherwise was afforded by friends in Fredericton, many of whom, with others from Harvey, Prince William, and New Maryland, were present at the dedicatory services. Following the dedication ceremony Mr. Paul preached on "Where there is no vision the people perish". The communion service was observed at the close, Dr. Baird officiating, and some seventy-five in all participated. Four young people were received into membership and one child was baptized. A memorial window in memory of Mr. Burnett's mother was dedicated by Rev. Mr. MacLean. The choir under the direction of Mrs. Cameron led the service of praise.

Green Hill, N.S.

An event of interest to many Presbyterians took place on Sunday afternoon, October 1st, when the congregation of Salem Church, celebrated its 90th anniversary of the founding of this historic church. A great number attended the service which was conducted by the minister Rev. Charles H. MacLean. The special speaker was Rev. Dr. Stuart C. Parker, Moderator of the General Assembly, who gave a fine sermon from 2 Cor. 5:20, "We are ambassadors for Christ". The choir led in the singing of the Psalms as they were sung years ago to the tunes of the "Old Choir". Mr. MacLean read greetings from the Presbytery of Pictou and acknowledged with thanks the gift of a handsome pulpit Bible from the sons and daughters of the late Rev. Dr. George Patterson, the first minister of Salem Church, who labored among his people for twenty-seven years. Sunday was a beautiful autumn day and the service was one long to be remembered. The congregation looks forward with much faith and encouragement to the years that lie ahead.

Stirling, Ont.

St. Andrew's congregation, celebrated its 82nd anniversary on Sunday, October 1st. Rev. D. A. McKenzie of Centreville, South Monaghan, was the special preacher, the minister, Rev. H. V. R. Walker, being in charge of the services. The church was filled both morning and evening. On the following night there was a supper and entertainment which afforded an opportunity for congregational reunion. Mr. Walker was inducted into this charge about a year ago and the congregation is making progress under his leadership.

Moose Jaw, Sask.

Rev. James Wilson, who for one year has been minister of Knox Church, bade farewell to the congregation at the Thanksgiving service on the 8th of October. The Session has written us stating that Mr. Wilson has endeared himself to the members of the congregation, the children, and to all in the community by his kindly personality. Reference is made also to his arduous labors, worthy of a much younger man, and resulting in marked advance in the work of the congregation. He has been a source of inspiration to every organization in the church for which the Session expresses its gratitude. Mr. Wilson has returned to Biggar, Sask., where he ministered when called to take up the work for a year at Moose Jaw.

St. Elmo, Ont.

The latest improvements in this famed corner of Glengarry is the installation of electric lights in both the Gordon Free Church and the St. Elmo Manse. This has been made possible by the will of the late Mrs. Katie Nicolson, a loyal and generous supporter of the Church and Christian activities. The lights were dedicated at the evening service on Sunday, September 24th, during which the minister, Rev. Hugh K. Gilmour, paid fitting tribute to the truly genuine Christian character of the deceased lady. The pulpit seat was re-upholstered and varnished, the work being done as a gift by Miss Belle MacLennan.

Stanley, N.B.

Recently the congregation of St. Peter's Church participated in their anniversary services. The occasion marked the 105th anniversary of Presbyterianism in this district. It was in 1834 that Rev. David McCurdy held the first Presbyterian service in Nashwaak and Stanley district. In 1868 the first Presbyterian church was built in Stanley. St. Peter's Church which now seeks to bring men and women into fellowship with God and His son, Jesus Christ, was dedicated in 1895. Rev. F. G. Purnell of St. Columba Presbyterian Church, Fairville, N.B., was the speaker for this special day.



ST. PETER'S CHURCH, STANLEY, N.B.

Services were held at 11 a.m. and 3 p.m. Mr. Purnell gave helpful and encouraging messages at both services. The photo shows part of the congregation after the afternoon service.

Two Sundays later, the congregation of St. Paul's, Williamsburg, observed the ninth anniversary of the dedication of their church. Services were held afternoon and evening and for each service the building was filled. The special speaker was Commander W. Hargrove of the Salvation Army who brought a plain Gospel message. This church was recently wired for electricity and this anniversary Sunday the new lighting was used to advantage. The work of this district is now in charge of Rev. James Middleton, under whose leadership the work continues to progress.

Chesley, Ont.

Geneva Presbyterian Church here recently observed its fifty-fourth anniversary when large congregations gathered at both services to join heartily on the occasion. Rev. M. Scott Fulton, D.D., of Chatham, was the guest speaker.

The church has just had a new lighting system installed, the gift of two of its most esteemed members, Mr. and Mrs. W. D. Bell. Mr. Bell is now in his ninety-fourth year and Mrs. Bell in her eighty-fourth year. It is only recently, and owing to their years that they now find it impossible to attend their house of worship regularly. However, their interest in the welfare of the congregation has not lessened and they still take a keen interest in the affairs of the town.

The new lights consist of eight cathedral lamps which hang over the auditorium, each lamp having auxiliary lamps which are used during the sermon period. Underneath

the gallery are smaller lamp fixtures to match the large ones.

It is now eighty years ago since the first Presbyterian congregation was formed in the district and many of the present members of 'Geneva' are direct descendants of the former members of the first church. The minister is Rev. James Fleming. The present church was erected at a cost of \$7,500 and was dedicated on the 11th of January, 1885, by Rev. Dr. Grant (later Sir George M.) President of Queen's University. Eight years later seating accommodation was increased by the erection of a gallery costing \$1,100. In 1898 the Sabbath School room was built at a cost of \$4,500 and three years later the congregation spent \$1,500 upon renovating the church. In 1904 \$3,000 was spent in the purchase of a manse.

Kitchener, Ont.

Tangible expression of appreciation of the Moderator's services followed his visit to St. Andrew's Church, as indicated in a letter from the Secretary-Treasurer of the congregation.

**The Presbyterian Church in Canada,
Toronto, Ont.**

It was our honored privilege to have the Moderator, Rev. S. C. Parker, D.D., with us on September 10th, for the re-dedication of our Church after extensive repairs had been made.

We appreciate the Moderator's services on that occasion very much. I am sure that he endeared himself to all who worshiped with us at the morning and evening services that day. His messages certainly were very inspiring.

In appreciation of his services our Church Board has ordered that a special gift of \$50 be forwarded to the Budget of the Church. Our cheque for this amount is enclosed herewith.

A. C. Mason.

This is a worthy precedent.—Ed.

Belleville, Ont.

St. Andrew's Church rejoices in being relieved of all encumbrances upon its property and the gratitude of the congregation was expressed at a meeting in the school room of the Church held late in September, when the mortgage, in effigy, so to speak, was burned. In this ceremony Mrs. A. Roberts held the match which lighted the paper and Messrs. A. McKee, W. T. Walker, the latter a nephew of a former minister, assisted. The function concluded with a great round of applause by the assembled company. The minister, Rev. W. J. Walker, said that thanks to the generous gift of a donor, who does not want his name disclosed, and the generosity of the congregation the ceremony has been made possible. Behind these gifts is the splendid work of the Board, the congregation, and

the church organizations. To their combined efforts we have reached the final point of freedom. A good story of Presbyterian resolution was told to the effect that an elder who had a pew in the gallery of the church refused to surrender this when the installation of an organ in the gallery made this necessary. The committee insisted and the elder resisted, with the result that the new organ was built around the pew. When later the church burned down the pew remained intact.

The financial history as given was that the sum of £1,000 was borrowed from a Scottish company on mortgage in 1877, twenty-six years after the second of the three churches that had stood on the site was built. This was discharged in 1888. In 1895, one year after the second church was destroyed by fire, a second mortgage of \$10,000 was placed, and in 1905 \$6,500 was added to it. This mortgage was fully paid off twenty-three years later. The last mortgage placed in 1931, is now paid off. The present church was completed in 1895 at a cost of \$23,500, while subsequent changes cost approximately \$35,000. Toward meeting the mortgage obligation the ladies of the congregation contributed \$645. Good counsel was given by a veteran of the church when he said, "The work of the church must not stop because the church is paid for. The work is greater now than ever, and in view of the trouble in the world now, it is only beginning."

Toronto, Ont.

By a mother-and-daughter banquet Glebe Church W.M.S. marked its silver anniversary, Mrs. C. F. Rutherford, the President, in the chair. A large birthday cake with twenty-five candles was cut by Mrs. W. H. Sharpe, second President of the Society. Among many members of long standing present was Mrs. William Baillie, the only member present of the original society. Greetings from the Presbyterial were brought by Mrs. Reading and from the W.M.S. Council by Mrs. W. A. J. Martin. Early days were recalled by the reading of the first minutes by Mrs. C. E. Silvester.

Port Dover, Ont.

The congregation of Knox Church sustained a great loss in the sudden and unexpected passing of Mrs. Mary Elizabeth Turner, for forty years a faithful member of Knox Church, of the Women's Missionary Society and other associated societies of the Church. Her home and her church ever held first place in her affections and unfaltering faithfulness and loyalty, combined with a gracious personality and an unselfish spirit, endeared her to all with whom she came in contact, and no unkind word or criticism was ever heard to pass her lips. She was a friend to all. Born in Parkhill, Mrs. Turner came to Port

Dover forty years ago. Surviving are one son, Mr. E. Turner of Welland, and two daughters, Mrs. J. J. Parker of Port Dover and Miss Olive Turner of Toronto.

Oshawa, Ont.

The congregation of Knox Church provided a very enjoyable evening on Thursday, Sept. 21st, when a reception was tendered the minister, Rev. W. Harold Reid, M.A., and his bride, their marriage having taken place in Hamilton on July 1st. Mr. James Cormack, Clerk of Session, presided and after a delightful social evening he presented the bride and groom with a Sheffield tray, suitably engraved in expression of their hearty welcome to the mistress of the manse and their appreciation of both Mr. and Mrs. Reid.

Springhill, N.S.

On Sunday, Sept. 24th, St. David's Presbyterian Church, celebrated the 64th anniversary of Presbyterianism in that town, and the 10th of the dedication of the present building. In 1925 the congregation lost their edifice to the United Church. A large minority withdrew and formed what is now known as St. David's Church. A small but beautiful church building was erected in 1929.

Rev. G. M. Dix, M.A., B.D., of St. James Church, Truro, was the special anniversary preacher at both services, and delivered inspiring and helpful messages. The choir rendered special music at both services.

This congregation, in spite of many discouragements since Union is making progress and faces the future with confidence. The minister is Rev. Murray Y. Fraser, B.A., who was inducted in the spring of 1938.

IN HONOR OF JOHN PENMAN

On Tuesday, Sept. 26th, 1939, honor was paid to the late John Penman, former distinguished resident of Paris, Ont., in the unveiling of a portrait and bronze plaque at his former home, Penmarvian, Paris, Ont. The event expressed the long-felt wish of the officials of The Presbyterian Church in Canada to record in some tangible form appreciation of Mr. Penman's munificent gift of his house and grounds for the benefit of retired ministers and missionaries.

The ceremony was preceded by a buffet luncheon and the guests were received by Rev. Chas. S. Oke, Chairman of the house Committee and Mrs. Oke, and Miss Ferguson. The guests were representative of the various Church Boards, and their ladies, and included—Mrs. Stuart Parker, wife of the Moderator, Dr. MacNamara, Dr. Rochester, Rev. A. C. Stewart, and Mr. John Thomson, Chairman of the Board of Administration. A few Paris residents who

were personal friends of the late John Penman and intimate companions of his early days, and Rev. and Mrs. David Gowdy, and the residents of Penmarvian, were guests of honor.

The program included the presentation by Rev. Chas. S. Oke, unveiling by Rev. A. C. Stewart, the dedicatory prayer by Rev. C. K. Nicoll, and brief addresses by Dr. MacNamara, Mr. T. L. Hamilton and Rev. A. C. Stewart, concluding with timely and happy remarks from His Worship Mayor Scott. The house which was profusely decorated with the flowers and fruits of the gardens was thrown open to the guests and favorable comments were made on the renovation and decoration of the third floor which greatly increases the capacity of the Home. As the ceremony was by necessity formal and private, the Penmarvian Committee extends to those interested a cordial invitation to view this portrait and plaque.

Mr. Hamilton regarded this memorial as a fitting act of honor to the memory of a Christian gentleman who while successful in business maintained his interest in things spiritual and was most generous in his support of the Church and all worthy benevolent enterprises.

Dr. MacNamara said that the suggestion of the portrait and tablet to be placed in this home, where Mr. and Mrs. Penman spent so many years, was very happy and appropriate. For the small photo from which the portrait was copied and enlarged the Church was indebted to Rev. Dr. W. F. McConnell, minister of the Presbyterian Church at the time of Mr. Penman's decease. It was a privilege to have known Mr. Penman for many years, and to have seen his devotion to the Church characteristic of his whole life but specially in evidence during the years of struggle and conflict leading up to June 10th, 1925. He cited his activity in the organization and work of The Presbyterian Church Association in 1916 and 1922, and his generous support of the measures adopted for the continuance of The Presbyterian Church in Canada.

Mr. and Mrs. Penman were always deeply interested in the missionary work of the Church, ministers and missionaries being always welcome guests at their home. Mr. Penman kept in close personal touch with our workers in the Foreign Field. Men like the late Dr. Wilkie, Dr. Goforth, our veteran missionary Dr. John Buchanan, and many others, found here sympathy, encouragement and financial support for their work. It seems quite fitting therefore that he should have planned that this beautiful home should be made available for ministers and missionaries of the Church after he and Mrs. Penman had passed away. He paid tribute to Rev. A. C. Stewart for securing

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GRACE CHURCH, CALGARY

Calgary, Alberta

Fulfilment of long cherished plans and ambitions was realized at Grace Presbyterian Church, Calgary, on the morning of Sunday, the 10th of September, 1939, when, through the liberality of Mrs. J. N. Gunn and her family, the completed tower and the church entrance underneath the tower were opened and dedicated to the service of God by Rev. James McNeill.

Work on the present building was commenced in the fall of 1911 under the most promising financial conditions with the necessary funds to fully complete the church apparently in sight. When the building was nearing completion in 1913, however, a financial stringency set in which lasted until after the outbreak of the war and many parts of the church were not completed even though the main auditorium was

ready for occupancy. At various times other parts of the church were completed but the tower and the northeast entrance still remained unfinished.

Gift of Mrs. Gunn and Family in Memory of Doctor Gunn

Dr. J. N. Gunn of Calgary was the son of an old-time Presbyterian family from Beaverton, Ont. Mrs. Gunn is the daughter of a Presbyterian minister, Rev. William M. Martin, B.A., B.D. Dr. and Mrs. Gunn were loyal Presbyterians and members of Grace Presbyterian Church. Many times during his life, Dr. Gunn expressed the intention of sometime doing something of a substantial nature for Grace Church and seemed to have considered the completion of the tower as the work which he would undertake. After Dr. Gunn's untimely death in August, 1937, Mrs. Gunn and her family

recalled the doctor's oft-expressed intention and finally decided that they would finish the tower in fulfilment of the doctor's desire and in his memory. Accordingly plans were prepared and the work put in hand with the result that, on the 10th of September, the tower was completed and the northeast entrance opened.

The tower is built of Cochrane sandstone, is eighteen feet square and extends thirty-five feet above the lower part which was fifty feet above ground level, so that it now rises eighty-five feet above the foundation. The interior stairway and woodwork of the entrance at the base of the tower are of fine oak, beautifully finished, with the outside approach steps built of cast granitoid, the whole making a very imposing structure.

The service of dedication was conducted by Rev. James McNeill of St. Andrew's Presbyterian Church, St. John's Newfoundland, and from March, 1927, to September, 1935, the minister of Grace Presbyterian Church. He was a close personal friend of the late Dr. Gunn and his family. The subject of Mr. McNeill's sermon was The Stone of Remembrance, based on 1 Samuel 8:12, "Then Samuel took a stone and set it between Mizpeh and Shen and called the name of it Eben-ezer, saying, Hitherto hath the Lord helped us".

Mr. McNeill depicted in graphic language what the Stone Eben-ezer, meant to the prophet Samuel and the people of Israel—a symbol of victory over the Philistines and an enduring reminder of God's help to those who love and trust Him. He expressed the hope that the Gunn Memorial Tower would prove an enduring reminder of the help which God had given to Grace Presbyterian Church and a continuing assurance of that support and comfort which those who truly serve Him may confidently expect from Him in all departments of their lives. Fitting reference was made to the life and work and faith of Dr. Gunn.

"I am convinced", said Mr. McNeill, "that in the hinterlands of every life there stands such a monument commemorating some great personal deliverance of God . . . however grim an affair life may have proved to be to you, however, difficult and uncertain you may have found the way, I am positive that there is not a life so empty that it cannot go back and trace the hand of God, guiding, controlling, directing, and leading to the final victory. . . . As you pass by this church, lift up your eyes to the tower; let it be a memorial to you of the strength and the grace and the power available to you in your daily life".

The presentation was made by Mrs. Gunn to Rev. Alfred Bright, the minister, supported by Mr. John Clark, Clerk of Session, and Mr. John Snowden, Chairman of the Board of Managers. A tablet suitably in-

scribed was unveiled by Mr. Ian Gunn, the son of Dr. and Mrs. Gunn, whereupon Mr. Bright on behalf of the office-bearers and the congregation accepted the gift promising that it should be preserved to the Glory of God and in loving memory of the devoted life to which it had been set up. The completed work was then dedicated by Mr. McNeill who also offered the dedicatory prayer. The tablet was later set up in the base of the tower facing the completed entrance.

Through the generosity of Mrs. A. H. Knight, another member of the congregation, a large bell has been ordered from Gillett & Johnston Limited, Croyden, England, which will probably be installed in the new tower in November, in memory of Mrs. Knight's husband and son.

Thus the hopes of many have been brought to consummation through God's help, the inspiration of noble lives, and the kindness and generosity of Mrs. Gunn and her family, and Mrs. Knight.

(Continued from page 334)

the detailed information that enabled the Board of Administration to take definite steps to carry out the wishes of Mr. Penman. He referred also to the valuable service rendered by Rev. C. S. Oke, Chairman of the House Committee, resulting in the improvements to house and grounds. Mr. Oke in this connection spoke of the good work of the staff mentioning Miss Ferguson, Matron, Mrs. Meyer, Housekeeper, and Mr. Hughes in charge of grounds and buildings.

The Mayor, Mr. Scott, expressed his esteem for Mr. Penman personally and appreciation of his services as a citizen of Paris. He rejoiced that the city was honored by the splendid gift devoted to such a worthy purpose. The city would ever be interested in its mission and would co-operate with the Church in this connection to the fullest measure.

The Inscription

John Penman

Through whose beneficence
This Estate was bequeathed to
The Presbyterian Church in Canada
As a home for retired Ministers
and Missionaries

In grateful remembrance
Dedicated, Sept. 26th, 1939.

* * *

The Beneficiaries Speak
To Readers of The Record,

The numerous tributes to the late Mr. John Penman delivered at the recent unveiling of the portrait and plaque to his memory at Penmarvian, were richly deserved and appropriately expressed.

But the resident guests, who alone are personally benefitted by his munificent bequest, feel that their voice should also be heard in gratitude to God and feeling refer-

ence to the generous donor of the magnificent building and grounds, under conditions that constitute it the most perfect and liberal provision for aged ministers and missionaries possessed by any Church in Canada. While it stands, or, indeed, while Heaven endures, John Penman's golden memory can never die.

One of the Benefitted, Mouthpiece of all the Others.

SUMMER BIBLE SCHOOL

From the 10th to the 21st of July in the Presbyterian Church at Summerside, P.E.I., under the direction of Rev. Wm. Verwolf, the minister, the second summer Bible School was held. It concluded with a special Bible School service on July 23rd. This is an all Bible School using no handcraft or other device. It is becoming increasingly popular and is certainly well received by the people. There was a roll this year of sixty-seven and an average attendance of sixty of which forty-three were from other denominations. The cost was \$85 and after

one appeal for voluntary contributions this amount was met and a balance of \$10 remained with which to begin the next year. There was a staff of six teachers, all of whom were trained and consecrated and whom we paid for their work. The amount of memory work done in a highly concentrated effort for two weeks was amazing. Other Bible Schools were held: Alberton, conducted by the student missionary, Mr. Duncanson, New London by Rev. Lyall Detlor, and in Brookfield by Rev. Dr. Thomson.

EPHRAIM SCOTT FUND

The Committee in charge of the fund established by the late Ephraim Scott, for the relief of ministers or their families, in cases of distress, wish to acknowledge with deep appreciation the receipt of a cheque for \$400 from the trustees of a fund established by the late Mr. P. A. MacGregor of New Glasgow, N.S. This will enable the Committee to extend the benefits of the fund.

THE RECORD, 1940

The Assembly's policy for the Record is, "The Record in Every Home". Nevertheless we are far from the realization of this ideal.

It is an ideal however that may become, and, from whatever standpoint considered, ought to become a fact. The Record is needed to deepen interest in the local church and to inform and inspire with respect to the various wider services of the Church at large.

It is within the reach practically of all, for the cost is less than one cent a week in parcels of six and over.

Forethought and energy on the part of Sessions, and the devotion of those in every congregation whose is the task of obtaining subscriptions, are all that is needed to accomplish this desirable end. Therefore we would urge:

1. Plan the work carefully and *early*.
2. Canvass the congregation, overlooking none.

This work should not devolve upon one person. By dividing the congregation into districts or families a company of canvassers, under the direction of a competent head, can very quickly reach all. Our reports indicate that this is the most successful method of securing subscribers. In every instance, following such an effort, an increase was reported, and, in some cases, the list doubled.

3. Secure the money and forward with the order. Much care and loss will be avoided if this rule is carried into effect.

4. The ideal method is for each congregation to order an adequate supply, and to provide for this by special offering, or from its funds, or as may be deemed best. The adoption of this plan is the logical means of bringing into effect the Assembly's policy.

Put into effect a systematic and thorough method of distribution, whether by delivery to each home or person, or other method.

Let us see what can be done for 1940, bearing in mind that loyalty to the Church, whose the Record is, requires that we reach this goal.

FREDERICK HAROLD BLAIR

One of the victims of the crime of sinking the *Athenia* was Mr. Frederick Harold Blair, Organist and Choirmaster of The Church of St. Andrew and St. Paul, Montreal. A memorial service was held in the church on October 1st at which the minister, Rev. George H. Donald, D.D., presided, and paid the tribute to the deceased. Subjoined are the biographical sketch of Mr. Blair which appeared on the Order of Service, and the tribute by Dr. Donald.—Ed.

Frederick Harold Blair was born on January 10th, 1874, in Chatham, New Brunswick, where he attended public school. Later, in St. John, New Brunswick, while studying music under Professor Morley, he continued his schooling with a private tutor. He was first appointed to St. Mary's Church, Chatham, where he played for a Boys' Choir and was himself known as the Boy Organist. His later appointments were as follows:—

St. Andrew's Church, Newcastle, N.B.

St. Luke's Church, Carleton, N.B.

St. Andrew's Church, Saint John, N.B.

Christ Church Cathedral, Fredericton, N.B.

St. John's Church, Moncton, N.B.

From Moncton, Mr. Blair went to England, in 1896, to study under Sir Walter Parratt. In due course, he returned to Moncton for a short time and from there went to St. Matthew's Church, Quebec, where he remained until he was appointed organist of St. Andrew's Church, Beaver Hall Hill, Montreal, in 1900. In 1906 he accepted the appointment of Organist and Choirmaster of St. Paul's Church; and in 1918 became Organist and Choirmaster of the Church of St. Andrew and St. Paul. For a period he was Professor of Music at McGill University and thereafter was appointed Head of the Canadian Academy of Music.

He died at sea on the 4th September, 1939.

The Tribute

We meet here to-day to bid farewell, as far as this world is concerned, to one who was affectionately known as Fred Blair. Words are always poor things where the expressions of one's deepest feelings are concerned. There is so much to say and yet he would not have me say much. He disliked eulogies; he shrank from publicity of every kind; he would fain have passed unsung, silently remembered, and it may be that silence would have been better and that each one of us should think his own thoughts in the privacy of his own heart, but it has been considered that some brief words should be spoken from this pulpit within sight of the organ of which he was so proud, and it falls to me to speak them.

Some have never seen him, only heard him on the air. Some had seen him only at his organ. Some had met him once or twice but many testified to me in the past weeks of the influence of even a brief contact. He

had a unique personality developed from the time he was a boy. Even then it was said that there was some electric zest about him that found expression in his work. There was a glow about him that radiated wherever he was. This was most noticeable when he was at work. He gave out every ounce of his physical strength and of his keenly interpreting mind. He seemed to me to reach the very heart of hymn or song and urge its meaning on those whom he taught or for whom he conducted.

He often used to say, "unless you can feel within you and have as a personal experience that about which you are singing you may as well be silent". That inner meaning of music meant everything to him, and until he pulled it out of his choir he was not content.

He himself was an intensely religious man even from boyhood I am told, and in the last few years, that intensity grew and he wanted to give it to others. He believed that the music of the Church had power to influence men and women as much as the Gospel message. To him the anthem became a sung prayer and the hymn a sung appeal to a deeper religious life and consecration. Always he stressed that point.

My weekly personal contacts with him when we chose the praise together revealed to me a man of deeply religious sense. He was as a servant devoted to his master and a tool in His hands. He kept that tool keen-edged to the end, fit for the Master's use.

There were other sides to his character that were lovable. His religion was of no morose quality, it brought joy into his life. He loved the company of his chosen friends. I can hear his laugh ringing clear, and I can see his face eager to meet quip with quip and jest with jest. Vulgarly never found its abode within him. He was clean through and through: in choice particular and in sympathy overflowing.

Yet there was an aloofness about him too. He never feared to stand alone in his opinions. If sometimes he held them too strongly they were honest and founded on conviction long thought out and steadfastly supported. He never hesitated to express them because of what men might say. He remained likable even when one disagreed with him, and when others did disagree with him he left them thinking.

I often thought how impatient he would be when inevitably as the years passed, enforced inactivity overtook him. His sensitive spirit would ever be striving to break through the bonds of bodily weakness. And though his death was tragic in its suddenness and in its manner, yet he passed in full vigour, in harness, in serving others.

His friend on the boat to which they had escaped and on which they sailed for six hours on the open sea told me that the last view he had of him was sitting mid-ships

sturdily rowing regardless of fatigue, and without his lifebelt. Whether he had taken it off to facilitate his rowing, or given it to one of those who were rescued from one of the sinking boats nearby will never be known, but it would be like him to hand his one hope of safety to another in greater distress or need than himself. I can see him hurriedly unloosing his lifebelt and thrusting it on the shoulders of a weeping woman. So characteristic of him. He was always a gallant gentleman; unselfish and courteous in speech and manners. Generous too, as many can testify who partook of his abundant hospitality or his ofttime gifts. He loved his friends with a generous love, and towards the stranger he was a friend in time of need.

He was **generous** in a very special degree. Most people give things to their friends. Some give us money; some give us a good time; some give us charm; some throw open their hearts and their belongings—give us these things with a free hand withholding nothing. But they do not give themselves. Fred Blair gave himself to us. In his work he gave himself: to his friends and to the people he met he gave himself, and with that self all that was contained therein: charm, joy, laughter, faith, friendship, love. Didn't you feel that about him? I know you did because I did, and those close to me.

He has left behind a great treasure which will last. His work will last in church, school and city, wherever his pupils were. His devotion to duty and friends and his loyalty to God will last. Many a candle will be kindled at his flame. His love will last till we meet elsewhere where love is perfect and immortal.

"It will last and shine transfigured
In the final reign of Right;
It will pass into the splendours
Of the city of the Light."

The greedy sea engulfed him but he was not alone. A gentle loving Hand upheld him and took him where seas no longer surge nor storms assail.

REV. WILLIAM ALLAN

"Unreported" was our reference in the October Record to Rev. William Allan, a passenger on the ill-fated *Athenia*. Others then unreported have been heard from and the lists from all rescue vessels have been published. The conclusion is therefore inevitable that he is among the number lost at sea, victims of this tragedy and crime.

To honor his memory a public service was held in the church where he spent the last six years of his ministry, Dovercourt Presbyterian Church, Toronto, on the evening of October 12th. For this memorial service the church was inadequate. Though standing-room even was taxed, many could not gain admission. The service was under the

auspices of the Presbytery, the Moderator Rev. Dr. R. G. Stewart, presiding, and with him on the pulpit platform were Rev. Dr. James Wilson, Mr. Allan's predecessor in Dovercourt Church, Rev. Dr. J. W. MacNamara, Clerk of the General Assembly, Rev. Dr. A. T. Barr, who succeeded Mr. Allan in St. Paul's Church, Peterborough, and Rev. J. A. Hiltz of Davenport Presbyterian Church, Toronto. Dr. Wilson read the lessons, Dr. MacNamara offered prayer, and the address was given by Mr. Hiltz. This was based upon Paul's words "For to me to live is Christ and to die is gain", and was a timely and helpful message bringing comfort to the bereaved and light and hope to all believers in Christ.

The various organizations of the church were assigned to special areas as well as some outside the congregation including the Presbytery. Among those present was the stately and still active nonagenarian Sir William Mulock, to whom Mr. Allan in a recent note had subscribed himself "I am yours till the sea dries up", a remark indicative of intimate friendship. Another intimate friend of some years standing, Mr. Wishart Campbell, rendered at the service, and very effectively, Tennyson's *Crossing the Bar*.

Mr. Allan was born in Clackmannan, Scotland, the "Blinkbonnie" of his writings and broadcasts. The family removed to Alloa where his mother, eighty-six years of age, still lives. His love for Blinkbonnie and his mother caused him to delay one week his sailing for Canada, and by this postponement he became a passenger on the *Athenia*.

Like many Scottish lads his education was accomplished by courage and toil. Following his ordination in Glasgow, the first years of his ministry were spent in Kelso and Arbroath. Then in 1908 he went to Australia serving successively at Mount Morgan and Brisbane in Queensland and in Sydney, N.S.W. In 1913 he served a church in Brooklyn, N.Y., and next in Boston. The year 1919 found him in New York and 1922 and 1923 were spent in general evangelistic work in Scotland. For the next six years he was minister of the Church of the Puritans, Presbyterian, in New York, and in August, 1925, was called to St. Paul's, Peterborough, where he had a ministry of six years, and in 1931 came to Dovercourt Presbyterian Church of which he was minister at the time of his death. It was while in Peterborough he first employed his pen in religious work, and in Toronto in 1932 he began his radio ministry, in the words of Mr. Hiltz, "to his greatest congregation, the uncounted number of shut-ins, aged, sick, and crippled, to whom he gave a great message and it is they who will miss him most".

He is survived by Mrs. Allan, and two sons.

Missionary Notes

Manchuria

Rev. Allan Reoch in a recent communication speaks of a remarkable development in the work of San Tuan. Less than two years ago the work was opened there and much progress has been made. A picture accompanying this letter, which we are unable to reproduce, shows a company of about 200 people, a number of them children, probably fifty of the latter, as the Christian community. This success following the preaching of the Gospel message in that district is attributed to a Mr. Seng, a well educated young man from a wealthy family owning about 4,000 acres of land with sheep and cattle. Originally the family decided, whilst worshipping the usual idols, that they should belong to some religious organization and sent for a Buddhist priest. Mr. Liu, an evangelist, happened to be spending a night in the village and was engaged in preaching when the priest arrived. In the meantime Mr. Seng had decided to become a Christian and the Buddhist priest departed.

The whole family, or rather the whole clan, of sixty people have been led to the Lord. They have provided a church building and young Mr. Seng is giving much of his time to proclaiming the Gospel to the villages throughout that region. This company of Christians is the fruit of his evangelistic efforts.

A good attendance marked the two weeks Bible School for women held in Szepingkai in the early summer, some of whom, indicative of interest, came in from the country fifteen miles.

An outstanding incident of persecution in the name of Christ is that of a young man, Mr. Wang, blind since he was four years of age. Two years ago he became a Christian and while passing through Szepingkai this year told his story. Previously he had been a fortune-teller but when he accepted Christ he gave up this means of making a livelihood. He felt that fortune-telling did not mean merely superstition but falsehood and therefore was incompatible with the Christian profession. His brothers seeing that the surrender of this business meant a very considerable loss to the family treasury were incensed and sorely persecuted him. Not even the threat of death however deterred Mr. Wang from his chosen faith and manner in life. He has been turned out of house and home and is now travelling alone giving testimony in the churches.

The work of colporteurs is very important as the case of Mr. Sun indicates. He was selling gospels and other Bible portions in Tzu Lu Shu and through the kindness of the Principal of the primary school who, though he was not a Christian, gave him a hearty welcome, he met with great success. In a

school of about 400 students, 300 portions of the Scriptures were sold. This man was the means of bringing great blessing to the house of Wang who had been driven out by his brethren. On the third visit of Mr. Sun to the Wang household the whole family of twenty-one souls abandoned their idols and accepted the Christian faith.

* * *

Montreal and Ottawa

Rev. Dr. A S Reid

During the past year our Church has maintained a student in the Val d'Or district and has given a grant of fifty dollars per month to Rev. Donald MacLeod who has been working there for some years. In my opinion this district offers the greatest opportunity of missionary work I have ever known. The first building lot in Val d'Or was sold on the first day of August, 1934. On the first day of August, 1938, the town claimed a population of more than 7,000. People from all over the earth are there. Except the saloon, the poolroom, the dance hall, the moving picture house and such places, there is not any place where a man can spend an evening outside of his boarding house. Here lies the great opportunity of our Church.

Our two French missions in Montreal are flourishing. In one of these 154 members have been received into full communion in three years, a Session of four ordained elders has been formed, a Sunday School and an active Y.P.S. Mr. J. A. Smith is the missionary here. The other mission under Rev. J. A. Giguere continues to be largely attended. On one occasion more than 300 stood up to profess their faith in Jesus Christ and obedience to Him.

The mission work of the Synod has been carried on much as usual during the past year. Pulpit supply has been arranged from my office for all congregations and mission fields wherever such has been requested. The Sacrament of the Lord's Supper has been dispensed in all the student mission fields and all the work of supervision of student and ordained mission fields has been attended to. The encouraging feature of last year's mission work was the increase in the numbers on our student mission fields coming into full communion. One small field reports twelve, others five and six.

The Italian work in the city of Montreal continues to be carried on as usual. Our great need is a proper building. Plans for this have been drafted and about \$5,000 has been raised, \$1,000 of this sum being a contribution of the W.M.S. Before proceeding with the building there should be available about \$15,000. We have a most devoted and efficient missionary in Rev. R. De Pierro.

Tyndale House continues to do excellent work both in the city mission and the Tyn-

dale House Camp. It will be difficult, however, to make any real progress here until a new building is secured. The work is carried on in two houses, built for private residences, which are very unsuitable for the type of work our mission aims to do.

Very important re-organization has taken place in the Chinese work during the past year under the direction of Rev. D. A. Smith, Superintendent of Chinese work for Canada. The Chinese work, however, in Montreal continues to be hampered through overlapping of the work of the United Church and the Presbyterian Church.

A matter of great importance to our Church and all Protestant Churches is the question of the marriage laws of the Province of Quebec. Certain judges have interpreted the laws of our province to mean that a marriage between two Roman Catholics, or a Protestant and a Roman Catholic, is not legal unless solemnized by a Roman Catholic priest. On this ground marriages perfectly legal have been annulled from time to time. These annulments have had a very disturbing effect. If this interpretation of the law is allowed to prevail, it means that hundreds of marriages in our city and province are liable to be declared illegal.

To meet this situation a committee was organized representative of the various non-Roman Catholic communions of the province. I was appointed by the Presbytery of Montreal to represent the Presbyterians on it, and was appointed secretary. As secretary I have had the responsibility of preparing literature on the subject and to quite an extent the raising of funds necessary to pay the lawyer and court expenses. A distinguished lawyer was engaged by our committee to defend Protestant rights. So far our activities have been successful.

* * *

Educational Developments in Iran

The Board of Foreign Missions of the Presbyterian Church in U.S.A.

The Government of Iran (the ancient Persia) recently announced that it has now reached the stage of development where it desires to take over all the educational work for its youth. This is a normal manifestation of a growing national consciousness and represents the logical culmination of processes which have been operating in that country for some years. Since the present Shah came into power, Iran has made great forward strides politically, industrially, and intellectually. Among other things, the country has strongly stressed the importance of education for girls as well as for boys. Primary education was nationalized by the Government in 1927. Since that time the primary schools have greatly increased in number; a university, with a number of professional schools, has been organized in the city of Teheran. Many have realized

that the time might come when the Government would wish to take over, also, those secondary schools which have been run by foreigners. Few would have predicted that the demand would come so soon.

Five of the schools affected and two colleges were organized and have been supported by the Presbyterian Mission. The Government wishes to take over the properties developed in connection with all the foreign schools and has offered to compensate The Board of Foreign Missions for its properties. It also desires the continued help of some of the missionary educationists, that the transfer may be effected without disorder and as smoothly as possible.

While none can dispute the right of a government to assume responsibility for education, many will regret it if the Iranian Government takes over a phase of mission work which has been so useful in the up-building of Iran, and so effective in bringing to many a knowledge of Christ. It will, however, release for other types of service that part of the appropriations of the Mission which has been devoted to the educational work and the missionaries who have been engaged in it. The net result may be no less valuable to the nation as a manifestation of the Christian spirit of love and helpfulness and no less effective from an evangelistic point of view.

* * *

Takes Fresh Courage

A missionary reports an incident of the funeral of the great Chinese Statesman Dr. Sun Yat Sen. I was present at Nanking on the first of June, 1929, at the state funeral of Dr. Sun Yat Sen, the father of the Chinese Republic. It was a most impressive ceremony. I was welded as never before with the heart of the Chinese people. I wished every foreigner and every Chinese could have been there as they paid homage to their greatest man of this generation. I went back with a Chinese man, named C. J. Lin, the President of Fukien University.

He said, "Oh, I was so discouraged this spring. We only graduated about twenty boys from the University. To be sure, they were the best class we had ever graduated. They had stuck to us in spite of the anti-Christian propaganda and the persecutions of a few years ago. Yet what can twenty boys do with China's overwhelming problems? But I will never be discouraged again! Sun Yat Sen was only one man, but for forty years he never swerved a hair's breadth from one great ideal and devotion; and he, one man, changed the whole face of China. Ah, there are doubtless flaws in his political doctrines and programs, but he was a man of absolute integrity. Millions of dollars went through his hands, and not a copper stuck. He changed the whole face of the Chinese nation" (and he changed the

face of the American nation, too, only we don't know it yet). "There is no hope for China except in men, and I am going back to my institution, building men, never to be discouraged again as I was before."

* * *

A PRAYER FOR THE DAY

Found among the papers of a busy doctor.

O Lord, give us grace that we may live as becometh Thy children. Keep us mindful that Thou art calling us to serve Thee in whatsoever place Thy providence has assigned to us. Make us faithful in that which is least as well as in that which is greatest.

Forgive, O Lord, our proneness to forget Thee amidst the engagements of the world. Strengthen us to withstand temptation; guard us against the deceitfulness of our own hearts; and enable us, by the grace of Thy Holy Spirit to acknowledge Thee in all our ways. As we live by Thy mercy, may we live to Thy praise. Whatsoever our hand findeth to do, may we do it with our might, remembering that the night cometh when no man can work.

Graciously hear us, O God, and have mercy upon us, through Jesus Christ our Saviour. Amen.—Selected.

BOOKS

Man in Revolt

By Emil Brunner, Professor of Theology in Zurich. Published by R. T. S. Lutterworth Press, 4 Bouverie St., E.C. 4, London. Price 15/-.

The book is a translation from the German by Miss Olive Wyon. It is a great book dealing with the things fundamentally vital to man. The author at once confronts us with the declaration that God, not man, is the true centre of life, adding that it is not God in Himself, but God for us, the God who manifests His nature and His will in the Son of Man. Though that statement is commonplace and its reiteration seems needless, the sad fact too widely prevails that man acts and teaches to the contrary. That then becomes the great task of the Christian teacher or minister, to bring men to faith, that is, "to the capitulation of human thought and will to the truth and the will of God". Upon this he bases his theory of theology, that it can never be anything other than an attempt to transcribe this controversy between the Word of God and the thought of man, and to this is added the declaration that "the transcript will also reflect the imperfection of our human effort of thought as much as the glory of divine truth". While the author confesses his debt to Luther, "the fighter", and his greater debt to Augustine, "the thinker", he declares also that he could not confine himself to the literature of the Fathers and the Reformers in the attempt to reformulate

the Christian doctrine of man but must utilize the results of Biblical criticism and also, even though less directly, of modern discovery in the fields of natural science. Quoting an able reviewer in the Christian World, "Dr. Brunner has given us a supremely great book, and one that will take its place alongside the classics of theology . . . Here is a theological masterpiece which meets modern science and culture on their own ground; but more important than its scientific loyalty to established facts is its creative re-formulation of the problems involved, in terms of New Testament faith and Christian experience. . . . I feel tempted to say that it is every minister's duty, not merely to read this book but to study it, to wrestle with it. While it is not a book easy to read, Miss Wyon's translation has made it eminently readable."

* * *

First Presbyterian Church, New Glasgow, N.S.

By James M. Cameron and Geo. D. Macdougall. Published by Presbyterian Publications, Toronto.

This is in part a congregational record of 150 years. On the 17th of September, 1786, Nova Scotia's dauntless pioneer Rev. Dr. James MacGregor, constituted the first Session and on the same date in 1936 the founding of the Church was celebrated in ceremonies extending over three days, Thursday, Friday and Sunday, the Sacrament of the Lord's Supper being observed at the morning service on the Sabbath. Embodied in the memorial volume are various addresses of great historical value given at the Ter-Jubilee celebration.

* * *

King George VI

By Clifford W. Greatorex. Published by R. T. S. Lutterworth Press, 4 Bouverie St., E.C. 4, London. Price 2/6.

This biography of His Majesty comes opportunely to Canada for having seen the King but a few months ago Canadians will have the greater zest in reading the story of his life. Though this sketch is of the King, Her Majesty, Queen Elizabeth, occupies her place by his side and there are therefore three chapters entitled, A Royal Romance, A Scottish Queen, and not of least interest, The Two Princesses. The visit to Canada occupies the last four chapters and is of course a much condensed story and written in haste for it is somewhat marred with respect to routes, places and dates.

* * *

Tyndale Commemoration Volume

Edited by R. Mercer Wilson. Published by R. T. S. Lutterworth Press, London. Price 7/6.

On the sixth of October, 1936, the 400th anniversary of the martyrdom of William Tyndale was generally observed. At Vil-

vorde in Belgium where he was an exile on that day he was put to death as a heretic and his body burned at the stake. His last words were, "Lord, Open the King of England's eyes", a prayer that was answered, for two years later in September, 1938, the royal command was given that every parish church should have its English Bible open to all men to read. The book has two important chapters, *Life of Tyndale* and *Tyndale's Influence on English Literature*, in addition to *The Gospel of S. Luke*, *The Actes of the Apostles*, *four Epistles*, and *The Reuelacion of S. John the Divine in the text of Tyndale's Translation*.

* * *

The Economic and Social Environment of the Younger Churches

By J. Merle Davis. Published by The Edinburgh House Press, 2 Eaton Gate, London S.W. 1. Price 2/11.

Mr. Davis' book is in a sense the product of the International Missionary Council, held in December, 1938, at Tambaram, Madras, India. At this gathering the author "made a contribution of the highest value to the Tambaram meeting by carrying out a series of studies of the economic and social environment of the indigenous churches in several eastern countries". So valuable was Mr. Davis' material that the book was supplied to all delegates to Tambaram in advance and it was resolved to give it to the public. Fortunate are they who can give time to mastering it. It is rich in a type of information not available elsewhere and should be specially helpful to missionary boards and secretaries.

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Our Gospel or His?

By B. C. Plowright. Published by James Clarke & Co. Ltd. 5 Wardrobe Place, Carter Lane, E. C. 4. Price 3/6.

The title might well be "Back to Christ". As tradition at one time overlaid the truth so now it may suffer by our interpretations. Following a discriminating review of conditions in the relation of the Church to men he concludes, "Clearly our faith at the moment stands in need either of amendment or expansion". This he keeps before us that the ministry of the Church may be seriously impaired either by omission of, or wrong emphasis upon, the truth as it is in Jesus. Even if we should not be able to keep his company in some conclusions we must nevertheless concede the freshness, timeliness, and vigor of this work. He brings us back to the Word of God and to the Word made flesh who dwelt among us.

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In a Grave New World

Being the 140th annual report of the United Society for Christian Literature, 4 Bouverie St., E.C. 4, London.

Literature has always been and is an important factor in Christian work and it is

by the printed page this society aims "to proclaim to all peoples the unsearchable riches of Christ". Somewhat of its far-reaching influence is disclosed in this report which reveals that in its work it has employed about 140 languages. One book, *Bunyan's Pilgrim's Progress* has been issued in 144 languages. In the financial statement Canada appears as having contributed from two provinces, Nova Scotia and British Columbia the sum of \$172.

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Radiant Freedom

By Olive Wyon. Published by R. T. S. Lutterworth Press, 4 Bouverie St., E.C. 4, London. Price 3/6.

Radiant Freedom is not a treatise but a biography. The subject is not dealt with theoretically but is set forth in the portrayal of a life, the life of Emma Pieczynska, a name which suggests Polish origin. On the contrary, she was born in Paris, the daughter of French-Swiss parents, but married a Polish Count. Her parents were wealthy and life held out for her worldly comfort at least. She however was to learn early the bitterness of bereavement and later heart-breaking disillusionment. With her however, "man's extremity was God's opportunity", for in her despair there came to her an experience of God which meant the beginning of a new life. "My lot is hard", she said, "but it is willed by Someone and that Someone is near. He is alive, He is my Father, and in the depths of my being I yielded myself to Him. I bowed in adoration before the God who had revealed Himself to me even while He crushed me". Hence her later life of devoted service. She became therefore an example of "a life apparently doomed to frustration and impotence", yet not merely never overcome, but triumphing. "Her inner life was a process of liberation".

* * *

That was England and The Dusty Mirror, A Mighty Wind, Flower in the Dust, and Sacred River

By Laurie Munro. Published by R. T. S. Lutterworth Press, London. Price 2/- each.

These are fiction with a high religious tone and purpose. The first volume is "two in one", *Ancient England* darkened by the horrors of Druidism but lightened by a romance in which the characters are a devoted brother and sister and a Roman, Paulus; and the second the story of a girl in darkest London who has learned to trust in God and experiences in a wonderful way His help in her hard and dangerous life. In the second, *The Mighty Wind* is that Spirit which "bloweth where it listeth" and which in Ulster in 1859 caused a great religious awakening. Another romance is here also the vehicle for portraying the power of God in the transformation of character. The

third and fourth carry us to India and at once acquaint us with the darkness, the physical suffering and sorrows of native life and the light and healing that come in the message and ministrations of the Christian missionary.

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The Selkirk Settlers and the Church they Built at Belfast

By Ada MacLeod Putnam. Published by Presbyterian Publications, 73 Simcoe St., Toronto.

The scene of this narrative is in Prince Edward Island and by many it is not realized that we had a Selkirk settlement there as well as in Manitoba and some eight years earlier, 1803, whereas it was in 1811 that the Red River colony was established. The story both of Thomas Douglas, the fifth Earl of Selkirk, and of the Church, is given in this attractive little volume.

* * *

England Before and After Wesley

This remarkable book has again claimed public attention by the fact that it has been selected by the Religious Book Club (Foyles) London, England, a firm eminent in the world of books, as the Book of the Month, the first book by a Canadian to be so honored and has been issued accordingly.

A further act of signal recognition was the delivery this summer, in Toronto, of seven radio addresses on Wesley and Democracy by the author, Dr. J. Wesley Bready, at the request of the Canadian Broadcasting Corporation. These addresses were a digest of the book and have been published by Ryerson Press.

* * *

In Other Tongues

By John McNab, M.A., B.D. Published by The Thorn Press, Toronto. Price \$1.00

Mr. McNab's pen has been busily engaged for some time and to good purpose with biographical sketches of noted missionaries. This latest volume entitled, *In Other Tongues*, might very well in one aspect have been designated, *In Other Churches*, for he introduces us to such notable missionaries as Evans of the Methodist Church, the inventor of the Cree syllabic and such capable and dauntless missionaries of the Church of England as Horden, Bompas, and Peck, and of the Baptist Church, McLaurin, Timpany and Rand, and of the Congregational Church, Currie and Tucker, in addition to our own Geddie and Gale. As Archbishop Owen of Toronto, Primate of the Church of England in Canada, says in his foreword, "We become so accustomed in these days to criticism of Christian work that it is a cheering and refreshing thing to come to a record such as this of noble work accomplished in our missionary areas. . . . I commend this book to our people as a book that will bring them encouragement and inspiration."

Children and Youth

THE FORGOTTEN SHEAF

This is from the pen of a Scottish minister, Rev. J. P. Struthers, who had a brilliant record as a student and to whom in consequence an inviting career as a professor opened. However he turned from such preferment holding resolutely to his early purpose to be a minister of the Gospel to which calling he had been dedicated by his parents. In that sphere he devoted all his talents and his energy to His Master, Christ. He was very humble and sought neither place nor publicity and yet unique gifts, in keeping with the proverb, "made room for him and brought him before great men". He served as well with his pen as with his voice and produced regularly a paper known as the *Morning Watch* which we understand was distinctive for its splendid messages, pithily and often humorously put. This is illustrated in a measure in this presentation of *The Forgotten Sheaf*.—Ed.

THE sheaves of wheat, as they leaned on one another in loving embrace, in the stooks that stood in golden rows, were very full of joy one glorious autumn afternoon. Each stalk of grain had been looking forward, at once with hope and fear, to that harvest day. For many a long week the seed had lain as it were in the grave, in the cold and dark, cast out of the land of the living. Then it seemed to rot, as though it would become a thing of shame. And yet it was only its covering, its garment, that rotted away, and even that only when it served its purpose. Then came the sense of life and the desire to live, and the seed pushed upwards and downwards with all its might. And what a great day that was when the little green blade thrust its head into the open air and saw the sun and sky! But that was a short-lived joy, for when a few hours were past, the sun disappeared, and all was dark again, and the rain fell and the chilly winds blew, and the poor little plant wished it could creep back under the ground again. With the morning its courage revived, and the second night it fell again. A whole week had passed before it knew that night and day were the ordinance of God. Yet, as the stalk grew, one trial followed another. Here were dry east winds and bitter rains, fierce heats and nipping frosts. There were rumors abroad of worms and flies, mildew and rust. The stalks had survived through all, and with the summer days came strength and beauty. Each plant took notice of its neighbor's loveliness, and could scarce believe its ears—and they were rich in ears—when it heard of the splendor of its own rare coloring, the green, the touch of blue, the deepening yellow and golden red.

Then came one other trial to the field of corn, the last but not the least. When it was fully ripe, there came three days of rain. It looked as if all the pain and suffering and fear, the striving and the growing and the beauty, were to end in naught. But that fear passed away, for the rain clouds dis-

appeared, and the sky was clear once more and a drying wind blew steadily.

Yet I must say, a great awe fell on the stalks when they saw the reaping-machine and heard the rattle of its knives and watched their fellows fall headlong in broad swathes. "Would the knives hurt much? Was it a painful thing to die?"

And now it was all past! The pain was over before it was felt, and the stalks had been gathered and lifted up and bound into sheaves by the strong and skilful arms of singing men and women. Now, as they stood gathered into stooks, shocks of corn fully ripe, they were filled with glad surprise and knew not what to say. They could do nothing but embrace. This was the joy of harvest.

And yet they knew they were only at the beginning of the work they had been sent into the world to do. The past was all preliminary. They were to become bread for the use of man, and how much that meant they could hardly even guess. Stacking, threshing, grinding, baking, firing, eating—all these processes were to be gone through before they could fulfil their destiny. When three days were passed the farmer and all his hands began to "lead" working each day as long as the light served. The fourth day saw the leading finished, and the fields cleared—all but one sheaf! During the afternoon the farmer's little grandson, who had been running about all day, had fallen asleep, one of the workers had taken a sheaf and laid it for a pillow for the little laddie, in a corner of the field where a hedge sheltered him from the sun. Waking after a time, he ran back amongst the workers, and rode in triumph on the top of the last load home. But the poor sheaf was left lying all alone, and utterly forgotten. It had been very proud at being singled out to make a pillow for the child; now it paid dearly for the honor. It could see far off the tops of the stacks in the steading; it could hear the merrymaking of the harvest-home; but there was no more that it could do. A little girl came on it by chance next day and tried to lift it, but became frightened, and laid it down again. A minister, going home from visiting, looked at it for a moment, and, hardly knowing he had looked at it, passed on and went his way. And then the weather broke again.

The stalks of corn were greatly downcast, and talked far on into the night with one another. Next day was fair, and hope revived. The God who had done so much for them would do still more! He had delivered them in six troubles; surely in the seventh no evil would touch them. And so it was, but the answer to their prayers was not quite such as they had hoped for. Deliverance came to them by the mouth, ay, by the very jawbone of an ass. There was an old woman who travelled that part of the country sell-

ing dishes. Her donkey had cost her twelve-and-threepence, with three cups and saucers, blue with gold edges, thrown into the bargain. Poor Neddy was very thin, his ribs so manifest and palpable that an engineer had called him a lattice-girder. His mistress, noticing the sheaf, crept into the field, and, having fetched it out, put it in her cart. That night and next day Neddy had such a supper and breakfast as he had not had for long, and was so overjoyed that he lay four times down on his back, and rolled from side to side with his legs in the air, praising and blessing God. From that day his health and the fortunes of his mistress steadily improved. It was another kind of destiny the sheaf had hoped for, but it could hardly have had a better. To make a poor donkey happy is to do a fine work for God.

But that was not all. On the Friday of that week, the minister of whom I spoke, being in perplexity for a text for the Sabbath afternoon—he had read through two Gospels and four Epistles without finding one—had turned back to Deuteronomy, and there, lighting on the twenty-fourth chapter, a very beautiful one, read these words,

When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it; it shall be for the stranger, for the fatherless, and for the widow; that the Lord thy God may bless thee in all the work of thine hands.

Then he remembered the sheaf he had seen lying in the field, and in one moment he saw he had got his text from God. There were some people, of course, who didn't like the sermon. They didn't wish to like it, and they got their heart's desire. But there were some others who got great good from it, and were made better men and women. One man, a church-goer for forty years, was struck with the tenderness of God. He had a vague idea that Christ loved us, but he had always understood that God the Father, if He did not actually hate men, would have done so if His Son had not compelled Him to yield a little by offering to die for us. The thought that God loved the world, and so loved the world, was a great discovery to him, and made that day the day of his life. Another man in the congregation, whose favorite text was "Gather up the fragments that remain, that nothing be lost" saw, for the first time, that meanness was as hateful to God as waste. And a third man, who read all the high class magazines, and understood that the God of the Jews cared nothing for the heathen and thirsted only for their blood, had his eyes opened too, and saw that all through the Old Testament the God of Israel was the Stranger's God. And a poor woman, whose husband was but four weeks dead, went home with her three little ones, upborne by the words—"for the fatherless". Another widow, an-

xious about her boy in London, felt glad at the thought that there was bread enough and to spare in her Father's house. And still another, who was greatly put about because her memory was failing and she was always forgetting things, was cheered by the thought that God has uses even for our forgetfulness. And a shopkeeper, who had once lost a five-pound note when on a visit to Dundee, and had never ceased blaming his wife for not having discovered and mended the hole in his pocket, came home ashamed that afternoon, and told her—she was in ill-health and unable to go to church—that he had got some light on the money he had lost four years ago. For the minister had been saying that sometimes, when we lost things, it was only God that had borrowed them for some purpose we didn't know. The money in the fish's mouth was money, perhaps, that some one was annoyed at losing. Yet God had made the man lose it, because our Lord had to pay the tribute, and had no money of His own; and the man would get a blessing for it, because he would have been only too glad to give it to our Lord if he had known that the Lord had need of it. "And what you and I should have done, good wife, was this—we should have prayed that God would let somebody find the money that needed it; I did very wrong in blaming you. . . ."

Perhaps I have told you enough about that sermon, but let me tell you one thing more. There was a lad there that day, a new-comer to the town, who had given up going to church, and hadn't opened his Bible for months. I don't know what brought him there, except that it was the doing of the Lord. Two things struck him. First, the fact that there were so many things in the Bible that were really interesting, that had something to do with one's daily life. And secondly, he saw a little boy of seven listening so attentively that he said, "There must be some good people in this church. I must come back again". And come back he did, not only on Sabbaths, but to the prayer meeting on Wednesdays as well. He began to read his Bible, too, and the Bible brought him to Christ. Years after, when he went to Calcutta, he told his new minister there about the text that first made him think about eternal things. And the minister there took to the text also, and preached a far abler sermon from it than the one I have told you about, and a ship captain who was there spoke about it afterwards in Melbourne, and I can't tell you how many sermons since then have been preached on The Forgotten Sheaf. It seems to me, that while none of the sheaves were forgotten before God, but prospered in the thing whereto He sent them, it was the forgotten sheaf that was remembered most. The others brought forth, some thirty, some sixty, but it brought forth an hundred-fold.

WORLD CONFERENCE OF CHRISTIAN YOUTH

Amsterdam, Holland
Miss Jessie H. C. Storrie

IN spite of acute international conflict it was possible in the summer of 1939 for the first World Conference of Christian Youth to meet. Divided in national allegiance, separated by denominational and confessional distinctions, members of different Christian youth organizations, of different races, some 1,500 delegates representing 72 nations, met, worshiped together, listened to eminent religious speakers from all over the world, and discussed problems from July 24th to August 2nd, at Amsterdam, Holland. Japanese mingled with Chinese, French with Italians, Rumanians with Bulgarians, the American negro with the American white. I mention these for between these different nationalities and races there have been political and racial difficulties.

The four plenary addresses on our Different Backgrounds and our Common Calling, illustrated most clearly the differences to be found in the Conference. The Orthodox Church is church-centred; the Continental Church is Bible-centred; the New World Churches are life-centred; the younger churches of Christendom are concerned mainly with the work of evangelization. Each of these is but a part of the Church Universal and if we can all co-operate in expression of our unity then surely our work and witness shall be more effective.

The worship services were representative of the different traditions, the Free Church, the Reformed Church of France, the native Christian Church of South Africa, the Russian Orthodox Church, the Lutheran and the American Churches.

Yet in spite of differences in background and forms of worship, the most striking thing was that we were drawn together in a unity because we recognized the compelling power of Christ's love to bring people of practically every nationality and race together to form at Amsterdam a Christian Youth League of Nations.

Amsterdam was an experience of Christian fellowship—of what the Kingdom of God is. We were a community of Christian young people realizing that in Jesus Christ is found the means of attaining fulness of life, united to Him by a common loyalty, controlled by the power of His love, finding in our devotion to Christ our oneness and our sense of direction, and alive to His purpose to establish the kingdom of God in every sphere of human activity.

Christian character does not develop in a vacuum. It is forged in the struggles of daily life. A Christian is a member of two communities (1) The Church of God, and

(2) The World. He owes his supreme loyalty to God, but he also cannot live apart from the world. He must live with his fellow-men.

That Christianity embraces the whole of life was illustrated by the discussion in the various commissions of which there were seven. These dealt with Christian youth in the Nation and the State, the World of Nations, the Economic Order, and with respect to Race, Education, Marriage and Family Life, and the Church, its Nature and Mission.

Bible study was given an important place on the conference program. It was specifically related to the theme of the day set by the principal speaker at the plenary session which immediately preceded the Bible Study group. This Bible study showed us the relation of the message of the Bible to the decisions which young people must make today regarding the pressing problems facing our generation.

Thus at a time when the nations of the world were drifting apart, Christian youth in a great meeting illustrated the fact of a rising ecumenical consciousness. We were part of a rising, surging movement within the Church. Behind Amsterdam were the history-making gatherings of Edinburgh in 1910, Jerusalem in 1928, Life and Work at Oxford and Faith and Order at Edinburgh in 1937, and the great Missionary Conference at Madras in 1938.

As we returned to our different countries, we did so with the conviction that the adventure of co-operation and fellowship must be carried on. We recognized our responsibility for seeking opportunities in our own countries and in the communities where we live for closer co-operation in work, and for larger sharing in worship with our fellow Christians. The local church whatever its denomination is not a separate entity but part of a world community through which flows the divine power and purpose. The keynote to its life and witness is the love of God as men have come to know Him in Jesus Christ. The different Churches need each other. Each has something to give to the other. "Let us agree to differ but resolve to love" seemed to be the message of Amsterdam. Only then and not until then, can we expect to win the world for Christ.

What an appeal is Amsterdam to Christian youth to work towards strengthening and unifying the witness of the Church in the world, and to apply our Christian principles more fully in each situation!

This conference was a preparation for Christian leadership. Christian youth has much to contribute to the solution of the problems of modern society. In these critical times Amsterdam appealed to us to study these questions, to work out the positive implications of the Christian faith in this setting, and to dedicate our lives to

Jesus Christ and to the work of His Kingdom. In the midst of conflict, let us listen to God's voice that we may be the instruments through which the Kingdom of God will be realized.

SPEED LIMIT

Even missionaries are unwilling at times to take second place to each other; and, surprising to say, the competition we are about to mention is in the realm of locomotion. In August we reported from Manchuria a vehicle—horse-drawn—the highest speed of which is six miles per hour. This has aroused a missionary in India who hastens to tell us the maximum speed of an ox-drawn vehicle in his sphere of labor. This reckless speed should make a motor car blush. We shall however let Dr. Quinn of Jobat, India, who has been provoked to writing by Mr. Johnson of Manchuria, tell his story.



THE AMBULANCE, JOBAT.

"In the August Record I notice that you have a picture on page 148 showing the standard mode of travel in Manchuria which is said to go as much as six miles per hour. To compare with it, you may be interested in seeing the enclosed picture of the standard jungle ambulance in this district. This is a two-ox-power machine, which has just brought a patient to the hospital. It never travels with such undignified haste as six miles per hour. Its rate is three miles per hour, no more, no less."

SUNNY CORNER, N.B.

In reporting in last issue a Summer Bible School our correspondent neglected to mention that this was held at Sunny Corner instead of Boom Road. Our readers will note this correction.

WHAT MISSIONARY DOCTORS DO

These two incidents were reported from India seventeen years ago to our Foreign Mission Board. They are samples of the work done by all medical missionaries and hospitals in many foreign countries. Should boys and girls help missions? These two stories make the answer plain and it is a big YES!

One interesting boy of twelve came as a patient from the Boys' School. About two years ago his father died, leaving him some money. His covetous aunt tied some cloth around his leg, and pouring kerosene oil upon it, set it on fire. He was very badly burnt about the knee. For several months he was treated in Jaora State Hospital, and afterwards was brought by Mr. Anderson to Rutlam. Here he was taken into the school and attended to. The scar tissue so contracted his leg that it was useless and he had to walk on crutches. An operation has given him a perfect use of his leg, and now he walks with a scarcely perceptible limp. . .

In the month of June a boy of twelve was found lying sick on the street in Rutlam. A kind-hearted milk man brought him to the hospital where he was treated. He told us that his parents had died in March of cholera in a city about 600 miles from here. They had been in good circumstances, but he had received nothing and was turned out to beg. He wandered about until he reached Rutlam. After he had been restored to health, we asked him if he would like to live in the school with our other boys. He eagerly accepted the invitation and was so anxious to be like the other Christian boys that he asked to have the little tuft of long hair, the sign of a Hindu, cut off. He also discarded the cap because the other boys go bareheaded. He is a very bright, polite little boy, and is very eager to learn. He has become a favorite with both teachers and scholars.

* * *

NOURISHING FOOD

. . . Friends approached Mary Wang about becoming a Christian. Her timid reply in characteristic Chinese was, "I do not want to eat the doctrine". She completed her nurse's training and before graduation, of her own accord, came, saying, "I have changed my mind. I want to eat the doctrine". She ate it and she liked its savor and became one of our most faithful Christian girls, growing all the time in faith and courage. Her hospital work called for courage and initiative. . . .

When the bomb fell through the operating room of our Nantung Christian Hospital, killing the surgeon, the patient on the table, and two assisting nurses, Mary Wang was operating-room supervisor. She had stepped outside the door to wring out some masks and was saved by that narrow margin.

After Miss Nancy Fry had seen the patients cared for and on their way to their homes, she left Nantung for Kuling, taking with her the senior nurses to find a place of refuge and service, but Mary Wang did not go. She stayed to nurse a sick colleague. As soon as the latter was able to travel, the two girls made the difficult journey up the Yangtze and finally reached Kuling. She had not been there many days when she heard of the need for nurses at the over-taxed Methodist Hospital at Nanchang and she said to her friends, "I am going down there". Does Nanchang mean anything to you? It has an airdrome that over and over again has been the target for enemy planes. Mary Wang, whom I remember as a most timid girl, was brave. In a sedan chair traveling alone, she went down Lushan, crossed the plains to Kiukiang by motor car, and boarded a train for Nanchang. As she traveled, bombing planes attacked the train. It, of course, stopped. People fled for safety, but Mary Wang wrote to her friends: "I decided not to leave the train. I just sat there and read my Bible". Then she added, "I do not believe I shall ever be afraid of anything again!"

. . . Mary Wang is just one of the many folk whom our mission has touched, who have "eaten the doctrine" and have been nourished by it so that they can stand strong and true in these difficult days. I like to think of her as an average one. It will be written of them as it was by the Psalmist of old, "Passing through the valley of weeping, they made it a place of springs." . . .

—World Outlook quoting World Call

YOUNG PEOPLE'S CAMP

Synod of Alberta

The Synod of Alberta's first venture in the way of a Young People's Camp passed off very successfully at Sylvan Lake, Alta., from July 15 to 22. Synod not yet possessing its own camp site, the committee in charge managed to secure the Sea Cadets' Camp for its use. The attendance of young people was quite gratifying—points as wide-spread as Medicine Hat, Carstairs, Lloydminster, Innisfail, Vegreville, Sylvan Lake, Cochrane, and Edmonton being represented. Success of the camp is best shown by the fact that some stayed for a longer period than they had at first intended. Mornings were devoted to lecture and discussion periods on the lakeshore, conducted by Rev. J. B. Skene, of Toronto, and Rev. W. D. Grant Hollingworth of Medicine Hat. Church doctrine, music, and architecture and the best use of money led to much interesting and instructive discussion. During the afternoons and early evenings, sports and excursions of varying nature were organized by Rev. Donald Campbell of Car-

stairs, Alta., with the assistance of the campers. Hikes and drives to different points along the lake which were said to be possible permanent camp sites were made. Sylvan Lake being the most central resort in Alberta, it was generally felt that it is geographically the most convenient site for a permanent camp.

Later in the evening around the camp fire all took part in singing and games and an impromptu amateur hour which brought much latent talent into use, after which a vesper service was taken by one of the ministers.

The success of the camp is largely due to the capability and devotion of the Camp Committee, and especially to its Convener, Rev. Robert Sinclair of Sylvan Lake, who, as well as organizing the camp, took a major part in directing it in operation. The committee consisting of Rev. Andrew Walker, Lloydminster, Rev. Alfred Bright, Calgary, Miss Ruby Walker, Vegreville, Mr. Don MacKinnon, Miss Edith Sykes, Miss Effie Cuthbertson and Mr. Blake MacKenzie, Edmonton, worked under the supervision of Rev. R. L. Taylor of Innisfail, Convener of the Synod's Committee for Young People's Work.

Rev. and Mrs. Andrew Walker made the camp "a home from home" by being camp-mother and father to the young people, and the presence of Rev. and Mrs. J. B. Skene added a warmth and interest felt by all. The easy intercourse and true companionship of the ministers with the young people was a splendid feature of the camp life. Such an auspicious start has encouraged those in charge to plan definitely for a permanent camp site, and it is hoped that this will be procured by next summer.

ORANGEVILLE PRESBYTERY Y.P.S.

The Young Peoples' Societies of the Presbytery of Orangeville were organized into a Presbyterian Society at a fall rally held in the church at Orangeville on Monday evening. Rev. C. Graham Jones, Moderator of Presbytery, and Convener of the Young Peoples' work, presided. Officers were elected as follows: Hon. Pres., Rev. C. Graham Jones; President, Miss Marguerite Dales; Vice-President, Don McIntosh; Secretary, Miss Margaret McConachie; Treasurer, Miss Helen Bush; Conveners of Committees—Worship, Mr. Laurie Sutherland; Fellowship, Miss Florence Armstrong; Service, Miss Florence Johnston. After the election of officers the gathering was addressed by Rev. M. B. Davidson, D.D., of Central Church, Galt, who spoke on the qualities of youth, and outlined how those qualities may be dedicated to the service of Christ. His stirring words to the young folk will long be remembered. Special music was delightfully rendered by the Orangeville

choir and Don McIntosh. A round table conference was led by Rev. J. E. Taylor of Markdale. After the rally over one hundred sat down to lunch as the guests of the Orangeville Y.P.S. The officers and workers are now looking forward to a happy and helpful year of fellowship together.—Contributed.

ACKNOWLEDGMENT

The following note was recently received at the Church Offices:

Board of Administration
Presbyterian Church in Canada.

Enclosed please find \$5 for E. Scott Fund, \$5 for Fontenelle, Que.

From one who is

"Glad to Help".

INTERNATIONAL S.S. LESSONS

LESSON—NOVEMBER 5

Righteousness in the Kingdom
(For Armistice Sunday)

Matthew 5:17-20, 38-45; 6:1-4

Golden Text: Be ye therefore perfect, even as your Father which is in heaven is perfect.—Matthew 5:48.

LESSON—NOVEMBER 12

Putting God's Kingdom First

Matthew 6:19-34

Golden Text—Seek ye first the kingdom of God and his righteousness.—Matthew 6:33.

LESSON—NOVEMBER 19

Warnings and Promises

Matthew 7:1-14

Golden Text—As ye would that men should do to you, do ye also to them likewise.—Luke 6:31.

LESSON—NOVEMBER 26

The Works of the Messiah

Matthew 8:14-27

Golden Text—Jesus of Nazareth . . . went about doing good.—Acts 10:38.

LESSON—DECEMBER 3

Spreading the Good News

Matthew 10:24-39

Golden Text—Let him that heareth say, Come.—Revelation 22:17.

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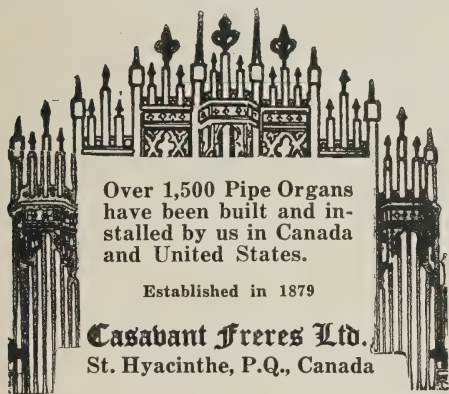
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Boudreau, Nov. 2nd.

God's will is goodwill.

Our term of life is brief.

Struggle makes character.

Truth is mighty and will prevail.

Difficulty only hardens resolution.

Life is a unity here and hereafter.

Every misery missed is a new mercy.

Meanness is as hateful to God as waste.

The sense of humor is a means of grace.

No knight of Arthur's ever dealt in scorn.

An indomitable spirit laughs at dismal predictions.

The preacher must be brief if he wishes to be heard.

Everything we do carries with it its own retribution.

Christ changes the centre of interest from self to Himself.

What we accomplish matters little; what we are matters all.

Do not linger on events but spring to the duty events suggest.

The fundamental fact about life is that it tends to contract.

If you will make the effort, you can adapt yourself to anything.

Heaven, the seat of bliss, brooks not the works of violence and war.

Religion is not a contrivance for narrow life but for broadening it.

Life whether good or bad records itself upon itself and is its own judgment.

At death the first great stage of existence is ended and cannot then be altered.

Agriculture is the most healthful, most useful, and most noble employment of man.

No other book reflects so many sides and aspects of human experience as the Bible.

There is no penalty to virtue; no penalty to wisdom; they are proper additions of being.

There are those who doomed to go in company with pain turn their necessity to glorious gain.

It is a wrong conclusion that since God cares for us He will protect us from the ills of life.

The ability to renounce is one of the most vital safeguards against nerve loss and waste of energy.

The mind has more room in it than most people seem to think, if they will but furnish the apartments.

By acquiring adaptation to the inevitable we save nervous energy and develop calm and poise and power.

The Bible has been the favorite book of the troubled and downtrodden, and of those burdened by a great task.

One's career may be ruined but what matters most is that one should be a brave warrior in the lists of truth.

Let us believe that Right makes Might; and in that faith let us to the end dare to do our duty as we understand it.

The resurrection of the body begins in us now as truly as the regeneration of the soul, being parts of the same redemptive process.

The essential thing for us as real men is to have facts to correct our follies, an ideal to guide our efforts, and a gospel to sustain our hopes.

And this in an especial measure is required of us, ministers, that we be not like a hand set up in crossways, directing others but staying behind itself.

The effect of all assaults upon the Bible has been to leave it more widely read, better understood, and more intelligently admired than ever before.

There is no occupation nobler than that of a servant for God Himself is everybody's Servant and He who came to reveal God said, "I am among you as He that serveth."

War is not the worst evil that can befall a nation. Peace rooted in dishonesty or a peace that involves broken pledges due to self-interest would be a far worse calamity.

As the islets that stud the bosom of the ocean are the mountain-peaks of submerged continents so our conscious recollections are only the outstanding heights of a buried past.

Human reformers begin with the outside of things, the body, the house, the material environment. Christ first carries purity and health to the heart, and works outward to the body and surroundings.

NEC TAMEN CONSUMEBATUR

The

PRESBYTERIAN RECORD

THE OFFICIAL MONTHLY RECORD OF
THE PRESBYTERIAN CHURCH IN CANADA

Vol. LXIV

TORONTO, DECEMBER, 1939

No. 12



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I give (or bequeath) to the Trustee Board of the Presbyterian Church in Canada the sum of.....dollars to be used for Home or Foreign Missions, or both, and I direct that this legacy be paid to the Treasurer of the Church, whose receipt shall be a good and sufficient discharge in respect thereof.

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1. A holder of a 1939 certificate should use card form contained therein in making application for 1940 certificate.
2. A new applicant must file application on Canadian Passenger Association Form 75-E, certified as required therein.
3. Each application for new or renewal certificate must be accompanied by Express Money Order for \$2.00 payable to Canadian Passenger Association. The Association will not accept responsibility for safe receipt of cash remittances.
4. Application should be addressed to Canadian Passenger Association at 437 St. James Street W., Montreal, Que., or 320 Union Depot, Winnipeg, Man.
5. Applications should be sent in early, in order to secure the issuance of the new certificates before January 1st, 1940.
6. Ministers of our Church who do not hold Certificates, but desire to secure them for 1940, may obtain application forms by writing to undersigned.

J. W. MacNamara,
Clerk of Assembly.

BUDGET RECEIPTS

October 31st, 1938	\$141,917.64
October 31st, 1939	152,116.36

The Presbyterian Record

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No. 12

The Gift of Gifts

BOTH the word and the occasion should be divested of all frivolous discussion and consideration. Christmas means far more to us than the casual use of the word indicates. It has in it spiritual significance, personal opportunity, religious power and Christian testimony.

The vulgar, commercial world has no right to exploit Christmas. The thoughtless, avaricious world has no right to put Christmas on the bargain counter. It was intended to bring to our attention the Gift of Gifts. There is no commercial or personal element in Grace. It is the free, unmerited gift of God. Christmas was intended to present and keep ever before the people, from the smallest child to the oldest person, the greatest of all gifts, the perfect manifestation of God's Grace—the free gift, the unmerited gift, the gift that expresses the heart sacrifice and suffering, the gift which reveals the matchless love of God—Christ.

Let us bring Christmas back to the altruistic, unselfish, giving position. Not bargaining, not exchanging, not lowering it to the hucksters' tables in the marts of the world. We should bring Christmas back to the place where the heart seeks an opportunity to express in real tangible gifts its passion for souls, its love of men and its good for all concerned.

Regardless of whether you are ever thought of again or not, or whether you are ever remembered again or not, express yourself in the coming Christmas days in gifts, deeds, acts and genuine manifestations of true love for your children, for your family, for the poor and for the needy. You are constantly asking God to bestow blessings upon you. You are incessantly begging God for blessings to fall upon you and yours. Would it not be more Christ-like to ask God to make you a blessing to others? Don't ask God to pour blessings upon you; but, ask him to make you unselfish enough, Christ-like enough, to bestow blessings upon people who can never repay you and who may never know who their benefactor was.

Christmas means God's only Son was

given to the world, therefore, Christ expresses the full heart love of God for the world. He was born of the Virgin Mary, wrapped in swaddling clothes and lay in the manger that he might lift his people to the mansions in the sky. The dynamic of the Christian truth should cause us to overflow with love. There is no love without sacrifice, there is no sacrifice without suffering, there is no love without suffering. God can not separate love and suffering, nor can he permit love to exist without expressing itself in sacrificial gifts.

What are you willing to sacrifice, what are you willing to give, as the result of that controlling passion, that the world may know the Son of God was born and that he brought with him the love of God, the good will of God, the purpose of God, to save a lost world?

Lift your Christmas out of the mud of selfishness and put it on the highway of giving, of loving, of sacrificing and of doing for others that they may know the real Christ spirit which dwells in the heart of the Christian.

May the carols of earth, the music of Heaven and the song of the angels fill every heart and be echoed around the world because Christ, the Gift of Gifts, was born as the gift of God to save sinners. Let us live and die for others.—M. A. M. in The Presbyterian Magazine.

INTERNATIONAL FRIENDSHIP

THE Christian religion unites and so inherent and strong is this disposition that it ignores all differences that tend ordinarily to separate us from our fellowmen such as race, color, social standing, worldly conditions, etc. It not only proclaims unity but seeks to establish a world brotherhood.

There is a very strong tie of friendship between Canada and the United States of America. This is frequently affirmed by men in public life on the other side of the line, and these affirmations have been re-

peated and emphasized in recent utterances. The friendship extends not merely to Canada as the nearest neighbor, but to the Empire. A demonstration of this was made when the late President Woodrow Wilson, at the close of the Great War, visited England. No crowned head was more enthusiastically received than he; and on this side of the Atlantic this friendship again found expression upon a return visit, so to speak, of Their Majesties, King George and Queen Elizabeth in the summer of this year. What an extraordinary welcome was accorded them! The great nation to the south never rose to higher universal acclaim than upon this occasion. There are a number of factors by which this close relationship and strong friendship may be explained, but not the least, we are persuaded, is the common acceptance of the Christian religion; and was not this beautifully suggested by Their Majesties when they joined the President of the United States and his family in worship in the little Episcopal Church at Hyde Park, N.Y.? A second incident of rich significance in this connection however was the presentation to this church of a richly-bound copy of the Bible, the St. James version, bearing the inscription,

Presented to St. James Church, Hyde Park, U.S., by George, R.I., June 11, 1939.

On the 22nd of October, with President Roosevelt in his pew, this Bible was dedicated by the minister, Rev. Frank R. Wilson, with the following prayer,

We pray thee, O Lord, to accept this gift, which we now set apart in Thy name. May Thy blessing rest upon this gift and the giver of it.

Then, according to report, "amid a deep hush the minister read from the prayer book brought by him from Campo Bello, New Brunswick, frequently visited by the President, the prayer for His Majesty:

O Lord our heavenly Father, High and Mighty, King of Kings, Lord of Lords, the only Ruler of princes, who dost from Thy throne behold all the dwellers upon earth; most heartily we beseech Thee with Thy favor to behold our gracious sovereign Lord, King George, and to replenish him with the grace of Thy Holy Spirit, that he may always incline to Thy will and walk in Thy way; endue him plentifully with heavenly gifts; grant him in health and wealth long to live; strengthen him that he may vanquish and overcome all his enemies, and finally after this life he may attain everlasting joy and felicity; through Jesus Christ our Lord. Amen.—R.

The world moves along not only by the gigantic shoves of its hero workers but by the aggregate tiny pushes of every honest worker.—J. R. Green.

SERMON PREACHED TO THE SYNOD OF MANITOBA

On Tenth of October, 1939, at
Portage la Prairie

Rev. W. Gordon MacLean, B.D., Minister at
First Presbyterian Church,
Winnipeg, Man.

For we preach not ourselves but Jesus Christ the Lord; and ourselves, your servants for Jesus' sake.—2 Cor. 4-5.

ALMOST twenty-five years experience as an ordained minister within the Church might warrant me to outline three several ways by which it seems to me the ideal ministry of Jesus Christ may be realized. First, the negative way—what you are not to preach—"we preach not ourselves". Second, the positive way—what you must preach—"Jesus Christ the Lord". Third, your relation to your Master and members of your congregation—"Ourselves, your servants for Jesus' sake".

First, then, there is as much temptation to-day as ever there was for a man to preach himself. It is probable that there are many things in your life which you could hold up for admiration, your talents, force of character, strength of intellect, and an indomitable perseverance. There is probably much in your life of which you could boast. You are not to preach yourself. No, you say, for that would be a most vulgar thing to do.

Yes, but there are other and more refined forms in which you may do so. The temptation will come to you to stand before men and propound to them what to many may be most pleasing, the result of your thinking, opinions and speculations on things in heaven and things on earth. On the score of education and natural ability, you may feel entitled to do so, on the ground, perhaps, that others have done so in the past and are doing so at the present time. You are not to preach yourselves.

There is still another way in which you may preach yourself, more refined than vulgar boasting, more subtle than intellectual pride. It is the unctious way and is becoming a fashion by unduly emphasizing your authority as an apostle. The temptation will inevitably come to you to preach yourself in a variety of ways. You are not to do so. Your speech and preaching are not in the wisdom of men but in the power of God.

Second, there is the positive side. Preach Jesus Christ, the Lord. You have a distinct and positive message, a Gospel in season and out of season, you are to preach this Gospel, Christ, the Messiah of the Jews and the Desire of all Nations. The Christ of God as not only Saviour but as Lord. He is the Prophet, the Priest, and the King; as Christ the Prophet, revealing to us by His word and spirit the will of

God for our salvation; as Jesus the Priest, making salvation possible, reconciling man to God; as Jesus Christ the Lord, the King, whose right it is to reign; as our King to whom we owe our life and all our ransomed powers, therefore our allegiance. Such is your message. It is the whole Gospel and it is your duty and great privilege to preach it. It is God's answer to man's need. It is God's remedy for man's sin, and it is God's demand for man's service.

Third, your position and relation to your Master and congregation. "Ourselves, your servants for Jesus' sake." You are Christ's property, Christ's vessel, Christ's instrument. As a minister in your congregation, you will be often called upon to comfort the bereaved and the sorrowful. How are you to do it? "Through the comfort where-with you yourself will be comforted of God." Are you ambitious of popularity and the applause of men? "Your glorying is the testimony of your conscience." Do you vacillate? "As your God is faithful, your word is Yea or Nay." Do you resent misrepresentation? "But to whom ye forgive, I forgive also, that no advantage may be gained over us by Satan." Christ is to be your Master. You are to be His slave. Such, my brother, it appears to me, is the ideal Christian ministry. To preach not yourself, to preach the whole Gospel, and to adopt the right relation to Him, "ourselves, your servants for Jesus' sake".

The dignity and importance of your office cannot be too highly valued. Like the artist who had labored long and lovingly at a picture of the Last Supper, and when it was finished, showed it to a friend for his judgment. With awe-struck surprise, the friend whispered as he gazed upon it, "beautiful, magnificent, that cup seems to stand out from the canvas as a solid piece of silver". With a sweep of his brush, the painter instantly blotted out the magnificence of the cup, saying as he did so, "I meant the face of my Lord to rivet attention. Whatever detracts from that must go."

Dr. Caird once said, "Of innumerable objects of thought you may be able to say why you conceived them to be true or right or beautiful; but there are some with respect to which you can give no such reason, of which you can only say: 'I believe them to be true or good or fair, because I believe them to be true or good or fair. My mind is so constituted that I cannot otherwise regard them; they commend themselves at once to my consciousness in the sight of God.'"

Now, brethren, to this class of "self-evident" truths belongs the Gospel; and yet, it is a startling fact which ought to rouse the most apathetic that this strong ethical appeal of "self-evident" truth is not

appealing to the members of congregations as it might, or at least is not being responded to as one is entitled to expect. There is a veil and it is dark and impenetrable, which is obscuring the Gospel from our vision. Why is it? Is it that the God of this world hath blinded our minds and shut out the light of the Gospel of the glory of Christ? Is it that the Church has forgotten her position and her calling and like the ark of the covenant fallen into the hands of men, when its glory has become obscure and its lustre dim? In these modern days, we have the triumph of worldliness and materialism, the flesh in the ascendant and the spiritual at the bottom. Is it not time that both preacher and hearer realized the importance of the relationship in which they stand one to the other? You, my brethren, are the Church, and the Church is the Body of Christ. She is the protest against darkness and sin and wrong. She is the witness for faith, hope, holiness, heaven. She is the visible symbol of the supernatural. She is the incarnation of eternity in time. In the ecclesiastical sphere, both in the broadest sense and in the narrowest sense, there are divisions which defy the wit of man to heal; divisions unseemly, which mar the body of Christ and hinder the effectiveness of the Church's testimony. At such times we have need of the faith that can confess God as head over all things of His Church. For past failures, brethren, you have need to pray for divine forgiveness. For all future hopes, you have need to pray for divine help. Brethren, pray for one another, that ye all may be found workmen that need not to be ashamed either now or in the day of His appearing. May we be found faithful to God and to our people.

Now unto Him that is able to keep us from falling, and to present us faultless before the presence of His glory with exceeding joy; to the only wise God, our Saviour, be glory and majesty, dominion and power, both now and forever. Amen.

William Tyndale's influence on English literature is not his own. He was the channel through which there came into this blessed isle of the West the spirit and power of Hebrew men of God, the faith and hope and love of those who had been with Jesus. Himself possessed of the good news of God, he awoke the hearts of his fellow-countrymen to the joy of real freedom, and equipped the English tongue with the dignity of truth. His simplicity and humility, his vigor and charm, are still at work, and will continue to inspire us, whether we know it or not, so long as England is English.—John R. Coates.

That minister who is not a model of his doctrine is a babbler rather than a preacher, a quack rather than a physician.

THE CHRISTIAN SABBATH

Rev. Malcolm Gillies

THE place given to the Sabbath day has been distinctive of our national life since the people of this country have become responsive to the claims and to the teaching of our Lord. This is one of the many privileges that have come down to us hallowed by the warm convictions of "so great a cloud of witnesses", and the maintaining of it for future generations should be regarded as a trust to be shared with all who cherish a right spirit towards God and man.

1. The first thing to be remembered is that, like all the institutions of God, the day itself is its own best defense. Instituted by God at the starting point of man's history, it has been blessed and sanctified by Him. In the moral law He commanded the observance of it as a precept of abiding obligation, and down through the ages it has been a precious bond between Him and His people. When the children of Israel, in Old Testament time, walked after the ways of the heathen, and profaned the day, prophets and priests energetically remonstrated with them, and threatened them with God's displeasure. In the name of God they called rulers and people back to God and the observance of the day. From the New Testament we see that our Lord scrupulously observed it for it was His custom to attend the synagogue every Sabbath, and the disciples "rested on the Sabbath day according to the commandment".

The question of the fixing of the Christian Sabbath need only be referred to very briefly. It should be borne in mind that God's revelation culminated in the resurrection of Christ who said: "The Son of Man is Lord also of the Sabbath". That revelation took, as it were, a new start from the resurrection of Christ, and after that wonderful turning point in the history of the world, there are several passages that point to the apostolic observance of the first day of the week as the weekly day of united worship, "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them ready to depart on the morrow", Acts 20:7. "Upon the first day of the week let every one of you lay by him in store as God hath prospered him". 1 Cor. 16:2. "I was in the spirit on the Lord's Day", Rev. 1:10. The Church continued thus to hallow and consecrate the First Day, and this resulted in the establishment of the Christian Sabbath. This is the argument of historic Christianity for the change; and its history, down through the ages to the present time, admits of no other explanation than that the change was ordained of God. Those who assert that there is no distinct commandment in the New Testament for its observance are only

inventing an excuse for their own self indulgence, and what they need is a discovery of the Lord and the power of His resurrection. It is important to note that those who talk about every day being the Day of the Lord are confusing what the Lord Himself has made abundantly clear. "Remember the Sabbath day to keep it holy" has all the force and inviolability of the Law. "Holy" means set apart, separate, and therefore it is surely reasonable that there should be a line of demarcation between the Sabbath and the other days of the week. This differentiation must be constantly kept in view, as justice cannot possibly be done to it when it is not considered in this light. "I find" says Bishop Ryle of Liverpool, England, "our Lord speaking eleven times on the subject of the Sabbath, but it is always to correct the superstitious additions which had been made to the law of Moses about observing it, never to deny the holiness of the Day."

2. The Day has been of vital importance to the life of man, and yet it has had, in every age, to fight hard for its right place in the world. To-day in our own country its authority and traditional associations are, from many points of view, subjected to most severe bombardment. There are three classes who are exerting all their power to break it down.

(1) Some men of business whose great aim in life is financial gain regard it as a real barrier in their way. They would ruthlessly destroy its essential character, and at all costs speed up its commercialization. Need we wonder at the bitter struggle that is going on in our national life? Who are responsible? Largely men, who, for increased dividends, deprive others of the rights which were designed with a special regard to their deepest needs. It cannot be too often repeated, that the poor as well as the rich, the employee as well as the employer, have equally a right to share in the blessings of the Lord's Day. If employers and masters carried out the letter and the spirit of the Fourth Commandment, there would be less bitterness and more prosperity in our national life. It need scarcely be said that many employers have truly and clearly interpreted the law of God, and have been a blessing to their servants and to the nation. It must, however, be pointed out that all who exploit the day for gain, whether they be individuals or powerful combines, are doing what they can to destroy the fairness and the honesty of their dealings with those under their control, and are largely responsible for the resentment, the envy, the jealousy so rampant in our industrial life. Their commercializing of the Day threatens the loss of what has rightly been termed "the cornerstone of our civilization". The number of persons who are regularly

employed throughout the country on the Lord's Day is very great. It should startle the man who considers only the social welfare of our country to learn that in not a few of our cities many stores are open and doing business on the Lord's Day. "A soulless commercialism has clutched at the throat of our holy things and is throttling the nation's soul" is the conviction of an observant journalist, and all who sincerely love their country must agree with him.

(2) The craze for amusement is equally vicious and menacing. Those who are converting the Day into a time for the giddy pursuit of pleasure, and who are flaunting their vulgarity and the ungodliness of their bold behavior unblushingly along all our country's highways, are destroying the rest and peace of the Day in a wholesale fashion. Sunday excursions, motoring, cinemas, games, are evidences of the mentality of many of our countrymen. At one time it was fashionable to plead for the poor who could not obtain recreation on weekdays; but there is no use denying the fact that it is the well-to-do, who are to-day setting the most glaring examples of secularizing the Day before the rising generation. Their attitude essentially is that of Soviet Russia, a repudiation of God and His laws.

(3) A third class must be mentioned, though they are, in many ways, removed far from those mentioned above. They are "good citizens", amiable, unselfish, and their patriotism is never in question; they have an interest in religion, for they attend church, and many of them are members. The tragedy of it all is that they should be classed with those who are out to break down this God-given bulwark against the religious, moral, and social injustices that are a reproach to any people. But the truth is, they have no ardent inward loyalty to the Lord, and their religion is a mere veneer; they use all kinds of soft words about all Sabbath profanation, and by their own lax observance they are speeding up the degradation of the Day, and encouraging others to go further in that direction. Their views are based upon wrong principles which are dangerous in the extreme. Their ignorance of the Bible explains much that is imperfect in their character, their opinions and their practice. Regarding the Day itself there need be no fear, for it has survived through long ages the hostility of man. It has been truly said, "so long as man is man, the blessedness of keeping the Day, not as a day of rest only, but as a day of spiritual rest, will never be annulled". But the pressing question for all who honor the claims of God is, How can they meet the challenge of those round about them who are casting this sacred heritage aside? and can it be preserved in this land once so highly honored because of its scriptural observance of the Day? For one thing, all

Christian people should be careful to honor the Day so that all for whom they are responsible shall participate in its blessedness, and they should consistently show how the Lord's Day should be observed. Our Shorter Catechism teaches that "the Sabbath is to be sanctified by a holy resting all that day, even from such worldly employments and recreations as are lawful on other days, and spending the whole time in the public and private exercises of God's worship except so much as are to be taken up in the works of necessity and mercy". That might well be taken as a criterion by which to test the faithfulness of our observance of the Lord's Day. For another thing, it is obviously the duty of all who love and use the Day well to do what they can by instruction and remonstrance to deepen interest in and to strengthen regard for the Day. The young people of our day are positively bewildered when this subject is considered in the light of Scripture. Many are brought up indifferent and blind to the importance of the Day, and no one can fail to see that they are going to be a standing reproach to the country if they are not won for Christ. When the home, which ought to be the foundation for working out the implications of this question, is derelict, it is the imperative duty of all God-fearing men and women to endeavor to teach the young, and attract them by wise and sound instruction. This can be done in Sabbath Schools, Bible Classes, and by other agencies. The servant of God must not lose his passion for the right even when it is unpopular with the masses of the people. He must have the courage fearlessly to oppose the influences that make for spiritual death. Lastly, our deepest need to-day is to get back to God; and for this we need a baptism of the Holy Spirit. He alone can show men their false standards of spiritual values, and enable them to enter into a covenant with Him. For an outpouring of the Holy Spirit let all Christian people most fervently pray and let them continue witnessing to the sacredness, and unspeakable blessedness of the Day that ever reminds us that Christ is risen indeed and points forward to the rest that remaineth for the people of God. —Milan, Quebec.

Christ has no hands but our hands to do
His work to-day,

He has no feet but our feet to lead men in
his way,

He has no tongue but our tongues to tell
men how He died,

He has no help but our help to bring men
to His side;

We are the only Bible the careless world
will read,

We are the Lord's last message given in
word and deed.

SUNDAY IN WAR-TIME

Rev. G. G. Webber, General Secretary,
Lord's Day Alliance of Canada

“WHAT will you do now that war has broken out? Will the Lord's Day Alliance quit its work, or attempt to carry on?” These, and similar questions, are being asked of the secretaries of the Alliance, and call for an answer.

War time necessarily brings confusion and disturbance to the normal activities of life, and brings with it also added responsibilities and tasks. Many feel called upon to offer themselves in military service for their nation and Empire. Others, to whom active military service is not possible, seek avenues of human service that will contribute to the relief of suffering and meet the varied needs occasioned by war conditions.

But, in war time as in peace there is need also to look beyond the immediate circumstances, with their pressing need and absorbing interest. The essential needs of life must be met, both in the light of present conditions and in the wider perspective of individual and national welfare.

Human efficiency requires that we hold intact the essential privileges of the weekly day of rest. In the last war from 1914-1918 the human and mechanical resources of Great Britain were taxed to the utmost to provide war supplies in that great struggle for which they were so ill-prepared at the outset. At first there was the inclination to think that all seven days of the week must be utilized fully in the interests of mass production. Before long it was realized that the physical endurance of the workers was being over-strained, and also that the machines were incapable of producing the best when worked continuously. In the interests of the workers and of the machines the weekly day of rest was found necessary. By reducing their schedule to a six-day working week both production and efficiency were greatly increased and maintained. We do well to keep in mind such an experience. Canada can serve the interests of humanity best in the matter of war supplies by continuing to recognize respite from such activities on the one day of the week.

It must also be remembered that war times add greatly to the mental and nervous strain of life. Under normal conditions the weekly rest day has been found very necessary to human health and recuperation. Under the added strain of war time it will be found even more essential that this one day of the week be retained for its refreshing and invigorating possibilities. There will be need also to guard our Sundays against commercial exploitation. This is the special responsibility for which the Alliance has been set up in Canada. War time demands will increase the

need for the activities of the Lord's Day Alliance in conserving these essential human values of Sunday.

Deeper still than the need for physical recuperation through the weekly day of rest, there is the need for moral and spiritual enrichment. War days add to the steady strain upon mind and spirit, making more necessary still the day of quiet and spiritual fellowships to give poise and perspective to life.

Francis Peabody, in *Mornings in the College Chapel*, has asked the significant question, “What is the purpose of worship?” He answers that question by saying,—“It is to restore balance to life, to save the mind from the world, and to see the world so that the large things of life shall look large and the small things small.”

There is vision, courage, and enrichment for the soul, to see things in perspective, to be realized from spiritual worship, from quiet meditation, and from the fellowship in these high interests of life. In the midst of the strife, confusion, and uncertainty of our present-day world, with its poignant sorrows and persistent demands, the Lord's Day is our day of refreshment and enrichment, fitting us the better to live all days as true disciples of our Master, and faithful witnesses of His redeeming love.

And so the Lord's Day Alliance accepts the added burden of these war-time days, seeking to make its vital contribution to human need in the life of the individual, the home, the Christian Church and the Kingdom of God.

THE RED CROSS

(Contributed)

SEVENTY-FIVE years ago at Geneva the representatives of the governments of 16 civilized nations met to discuss the unnecessary suffering caused on the battlefield because of neglect and the lack of care for the wounded. There the basis of the Red Cross was agreed upon. The representatives of the 16 nations drew up the Treaty or Convention of Geneva which made the Red Cross the auxiliary of the army medical corps, its duty to provide voluntary workers who would be trained in time of peace for this purpose. There, too, in compliment to Switzerland which had called together this conference and whose flag is a white cross on a red ground, the red cross on a white ground was decided upon as the badge these voluntary workers would wear on their sleeves and the sign which would guarantee to hospitals, relief supply trains and whatever bore the sign of the Red Cross, inviolability and freedom from attack. That this sign should not be wrongfully used the signatory govern-

ments gave their word. Since then the Red Cross has grown in numbers and power. Now 65 nations have Red Cross societies and 15,000,000 adults are numbered in its membership.

The Red Cross in Canada functions much as the Red Cross in any other country. The Canadian Red Cross Society was formed in 1896 as the first overseas branch of the British Red Cross Society and in 1909 it obtained from the Dominion Government its first charter known as the "Canadian Red Cross Society Act". Under the Canadian Society are the provincial divisions and under the divisions are the branches throughout their provinces. Within 24 hours after the declaration of war in September, representatives of the provincial divisions met in Ottawa in National Council and within twenty-four more hours the National War Council was formed, the details ready for the formation of divisional and local war councils. These war councils are made up of the representatives of the Red Cross and co-operating organizations. Word comes through from the government to the Canadian Red Cross Society as to what is expected of it and that word is passed down to the provincial divisions and thence to the local branches. Through these channels the war councils are informed of the government's needs.

At the conclusion of the last war the Red Cross found itself with a marvellous organization that had been developed during war times. A peace-time program was decided upon to lay a firm foundation of national health. In connection with this the Canadian Red Cross developed its outpost hospitals in the less-settled districts, bringing with them public health nursing services for the outlying schools, care for the children of needy parents and attention for women. It provided artificial limbs, dentures and surgical appliances for victims of the last war, set up a course of home nursing to teach women how to handle sickness and accidents in their families and communities and its hospital visitors weekly visited the soldiers in military hospitals, distributing extra comforts to them and doing all that they could to keep up the courage of these suffering men. Immediately fire, flood, or disaster strikes, the Red Cross disaster organization is set in motion and whatever workers and supplies are necessary sent to the scene to give all possible relief. When the survivors of the Athenia arrived at Halifax the Red Cross was there to minister to them.

A very great deal of the work done for and by the Red Cross is entirely voluntary. Statesmen, eminent lawyers, newspaper men, prominent business men and women, women of wealth and leisure, give their time and energies to the business of organization, to the formulating of policies

and the raising of funds. In peace time, women in their homes and in Red Cross workrooms knitted and sewed to provide the outpost hospitals with supplies, to bring relief to the families of needy veterans and to provide layettes for destitute mothers. This work is still being carried on. To-day with war once again upon us, women are voluntarily squeezing hours out of busy days to knit socks, sweaters and scarves for the soldiers, organizing their home duties so that they can give half days to work in Red Cross workrooms, voluntarily doing secretarial work, answering telephones, transporting supplies, passengers and messages, registering the qualifications of other women who are willing and anxious to serve the Red Cross.

In the matter of preparedness women are just as active. Word from the Ontario Division of the Red Cross tells that, of a two years' supply of home-nursing manuals on hand at the beginning of September, not one remained at the beginning of October. There is only one explanation for this. Realizing the importance of being able to look after the health of their families and the responsibility that will devolve upon them for the health of their communities should doctors and nurses be called to war service, women and girls are flocking to the Red Cross courses in health, home nursing and first aid. Each student is given one of the manuals. Doctors, graduate nurses, dietitians and dentists are no whit behind their prospective students and are offering their services as teachers of the classes.

Another proof of the interest of women in the work of the Red Cross is demonstrated by figures from the last war. In these years the Canadian Red Cross raised approximately \$9,000,000 for its own needs, and an additional \$6,250,000 for the British Red Cross, and sent overseas supplies to the amount of \$20,000,000—the great majority, if not all, of which were made by the voluntary work of women.

During peace the Red Cross prepares for war. By the conditions of its charter, it must keep its hospital equipment ready for instant service if called upon by the army medical corps. If any organization can be said to take any of the horrors out of war, the Red Cross is that organization. Besides maintaining hospitals, providing their personnel and keeping up their supplies, the Red Cross in time of war acts as an intermediary between warring powers for the exchange of wounded prisoners, it tries to get information to and from relatives to prisoners of war in the enemy's camp and to see that they are supplied with the necessities of life. By creating an international sentiment it attempts to debar the use of chemical warfare and the wholesale bombing of civilian populations, ever true to its motto, Humanity and Neutrality.

Among the Churches

Kitchener, Ont.

Reference was made in the November Record to the re-dedication of St. Andrew's Church by the Moderator, Rev. Dr. S. C. Parker. We have since received a report of the improvements made in the building. The sanctuary has been completely re-decorated and carpeted and new cathedral lighting has been installed. The Church School has been completely departmentalized, a new nursery department has been added and fully equipped with material and furnished with trained kindergarten teachers in charge and other departments adequately and beautifully furnished in an attempt to provide the most efficient instruction and favorable atmosphere. The results have been very gratifying as the school attendance has increased beyond the highest previous attendance in the history of the church. In addition adequate board rooms, church office, ladies' parlor, have been provided and furnished.

On September 10th the Moderator, Rev. Dr. S. C. Parker, was present and rededicated the building "To the glory of God and the extension of His Kingdom to the edification and comfort of His people within the community and the helpfulness of strangers within its gates". Capacity congregations greeted the Moderator at both diets of worship.

Strathlorne, N.S.

In the October Record we reported that the money required for installing a bell in the Strathlorne Church was raised by Mr. D. A. Campbell, who despite his advanced age of eighty-four years, promptly completed his work. A communication now informs us of his recent death to the grief of the community and especially of the church. Mr. Campbell was born in 1854, the son of Alexander Campbell, who represented Inverness in the Legislature of Nova Scotia for many years. He served in a number of public capacities, having been councillor for the district for sixteen years, nineteen years in all, and for twelve years was Inspector of Weights and Measures. He is survived by three daughters and one son. He was a man of uprightness and strength and a staunch Presbyterian.

Wainwright, Alta.

Early last spring the Orange Lodge of Gilt Edge, twelve miles north and east of Wainwright, invited the minister, Rev. R. S. Stevens, D.D., to give them service. Responding to this request a beginning was made with a congregation of fifteen and a Sunday School of three with Mrs. David McLennan as Superintendent. On Oct. 22nd

a Community Presbyterian Church was organized with eight Presbyterians and in all forty-two communicants and a congregation of over sixty. The Sunday School has increased to fifty-one. The three elders from the Wainwright congregation attended and welcomed the new members and adherents to the Community Presbyterian Church. During the summer Mrs. Stevens has conducted church service at Sydenham, five miles from Wainwright, with an average attendance of over thirty. This appointment being close to town and most of the people being connected with the town churches, no organization was attempted. This is new work for our Church as formerly only an occasional service was given in these districts.

St. John's, Newfoundland.

The visit of the Moderator of the General Assembly to Newfoundland, a very rare occasion, has been the cause of great interest among Presbyterians in this country. Canada is far away, and the connection with the Canadian Church has always seemed somewhat tenuous. But Dr. Parker has done more, probably, than any other to make that bond a powerful, living thing. He will be remembered here, not only for his preaching, and for the interest and respect which his presence called forth among all classes, but most of all for the great speech to the office-bearers of the two churches in St. John's, in which he explained to them the use which is made of funds which are sent to the Budget.

* * *

Rev. H. J. Scott, and Mr. A. J. Ogilvie, an elder, of St. Matthew's Church, Grand Falls, travelled the 276 miles to St. John's, during the course of the Moderator's visit, and, at 3.30 p.m. on Wednesday, October 11, the newly erected Presbytery of Newfoundland was constituted for the first time by Rev. James McNeill, who had been appointed its Moderator for this purpose by the Synod of the Maritime Provinces. The Presbytery then elected him as its first Moderator, and Rev. Wilfred F. Butcher as its Clerk. Committees were appointed, and the work of the new Presbytery began.

Maxville, Ont.

The 113th anniversary of St. Andrew's, Rev. R. W. Ellis, minister, was celebrated on Sunday, October 22nd, with large congregations morning and evening. In the morning Rev. M. D. McDonald of Avonmore conducted the service both in English and Gaelic, the latter being quite familiar in these parts, and this feature was therefore a real treat to many of those present. Mr. McDonald's sermon was an earnest evangelistic message based upon the words, "Christ Jesus came into the world



INTERIOR, ST. ANDREW'S, MAXVILLE, ONT.

to save sinners". In the evening Rev. Norman S. Sharkey of the Kirkhill Church preached and was assisted by Mr. Ellis and Rev. H. K. Gilmour of St. Elmo's. The sermon was from Nehemiah's words, "I am doing a great work and cannot come down". Special music by the choir made the anniversary complete. The St. Elmo congregation withdrew their evening service for the occasion and were present in large numbers. On Monday evening a social gathering was held in the Sunday School room, when a varied program was presented. The work in all departments of this old congregation is progressing encouragingly.

Fenwick, Ont.

After a ministry in the congregations of Pelham, Louth and Fenwick, Rev. Stuart Woods has resigned to seek a well-earned rest in retirement. The deep appreciation of those connected with the several congregations to which he ministered found expression prior to their leaving. Mr. Woods' deep interest in all that concerned his people won from them their strong affection and Mrs. Woods by her tireless efforts in the Sunday School and the Women's and Girls' organizations, as well as Young People Societies of these congregations, commended herself to all. In parting from them farewell gatherings were held which evinced their regard in tangible form. At Fenwick they were the recipients of two beautiful satin comforters from the congregation, and a fine pair of woven rugs, the gift of the Happy Hearth Circle.

Louth presented a purse of money to Mr. Woods and the Y.P.S. and W.M.S. gave to Mrs. Woods a silver tray with cream and sugar pieces and a lovely quilt. The Pelham Church's gift was a hostess set from the MacDonald Circle, a beautiful lace dinner cloth and serviettes from the Willing Workers to Mrs. Woods. The Y.P.S. presented a table lamp of new design, and the congregation gave to Mrs. Woods a basket of chrysanthemums and to Mr. Woods a purse of money. Mr. Woods with his family will reside in Beamsville, whither they go with all the good wishes of their former parishioners.

Port Hope, Ont.

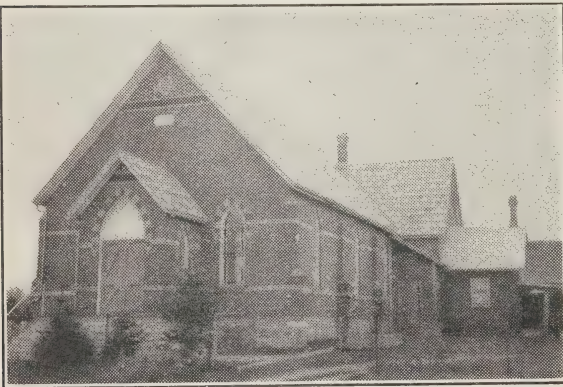
The 112th anniversary of the founding of St. Paul's Church, of which Rev. J. W. Foote is the minister, was observed on Sunday, November 5th, by special services, both morning and evening. Rev. Dr. R. G. Stewart of St. John's, Toronto, occupying the pulpit. The choir with the capable assistance of others invited for the occasion made a most helpful contribution to the service of praise. The Monday evening was marked by the annual congregational supper, at which the minister extended a welcome to a large company assembled and a program provided by the young people of the congregation was presented.

Toronto, Ont.

A company that filled the building assembled in Wychwood Presbyterian Church

on the evening of November 1st for the dedication to the Glory of God and the Service of the Church of a memorial pipe organ. This organ was a gift to the Women's Association of the congregation by Mr. Walter Baker, in memory of his beloved wife, the late Jean MacKenzie Baker, a devoted member of the Church. The key of the organ was presented by Mr. Walter Baker to Mrs. H. A. Aylworth, President of the Women's Association, who after unlocking the console handed it to the minister, Rev. A. Gordon Rintoul, who received it in behalf of the Session and the congregation. The act of dedication was then made by the minister and the prayer of dedication was offered by Rev. J. W. MacNamara, a member of the Session. After the impressive ceremony the choir, under the direction of Mr. Gordon Brown, with Miss Ruth Wilson, church organist, rendered several numbers and Mr. David Ouchterlony, organist of St. Andrew's Church, gave a recital.

The memorial organ is a two manual electro pneumatic action instrument. Sheffield chimes were added by the Women's Association. With the installation of this beautiful instrument the equipment of the church proper of this congregation seems to be quite complete.



CENTRAL CHURCH, ORO, ONT.

Toronto, Ont.

The annual Bazaar of the Presbyterian Chinese Mission was held in the Chinese Institute, 474 University Avenue, on Thursday and Friday, November 2nd and 3rd. In the absence of Rev. Dr. W. A. Cameron, Secretary of the General Board of Missions, Dr. Rochester opened the Bazaar which brought into fresh association with the work many of the friends of the mission. The proceeds were devoted to the help of the Chinese sufferers from the war.

New Westminster, B.C.

St. Andrew's Church, the oldest Presbyterian church on the mainland of British Columbia, provided the setting for a most happy ceremony. On Tuesday evening, September 19th, a large gathering of members and friends witnessed the burning of the mortgage of \$7,000. St. Andrew's is now completely free of debt, and hearts mingled with voices as the congregation united in singing the doxology, Praise God from whom all blessings flow. The mortgage was carried on a tray by Mr. Jack McLeod and Mr. R. A. McDonald, the honor of setting it afire being extended to Mrs. McNee, the oldest member of the church. At the ceremony, presided over by Mr. Jack Cameron and the minister, greetings were extended to the congregation by Alderman Courtenay and Hon. A. Wells Gray. Regrets were expressed that Rev. Sidney Sharkey, minister of St. Andrew's for the past three years, had accepted a call to St. Andrew's Church, Lancaster.

Great credit is due to the members of St. Andrew's who gave so liberally in order that their church might be freed from the burden of debt, and mindful of Him from whom cometh every good and perfect gift, the congregation looks forward to the future with high hopes.

Oro, Ont.

The jubilee of Central Presbyterian Church observed on Sunday, the 5th of November, was to the congregation and the community a great occasion, as indicated by the attendance morning and evening. At both services, the body of the church was full, many standing throughout the services, the Sunday School room at the back of the pulpit occupied, some outside who could not obtain admission, and a number turned away. The large gatherings were a manifestation of deep interest.

A very gratifying incident was the presence of a former minister, Rev. Neil Campbell, D.D., who for twenty-nine years was minister of this congregation. Though in his eighty-seventh year Dr. Campbell is remarkably preserved and with a firm clear voice took part in the service, leading the congregation in prayer. Another most welcome visitor was Dr. Campbell's son, Mr. Wishart Campbell, the baritone singer well known in Toronto and in a wider sphere through his messages of song over the radio. His contribution to the services were much appreciated. His selections in the morning were The Holy City, and I Walked Today Where Jesus Walked. In the even-

ing he sang Father in Heaven, When Children Pray, and The Stranger of Galilee. The choir was under the leadership of Mr. John H. McCuaig, organist and choir-master, and its leading of the service of praise was supplemented by the contribution of a quartet, Misses Iris McArthur, and Eileen McKay, and Messrs. Robert Williamson and Dan. McArthur. Rev. Dr. Rochester, Editor of the Record, upon invitation of the Session, occupied the pulpit, delivering special messages in keeping with the celebration. At the morning service Dr. Rochester performed the ceremony of dedicating a communion table, the gift of Mr. and Mrs. William McArthur, in memory of their daughter, the late Mrs. Smith Campbell, who died on April 8th last.

On Tuesday evening the annual rally of the congregation was held, when a supper was served and a play entitled, Aunt Tillie Goes to Town, was presented by the young people of Orillia United Church.

The congregation had its origin in the fidelity to the Church of the early settlers, Scottish Highlanders, who under pioneer conditions occupied for several years a log building. Then in 1845 Knox Church was erected and fifty years ago the present building was completed during the ministry of Rev. Alexander Mackenzie. After an interval, following Mr. Mackenzie's pastorate, Rev. Neil Campbell was called in 1894, being specially commended because of his acquaintance with the Gaelic language. After twenty-nine years Mr. Campbell retired in 1923. Since that time the ministers have been Rev. C. G. Jones, Rev. H. M. Coulter, Rev. R. J. Stewart, Rev. Murdo MacInnes, and Rev. Robertson Millar. The congregation for the time being is served by student supply with Mr. Robert Williamson in charge.

Duart, Ont.

The sixty-eighth anniversary was observed on October 27th with Rev. Dr. S. Banks Nelson as the preacher for the day. This was the most successful anniversary, as indicated by the interest and the offering, in the history of the church. On Monday evening the congregation assembled for supper and to hear Dr. Nelson in an illustrated lecture on Russia. The proceeds of the occasion were \$340.50, a very fine offering from a small rural charge.

The congregation laments the passing of a worthy member and office bearer, Mr. A. McLaren, at the age of eighty-two years. He was active in municipal affairs and served the church faithfully as an elder and Clerk of Session for many years. He was highly esteemed and beloved for his practical sagacity, kindness, and integrity.

It may not be easy for one to be good but it should be impossible for him to be false.

SYNOD OF ALBERTA

The Synod met in First Presbyterian Church, Edmonton, on the 24th of October. The opening exercises were marked by a strong appeal by the retiring Moderator, Rev. Thomas Rodger, of Calgary, who in his sermon on Ephesians 1:18, 19, 20, dealt with the manifestation of God's power in raising Christ from the dead. The sermon constituted an earnest appeal to the Church, and all people to draw upon that power now available to them through the Lord Jesus Christ. Only in the strength which God supplies through His eternal Son, can life be lived as it should and its emergencies met triumphantly.

The election of the Moderator resulted in the Synod's choice of Rev. R. J. Burton of Strathcona Church, South Edmonton.

The courtesies of the court were extended to Rev. E. A. Thomson of Elora, representing the Assembly's Committee on S.S. and Y.P.S., and Rev. H. R. Horne, Synodical Superintendent of Missions, and they were invited to sit and correspond. A very hearty welcome also was extended to student missionaries and deaconesses laboring within the bounds of the Synod. The report of the Treasurer, Rev. R. A. Sinclair of Sylvan Lake was very satisfactory, showing a balance to credit of \$11.48.

In this Synod the system of equalizing expenses of the members prevails. Travelling expenses are pooled and the average is set as the amount for each delegate. This is an exemplification of brotherhood so that those who come from a long distance, and often the least able to meet this expense are relieved of the excess.

A very satisfactory Budget report was presented by Rev. Ross K. Cameron, the Synod's Convener. It indicated that whilst it was far short of the allocation it showed an increase of \$500 over the previous year. The recommendations of the Committee merit attention: That we accept the allocation of \$14,000 set by the General Assembly; that every congregation should take spring and autumn offerings; that every minister present the cause of the Budget at least on these two occasions and as often on other occasions during the year as seems necessary; that our objective be something from everybody, by means of the regular weekly use of duplex envelopes, thus increasing the number of contributors to the Budget; that beginning with ministers and elders and so to every supporter of the church, missionary information and the situation of our missionary work be carefully studied, and made a matter of conscience; that the information sent out in leaflets, in the Presbyterian Record, in the Blue Book, in printed reports from various mission fields, and all other forms, be carefully and conscientiously given to the people of the church; that every congrega-

tion that is below its allocation, no matter what its circumstances, be approached and reminded in the most effective way of its privilege and its responsibility; that information and offerings be under the care of the Kirk Session, and that a separate treasurer be appointed for this fund; that all Budget Offerings be forwarded monthly, or at least quarterly, to the Treasurer of The Presbyterian Church in Canada; that each congregation at its annual meeting have from its Presbytery convener its allocation for consideration and acceptance; that we continue a strong emphasis upon missionary work in every Sunday School and Young People's Society, and that we work for a wider interest by correspondence of our youth with the youth of home and foreign mission fields.

The Sunday School and Young People's Society report which was presented by the Convener, Rev. R. L. Taylor, Innisfail, stated that a serious decline in the enrolment of Sunday Schools, with respect to teachers, officers, and pupils, marked the record of the year. There was an increase in the amount of money raised for local purposes, and for Mother's Day and Rally Day offerings, but a decrease in the amount raised for missions. The Young People's Societies reported a decrease in membership but an increase in missionary contributions.

Some of the important recommendations made by the Committee are: that ministers give the work of the Sunday School special attention by making personal surveys or supervising such surveys of fields and charges, by promoting a weekly teacher's meeting and by laying upon Sessions their responsibility for the work in the Sunday School; that Sessions see that temperance and missions are part of the Sunday School training, at least once a month, and that an offering be made that day; that there should be a communicants' class in every congregation.

Upon motion of the Convener, who stated that already there was a fund of \$300 for the purchase of a Summer Camp at Sylvan Lake, it was agreed to make the purchase.

In connection with this report Rev. E. A. Thomson, representing the Assembly's S. S. and Y.P.S. Committee, addressed the Synod in behalf of this important work.

By formal resolution the Synod again expressed its loyalty and deep attachment to His Majesty, King George VI, assuring him of their prayers, and co-operation in this international crisis. The resolution also re-emphasized the appeal made by the Moderator of the General Assembly with respect to the Church's work, that, so far from its being laid aside under pressure of war tasks, it should be a matter of still greater concern to all; that we do well to magnify our office as members of the

Church of Christ and arm ourselves with the grace and the truth of the Lord Jesus Christ which is sufficient for all the sacrifices and trials which lie before us.

At the open meeting on the evening of Wednesday, the 25th, the congregation had the privilege of hearing first from Miss Frieda Matthews, Edmonton deaconess, who gave a history of missionary work in the West from the days of Dr. Robertson to the present, citing the extraordinary variety of work done by deaconesses, missionaries and ministers in mission fields, hospitals, school residences, and Indian schools, and second from Rev. E. A. Thomson, who earnestly impressed upon all the necessity of vigorous effort on behalf of youth of Canada in their relation to Christ and the Church.

In presenting the report of work done among the strangers in our midst, Rev. T. A. Rodger, dealt specially with the service our Church is endeavoring to render to the Hungarians. One of the missionaries of this nationality, Mr. Parragh, addressed the Synod in this connection.

With respect to Church Life and Evangelism addresses were delivered by Rev. T. A. Rodger and Rev. A. Walker, each emphasizing the necessity of more pronounced evangelistic effort throughout the Synod.

Report was made with respect to the disposition of the balance from the sale of the North Edmonton Church and the Synod resolved that this, after all other obligations had been met, be now made available for St. Andrew's Church, Edmonton.

In adjourning, the Synod chose Grace Presbyterian Church, Calgary, for the next meeting which is fixed for the fourth Tuesday of October, 1940, at 8 o'clock in the evening.

PRESBYTERIES

Saint John, N.B.

At its quarterly meeting the Presbytery on November 8th declared itself, by the following resolution, in support of Canada's war effort:

"The Presbytery of Saint John . . . would, in the matter of war, associate itself with the Moderator of the General Assembly and the Synod of the Maritime Provinces in commending the Government of Canada for accepting the challenge to war and, in accordance with the standards of the Church and the Confession of Faith which declare that Christians 'may now under the New Testament wage war on just and necessary occasions, and being fully persuaded of the righteousness of our cause as a holy crusade against the forces of evil, would therefore call upon all our people within the bounds to support the efforts of our Dominion and the Empire in this crisis for Christianity and Christian civilization by

encouraging enlistment of those who are of military age and fitness and in commending those who have already done so; and further, the Presbytery would urge that all the ministers and members of our Church generally be constant in work, in worship, in prayer and in sacrifice for the cause until God in His Providence shall grant us final victory."

Other business transacted included the nomination of Rev. C. J. St. Clair Jeans, minister of St. John and St. Stephen Church, to the chair of Systematic Theology in Knox College, Toronto, and Rev. E. A. Thomson, Elora, Ont., as General Secretary of S.S. and Y.P.S.

The Home Mission work within the bounds was reviewed and satisfaction expressed at the progress. Matters relating to public worship were presented, but consideration of these was postponed to the next meeting. A resolution was adopted expressing gratitude for the service which Lieutenant-Governor MacLaren had rendered to the Church and the earnest hope for his speedy recovery from the highway accident from which he had suffered.

At the close of the session the Presbytery was entertained at dinner in the Royal Hotel by Rev. Dr. J. A. Morison of St. Matthew's Church.

Those in attendance were Rev. Dr. J. A. Morison, Rev. C. J. St. Clair Jeans, Rev. J. W. Paul, Woodstock; Rev. Samuel Davies, St. Andrews; Rev. James Middleton, Stanley; Rev. Robert U. MacLean, St. Stephen; Rev. V. E. Orsborn, Moncton; Rev. F. G. Purnell, Fairville; Rev. Dr. Frank Baird, Chipman; Rev. Allison MacLean, Harvey; Rev. Gordon Taylor, Fredericton; elders, J. A. Murray, Sussex, and F. Murphy, Saint John. Miss Thelma Martin, Presbyterian deaconess in this city, was introduced by Dr. Morison who with others expressed appreciation of her services to the Church.

* * *

Toronto

Provoked to action by the publicity given to a recent manifesto called The Witness Against War, the Presbytery of Toronto upon the call of the Moderator, Rev. Dr. R. G. Stewart, unanimously reaffirmed its stand in the present world crisis by passing again its resolution of the 11th of September as follows:

We, the Presbytery of Toronto of The Presbyterian Church in Canada, while acuated by none but feelings of charity toward all mankind, desire to record our abhorrence of the prevalence of that worship of power through which the world has again been plunged into warfare and to record further our absolute determination to do all that God shall put within our power to support the British commonwealth of nations, now in a state of war, in its stand for human liberties and righteous action between nations.

WILLIAM HUGH FLETCHER

Mr. Fletcher's death took place in Toronto on the 24th of October. His talents employed in long years of service in the teaching profession and in unremitting labor in the work of the Church made his life one of unusual influence. A distinguished graduate of Queen's University he gave forty-three years to the teaching profession and in the Church he served in the eldership for forty-six years, thirty-six of which were devoted to Victoria Church, Toronto, where his gifts as a teacher found scope in the Sunday School in the capacity of Superintendent. Unassuming in manner contact with him created the impression that he was a man of strong convictions and of robust character. In disposition he was most considerate and kindly. His deepest interest was in the Church and to it both locally and at large he devoted his splendid talents. Its fortunes were ever his greatest concern. As his minister, Rev. J. Y. Fraser said in his funeral address, "Victoria Church is the poorer because of his going; and it is the richer because he lived and labored amongst us".

MR. PETER E. CAMPBELL

The death of Mr. Campbell left the congregation of St. John's, Cornwall, Ont., the community, and The Presbyterian Church in Canada, with a deep sense of loss. After an extended illness of four months Mr. Campbell's death took place on September 16th. The presence at his funeral of various public bodies and clergymen of different denominations, and business men and friends from a distance, indicated how wide was his contact with business, church and professional life. He occupied the Mayor's chair of the city for two terms and served in the council over a period of seventeen years. He served also on the Board of Trustees of the Collegiate and Vocational School for thirty years. He was a member of the Board of Trade, and various fraternal societies. He was an elder in St. John's Church and served on the Board of Administration for the whole Church for a number of years, in addition to undertaking responsible duties in several special matters of importance. The funeral service was conducted by the minister, Rev. G. S. Lloyd, who was assisted by Rev. Dr. Allan S. Reid, Rev. Dr. Malcolm A. Campbell, ex-Moderator of the General Assembly, and Rev. Dr. Norman A. MacLeod, Brockville. Dr. Campbell said that the deceased was keenly interested in all the affairs of life and especially in the Church, of which he had been so faithful and active a member. Mr. Lloyd emphasized the enthusiasm shown by Mr. Campbell in civic affairs and his high interest in the Church both at home and abroad. He paid tribute to him as an elder, faithful in the discharge of his duties.

MR. D. G. DEWAR

Mr. Dewar, a citizen of Hamilton, died at his home on October 28th at the age of eighty-five years. He was a native of Glasgow and came to Canada as a boy. In business life he was a banker, a career upon which he entered at an early age, and from which he retired some seventeen years ago. He was universally respected and beloved, and especially in St. Paul's Church of which, at his death, he was an elder, trustee, and Convener of the Budget and Stewardship Committee. He was unfailing in attendance upon public worship whether upon weekdays or Sundays and by his friendliness made others welcome. He followed the general work of the Church with closest attention and responded liberally to every appeal. His disposition invited friendship for he was unassuming, kind, and courteous.

HON. HUGH GUTHRIE

Mr. Guthrie died in Ottawa on the third of November. He had served long in Parliament and as a minister of the Crown, and his death will mean a great loss to public life. The funeral service was held first in St. Andrew's Church, Ottawa, conducted by the minister, Rev. Alexander Ferguson, and later in St. Andrew's Church, Guelph, by the minister, Rev. D. H. Marshall. In addition to local friends, many distinguished in public life were in attendance at both services. The tribute to the deceased was paid at Guelph by Rev. Principal Eakin of Knox College, a former minister of St. Andrew's. He said that Mr. Guthrie had the regard and admiration of men of all political faiths. He had unique gifts and was specially noted as a convincing speaker who relied solely upon the strength of his arguments for the conviction of his hearers. He was a man of broad and deep sympathy whose ideals were based upon religious principles. He had served for forty years in public life, a credit to himself and to his native land. "By his death Guelph has lost a great citizen, Canada a great leader, and we all a great friend."

When we look into the long avenue of the future, and see the good there is for each one of us to do, we realize after all what a beautiful thing it is to work, to live, and to be happy.—R. L. Stevenson.

There are works which, with God's permission, I would do before the night cometh. But, above all, let me mind my own personal work—to keep myself pure and zealous and believing—laboring to do God's will, yet not anxious it should be done by me rather than by others, if God disapproves of my doing it.—Dr. Thomas Arnold.

BOOKS

Stranger Within the Gates

Grace Livingston Hill. Published by J. B. Lippincott Company, 215 Victoria St., Toronto. Price \$2.25.

The author is a prolific writer, having to her credit over sixty books evidence of the fact that her pen makes an appeal and that she has won a very large constituency. The title suggests to us the foreigner, for that is its meaning in ordinary use and also its original significance, for we get it from a Biblical source, "thy stranger that is within thy gates". However this stranger is foreign only to the domestic circle. She is the wife of an older son who has contracted an unheralded marriage. The news comes as a great surprise to his family and the problem is, and in the distance it seems to be serious, to welcome her and to treat her as one of their own. The book is the working out of this problem and is an interesting story of domestic life.

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The Bible of the World

Edited by Robert O. Ballou, in collaboration with Friedrich Spiegelberg, Ph.D., S.T.M. (Columbia University) and with the assistance and advice of Horace L. Friess, Ph.D. (Columbia University). Published by The MacMillan Company of Canada. Price \$5.00.

A criticism of missions frequently heard, though not put in this language, is that the effort to evangelize certain peoples is like carrying coals to Newcastle. These people have an ancient civilization, are cultured and have a religion of their own as good as ours, the critics say. This can be said of only a few nations of the Orient, such as India and China. Obviously many other peoples do not come within range of this description. One of the subjects engaging the attention of our theological students is that of comparative religion. In this study an opportunity is afforded of estimating the value of such criticism, but the student is at the disadvantage of not viewing conditions in the country concerned. To judge satisfactorily one must live and work among the people of other lands. However this volume serves the purpose of enabling us to compare the sacred books of Hinduism, Buddhism, Confucianism, Taoism, Zoroastrianism and Mohammedanism with our Bible including the Apocrypha, what the author calls the "Judeo-Christian" Scriptures. In addition to enabling us to assess for ourselves the value of the sacred writings of others than our own, the book will invite many to a more careful study of the Bible itself presented in the form in which it appears here. Necessarily the book is large, extending over 1,415 pages, but will prove of profound interest.

A Short Study of Great Religious Leaders

This is one of the latest publications of the Chinese Literature Society at Shanghai, and it is written by Dr. Z. T. Zia. The list includes: Saint Augustine, Thomas a Kempis, Martin Luther, John Bunyan, St. Francis of Assisi, John Wesley, George Muller, George Williams, Dwight L. Moody, Leo Tolstoy, David Livingstone, Robert Morrison, Kagawa, and Albert Schweitzer. The book would serve admirably if circulated among the youth of our Church.

For Wayfaring Men

Being the Popular Report (1938-39) of the British and Foreign Bible Society, by the Rev. John A. Patten, M.C., M.A., its Literary Superintendent.

General Smuts, after the Great War, spoke of "mankind having struck its tents and being again on the march," but whether even he could not forecast. But the Holy Scriptures view life under the guise of a pilgrimage, and seizing that idea the talented Literary Superintendent of the Bible Society describes how during another year that Society "has put the Divine Guide Book into the hands of all who will receive it."

As usual the titles of the chapters give the outline of the thought of this current report: "Notable Pilgrims of the Book"; "Our Pilgrims of the Book"; "Undaunted Pilgrims"; "The House of the Interpreter"; and "Our Gifts". In filling in these outlined chapters the author treats of vivid incidents in the work from many lands, and apt quotations from John Bunyan, Grenfell of Labrador, Quiller-Couch, Canon Barry, Dean Stanley, George Herbert, Samuel Johnson, Gladstone, Earl Baldwin and Lord Willingdon, literally beguile the reader's way, and lead to a profound and moving study of the main activities of a great Society. . . .

There is a telling passage about the activities of the Society in Canada and Newfoundland. The visit of the King and Queen is described very truly as that of "Royal Pilgrims . . . pilgrims of goodwill; and if they brought goodwill with them, goodwill met them at every point of their journey." The King's words at the unveiling of the War Memorial at Ottawa are given special emphasis. "Enduring peace and enduring freedom!" In these words the King expressed mankind's deepest longing and greatest need.

Although this report was in the printer's hands before war was declared, it can be read with special spiritual, moral and mental profit in these overshadowed days, and the stirring appeal for greater financial support with which it closes is even more ringing in the days of war than in "the piping times of peace".

IONA, SCOTLAND—THEN AND NOW

THE beginnings of Christian history in Scotland record the names of three noted missionaries, Ninian, Kentigern, and Columba. With the name of St. Columba is associated the early Christian community at Iona on the rugged coast of Argyshire.

The date of Columba's landing on the Island of Iona is said to be the year 563. C. H. Robinson in his book "The Conversion of Europe" writes, "He had apparently received a grant of the Island of Iona from his kinsman Conal, the reigning prince of the Dalriads. Here he built a church and some monastic huts and after a short time he landed on the mainland". Adamnam describes at some length the passing away of St. Columba thirty-four years after his coming to Iona. "Knowing that the end was at hand," he says, "the old man, weary with age, was borne on a wagon to visit the brethren while at their work."

Years passed. Christianity became generally accepted and the life of the Iona community more secure. An Abbey rose up to cloister that life which, until that time, had been unhampered by cloister walls. The Cistercians lived their life in Iona and passed into history. To-day the ancient abbey still stands as evidence of past religious activity and is a shrine for tourists.

And the cross of St. Martin is still there. It stands as a reminder of the Christian nature of that early community and as a challenge to us to try this quality of Christian living again in our world.

A new group of men in Scotland are trying to revive the emphasis on Christian community living and are making Iona their centre. During the summer seasons ministers and church students, seeking to renew their fellowship with God and man, go to Iona, this rugged countryside far from the centres of population and their busy programs. Artisans also go, giving of their brain and brawn to the rebuilding of the Iona colony walls and planning for more Christian influence in community living and house building projects everywhere. In Iona they see a bit of beautiful Argyshire, God's wonderful handiwork. In Iona they can have fellowship with simple country folk together with others of like minds to themselves, and amidst surroundings rich in Christian history.

Dr. George MacLeod, the director of the Iona community, won the Military Cross in the last war but saw that an even more sacrificial effort must be made in peace time than in war if the Kingdom of God is to come. He regards the Iona scheme as a development of the Scottish Presbyterian tradition.

Take from our souls the strain and stress
And let our ordered lives confess
The beauty of thy peace.

MISSIONARY NOTES

On Furlough

Rev. H. A. MacMillan and Mrs. MacMillan and their two children are now on furlough having arrived in Toronto about the middle of October. This is their second furlough. They arrived in Formosa in October, 1924, and had their first furlough in the years 1931-32. Mr. MacMillan in the earlier part of his career in Formosa gave attention to educational work in the Middle School and in the Theological College at Taikohu. Mrs. MacMillan is a graduate of the General Hospital, Toronto, and supplemented this training by a course in social economics in Toronto University. They left Formosa about the middle of June. Mr. MacMillan had been in Japan and on his return was joined in Kobe by Mrs. MacMillan and family. Proceeding to Kiirun, formerly Keelung, the port of Taihoku, opportunity was afforded there for a farewell which took the form of a dinner. From Japan they had as fellow passengers the delegation to the Youth Conference at Amsterdam. These were the guests of honor at a special dinner at Kiirun also, and in this further testimonial Mr. MacMillan was included. The voyage embraced calls at several important ports. At Hong Kong where half a day was spent, they were welcomed by Dr. Llew Little, until recently in charge of the Mackay Memorial Hospital. He has been appointed head of the great institution in the city of Hong Kong, known as Matilda Hospital, the gift of a rich man for the benefit of the public, at which special consideration is accorded missionaries.

At Sigon, in French Indo-China, two days were spent, providing an opportunity to see this city, which is a great business centre and military base, and where French influence is apparent both in style of the shops and in the language, and to study the growth of the Roman Catholic Church there, its missionary work and the policies governing it. At the next port of call, Singapore, it was their privilege to make the acquaintance of a Japanese minister of the Presbyterian Church. This Japanese minister embarked upon work there practically upon his own responsibility. When he arrived he had but a few small coins in his pocket and was without support of any church. Now after twenty-three years of service he has under his care a large Presbyterian congregation. Mr. MacMillan was interested to learn that the difficulties encountered in mission work there and those experienced by him in Formosa in a general way were common to both spheres. They called next at Penang, in the Straits Settlements, which also is a beautiful city. English and Scottish people are much in evidence there and the good work of the Church of Scotland in behalf of her sons abroad is indicated by a spacious and beau-

tiful edifice such as one might see in any city in Scotland. A call was made at Colombo in Ceylon, the scenery of which reminded the travellers so forcefully of their home in Formosa. Then they proceeded to Aden, that bald rock at the entrance to the Red Sea, and thence through this famous waterway to Cairo and Suez. They did not make the passage through the Canal but overland by motor car. From Port Said on the Mediterranean they sailed over its blue waters to Naples and visited Rome and Florence. From Naples they proceeded overland to Switzerland, through Switzerland and Germany and on to Amsterdam, Holland, where the World Youth Conference was held from July 24 to August 2nd. Following the conference they made their way to London and Edinburgh and then to Canada.

Mrs. MacMillan and the children will reside in Toronto during the period of furlough which will end next autumn. Mr. MacMillan hopes to proceed to Edinburgh to spend the winter there in special study. For the year and a half while Dr. Gushue Taylor was absent Mr. MacMillan was in charge of the work at the Leprosy Colony. The church that is under construction on the Government colony adjacent to Happy Mount Leprosy Colony is nearing completion. It stands upon a high elevation commanding a wide view and will be surmounted by a cross. Mr. MacMillan, in addition to his service in the school and theological college at Taihoku, has given himself chiefly to evangelistic work. Recently he specialized in young people's work and holds the position of Honorary Secretary for the young people's organization for the whole island of Formosa.

* * *

MACKAY MEMORIAL LIBRARY

Tansui, Formosa

THIS beautiful building was opened on the 27th of May under the auspices of the Japanese Government. A bronze bust of Rev. George Leslie Mackay was unveiled the same day by Master David Koa, a great-grandson of George Leslie Mackay. The Governor of Taihoku Province with many officials and Christian friends were present on the occasion, and with them the whole student body of the Tansui Middle School. All present were presented with a book entitled, *The Life of Dr. Mackay*, written in Japanese. This book, fully illustrated, was written by many Japanese Christians and Formosans. Among the contributors was the oldest graduate of Oxford College, by whom six articles were written. These were all former students under Dr. Mackay. One chapter is the product of Rev. George W. Mackay's pen and embodies a recollection of his early days in Formosa.

The building of the Memorial Library was first sponsored by the staff of the Tansui



MACKAY MEMORIAL LIBRARY

Middle School, the money contributed expressed the generosity of non-Christian Formosans and the old boys of the school. The building is erected to the memory of the man who first brought Western learning to the Island and who built the first school in North Formosa. The bronze bust was the gift of Christian friends and old boys of our mission schools. The library contains many books of the life of Christ and other Christian volumes. A garden is now being prepared to encircle the statue and to this work the Middle School boys give their services.

The Middle School has now passed from the control of our Church, as has been intimated through the Record, the management having been taken over by the Japanese Government.

The large part taken by the Japanese Government in the erection of this memorial is a testimony to the extraordinary influence of that remarkably able and courageous pioneer in Christian service in North Formosa, one of the noblest men of our Church, Rev. Dr. George Leslie Mackay.

The picture shows only two-thirds of the building. There is an extension on the right corresponding to that on the left. Right to left standing: Mr. Koa Kau (Father of Seth Koa) Master William Koa, Mrs. Seth Koa, niece of Rev. G. W. Mac-

kay, Mrs. Mary Tan, Mrs. Bella C. Koa, daughters of Rev. Dr. George Leslie Mackay.

Sitting: Master David Koa, son of Mrs. Seth Koa, and great-grandson of Dr. G. L. Mackay.

JOHN R. MOTT

World Traveller, Missionary Statesman,
and Religious Leader

NO name is more widely known in the religious world, particularly in relation to world-wide missions, than that of Dr. John R. Mott. He is unquestionably recognized, not only in North America but also throughout the world, as the outstanding missionary statesman and religious leader of our day.

From the time of his graduation at Cornell, he has devoted himself unceasingly to projects and movements of world-wide concern. For the first thirty years of its existence, he was Chairman of the Student Volunteer Movement. He was the founder and, for thirty-three years, the leader of the World's Student Christian Federation. As chief executive of the foreign division of the Y.M.C.A. and as General Secretary of the National Council, he rendered a service of incalculable value. At the present time, he is President of the World's Alliance of

Y.M.C.A.'s with headquarters in Geneva; and Chairman of the International Missionary Council with offices in London and New York.

Under appointment by President Wilson, Dr. Mott served on the Mexican Commission and later as a member of the Root Mission to Russia. The place he holds in the esteem and confidence of universities and governments is evidenced by the many honorary degrees he holds from the former on both sides of the Atlantic, and by the decorations that have been bestowed upon him by the latter of no less than twelve different countries both in the Occident and in the Orient.

Fourteen books, which have commanded a wide circulation, together with scores of other publications dealing with religious, ethical, and educational problems have come from his pen. Most of these have been translated into several languages.

His world-ministry in sixty different countries has entailed four round-the-world journeys, fourteen trans-Pacific passages, and over ninety crossings of the Atlantic.

For the past few years, Dr. Mott has been devoting himself, as Chairman of the International Missionary Council which has headquarters both in London and New York, to the furthering of certain large undertakings in the realm of international, interracial, and interdenominational co-operation.

During the last three years Dr. Mott has made extensive journeys throughout South and Central Africa; in Japan, China, and other countries of the Far East; in India and the various countries of the Near East. He sustained a very responsible relation to the World Conference on Life and Work at Oxford, and to the World Conference on Faith and Order at Edinburgh. He carries large responsibilities for the committee for creating the World Council of Churches. To him, as presiding officer, was due in large measure the success of the International Missionary Conference at Madras last December.

Dr. Mott spent a week-end in Toronto, October 12-15, and addressed various important gatherings.

Eglise Presbyterienne St. Luc

The remarkable progress of our French work may be gathered from the following report just received from our missionary-in-charge, Monsieur Jaques Smith (translation in English).

"Our work in September and October has shown considerable progress. All our societies are in action. Our Sunday School has seven classes and is held in two centres. Our Women's Society (W.M.A.) is more active than ever. Our Young People's So-

ciety is specially interesting. It has 72 members who contribute to all the work of the church. I have visited regularly every week our sick and aged members, and also several Catholic families who are anxious for information about the Gospel.

We held our fourth anniversary on Nov. 12th when our Moderator, Dr. Harvey-Jellie, dispensed the sacrament and received fifteen new members. Beginning in 1935 with only twenty adherents it now numbers 180 members in full communion with five elders and a Board of Managers, all ex-Catholics. A class is held for catechumens regularly. The envelope system has been introduced and the congregation contributes liberally to support the work."—W. Harvey-Jellie.



HUNGARIAN CHURCH, CALGARY

Hungarians in the West

Report by Rev. T. A. Rodger of Calgary indicates that gratifying progress has been made by the Hungarian Presbyterian Church in that city under the able leadership of Rev. Dr. Kalman D. Toth. The work has been greatly advanced by the erection of a suitable building. Now that the congregation is enjoying this advantage, the various departments are organized and efficiently manned by their own people. Bible Vacation Schools have been held in Calgary, Lethbridge, and Raymond. Radio addresses also have served to bring the people both in Alberta and Saskatchewan into touch with the Church's messages. A monthly newspaper has been sent to some 500 Hungarian families in their own language.

* * *

A Deputation

It seems that in view of various circumstances that have unexpectedly arisen it has been necessary to give special attention to our field in British Guiana. Accordingly the Board of Missions appointed Rev. Dr. James Wilson of Toronto to visit the field and make a survey of our work there. Later

Dr. Wilson having found it impossible to go, the Board appointed the newly chosen Secretary, Rev. Dr. W. A. Cameron, and Rev. Dr. A. S. Reid, to undertake responsibility for this survey and to report to the meeting of the General Board in March, 1940. Dr. Cameron left Toronto on the evening of November 1st for Boston to take passage there for British Guiana. The sailings of vessels are not now advertised so that the time of his departure is not known. Dr. Reid took the boat at Halifax.



Mrs. A. R. McMurrich

In worthy succession to a number of able leaders before and since 1925 Mrs. McMurrich was chosen by the General Council at its meeting in Toronto in September, President of the Women's Missionary Society (W.D.). Mrs. McMurrich has attained this eminence by faithful and successful work in the ranks and in various other offices of the Society. Her official record as given in Glad Tidings is: "Since 1925 she has been a member of the Council Executive and Secretary for India, and since 1927 a Vice-President of the Society, first Vice-President during the past year. For twelve years, too, she has been almost continuously a member of the General Board of Missions of our Church, and for nine years a member of the Inter-Board Committee of the Women's Missionary Societies of Canada."

Every one knows that this new religion (Christianity) sprung of so humble a beginning, has had force enough, somehow to take the rule of human society for the last eighteen hundred years. Ancient learning, ancient customs, and religions, emigrations, wars and diplomacies, all the foundations of thrones and the bulwarks of empire have floated, as straws on this floor.—Horace Bushnell.

RIISING TO THE OCCASION

A Letter

Wilkie, Sask.

Rev. Dr. W. A. Cameron,
Presbyterian Church Offices,

Dear Dr. Cameron:

Please find enclosed cheque for \$90 as issued in favor of J. O. Denny, student, in payment of regular grant to Dinsmore field for the quarter ended September 30th last. I held this cheque because I had confidence that the Dinsmore field could and would raise enough money to make final settlement without requiring to use this. I am more than happy to be able to say that my confidence in the people was not misplaced. Last week I received a cheque for \$175, payment in full of balance due the student for the summer's work. This cheque was forwarded to Mr. Denny immediately and will now be in his hands.

The people on this field are deserving of great praise for their support of the work. Their achievement stands out in the history of our work on student mission fields in this Synod during the past several years, and indeed throughout the Church. The field is located in what for several years has been a truly hard-hit district and last year received a special grant of about one hundred dollars, making the total over \$250. Of the grant this year of \$142.50 only \$52.50 was required, a reduction of \$200. These people are most certainly to be highly commended, but tribute must be paid also to the student for his excellent leadership and to the supervising minister, Rev. R. M. Ransom of Rosetown.

Very sincerely yours,

G. S. Baulch, Convener.

FALL OFFERING

Those who were not able to respond to the Fall Appeal for the Budget are reminded that the Assembly's Committee in setting the dates, sought to make it clear that, since the object of such offerings is to help congregations to reach their allocations by the end of the financial year, the collection may be made any Sunday before the end of January, and envelopes for the purpose can be had by application to Dr. MacNamara at the Church Offices.

ASSOCIATE SYNOD (SECESSION) CHURCH
THE PRESBYTERIAN CHURCH IN IRELAND
SCOTLAND AND FREE CHURCH-UNITED
STICK RECORD
these all sent ministers to Canada, and consequently
branches of the Church were formed. Initiates the Church.

THE PRESBYTERIAN CHURCH IN CANADA

The Presbyterian Church in Canada
and its strength is being maintained

In 1925 the Church divided on Union with the Methodists and Congregational Churches. A proportion of the Presbyterian Church joined these bodies to organize another Church.

STATISTICS

Members 177,000. Families 37,000. Congregations 1,301. S.S. Scholars 11,000.
20,000 in Young Peoples Societies
TOTAL ANNUAL REVENUE — \$ 3,000,000
The Church extends throughout the Dominion and Abroad —
Extensive Missionary Enterprise At Home And Abroad —
Spent annually on Missionary, Educational and Benevolent work over \$ 550,000
Two THEOLOGICAL COLLEGES
Knox College, Toronto, Presbyterian College, Montreal;
AND
Missionary and Deaconess
Training Home, Toronto.

PENSION FUND CAPITAL OVER \$240,000
Frontier: Two Theological Colleges and Missionary and Deaconess Training.
Mining: Non-Anglo-Saxon Home
WOMEN'S MISSIONARY SOCIETIES
EASTERN DIVISION
has an income of about \$700,000 and Western Division of \$144,000

Peikiana Wona
Portuaca
Manchuria
Japan
Central India
Burgh Guinea



OUR EXHIBIT, GLASGOW EXHIBITION, 1938.

THE EXHIBIT

In 1938, as before reported, in response to an appeal from the Church of Scotland, we prepared an exhibit for the Glasgow exhibition to be displayed in the section set apart for that Church. This was described in the Record at the time. As the exhibit was of no such special value to our Church as to warrant the expense of return after its purpose had been served we agreed to allow it to remain in possession of the Church, but requested a photograph at our expense. To this request the Secretary in charge kindly responded by sending us a photograph without cost.

Something however has happened to the exhibit which we cannot explain, some lines having been misplaced. In the original the lines in the lower left of the picture beginning

In 1925 the Church divided . . . were above those in the upper centre beginning

The Presbyterian Church in Canada was maintained . . . its logical and original place, the complete paragraph being:

In 1925 the Church divided on Union with the Methodist and Congregational Churches. A proportion of the Presbyterian Church joined these bodies to organize another Church. The Presbyterian Church in Canada was maintained and its strength is here shown.

When acknowledging the receipt of the photograph we drew attention to this change but we have not yet been enlightened on the matter.

TO RECORD SECRETARIES

Please note that the end of the year is at hand and amounts due should be forwarded at once.

Remember also that orders for 1940 should be in time to begin with the January number and that money should accompany order.

SIX OR MORE COPIES, 40 CENTS;
SINGLE COPY, \$1.00.

THE PRESBYTERIAN RECORD

Room 802, 100 Adelaide St. West
Toronto 2, Ont.

Children and Youth

CHRISTMAS GIFTS

CHRISTMAS is a time for bestowing gifts. Throughout our own and many other lands this custom has come down to us through the long years. Regularly as the season comes around children and youth look forward with eagerness to Christmas for then the love of father, mother, brothers and sisters expresses itself in presents and the joyous spirit takes possession of the home. From far and near the children return to make the home circle complete and this centre of greatest happiness takes on new life with shouts, laughter, and song. It is not all boisterous merriment however. Love abounds and expresses itself in many acts of tenderness. That is the meaning of Christmas gifts. What a rich blessing the day may be in imparting happiness and renewing love and trust!

There is a story in the New Testament which explains Christmas to us and which we should read and re-read. It is not a long story being comprised within the compass of one sentence:

For unto you is born this day in the city of David, a Saviour which is Christ the Lord.

Home joys and the gifts of those we love are therefore not everything. The meaning of Christmas is that Christ, the Lord of Heaven and Earth, came to this world to be our Saviour. We would take the heart out of Christmas if we forgot Him whose name the day bears.

To that humble place in Bethlehem where Jesus was born there came visitors from near and some from far. About the little town lay the fields where the shepherds kept watch over their flocks by night. Learning of this event which was to mean so much to the world they came and gazed with wonder upon the little Babe and paid Him homage as the new-born King. Those from a distance were men of learning who were guided to the place of world interest by a star and the story is thus told:

Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews? For we have seen his star in the east, and are come to worship him.

After their interview with the king we are told that they departed; and lo the star which they saw in the east went before them until it stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshiped him; and

when they had opened their treasures, they presented unto him gifts; gold, and frankincense and myrrh.

In these verses therefore shall we not find some help in keeping worthily the happy day which is soon to come.

Remember that we celebrate the birth of Him who came to seek and to save that which was lost, the only Redeemer of mankind.

Remember that they who seek Him shall find Him as did the wise men guided by the star.

Remember that our gifts should express our gladness at His coming and our gratitude for what He has done and will do for us.

Remember that in giving to others, we give to Him. His one law of life was to love God and one another. We honor Him when by our gifts we express and nourish our love to our dear ones; and when we go beyond this fond circle with our gifts we have His own words to encourage us and to shed new light upon our deeds of kindness to others:

Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me: I was sick, and ye visited me; I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.—R.

EVANGEL HALL CAMP

About sixty miles from Toronto on the Nottawasaga River in the neighborhood of Camp Borden the two hundred and fifty acres' property of the camp is located amid wooded hills and valleys, and to this delightful spot during the past season nearly three hundred have gone to enjoy its beauties and the refreshing that comes from such surroundings. The season opened with over fifty C.G.I.T. members from Riverdale Presbyterian Church enjoying a week-end that brought back to the city most enthusiastic reports of the place. Four eleven-day parties of mothers and children followed, numbering two hundred and twenty-two in all and for the Labor Day holiday a family of nearly thirty young people from the Hall enjoyed the



EVANGEL HALL CAMP

privileges of the camp. To be at such a place removed from the rush and noise of the city, with plenty of good, nourishing food served in appetizing fashion and under definitely Christian direction brings health and courage and great happiness to all. Mothers who have struggled through the year on vouchers and children who have lived on only what vouchers provide find themselves gaining in weight and facing life with assurance and confidence. Some not definitely connected with Evangel Hall having heard of the camp and knowing its character have been among its most enthusiastic members.

A fine garden producing quantities of vegetables has helped in keeping food costs down and about seventy-five jars of vegetables have been provided for the next season, uncertain as war-time is. Berry bushes, apple, pear, cherry and plum trees promise to add their quota in time. A large house with modern conveniences, a smaller one, three cabins, and a large barn are part of the equipment and a Delco plant furnishes electricity.

Grateful thanks to Sunday School classes, Women's Missionary Societies and Women's Associations for their timely help are acknowledged and also to an increasing number of individual friends. During the past season 182 pounds of butter, 485 pounds of meat, 650 loaves of bread, 208 pounds of cereal, 443 pounds of sugar and 350 gallons of milk were required. These were all changed into rosy cheeks, hearty laughter and the strength to face the problems of life with courage.

The Shorter Catechism is one of the noblest of books, which Scottish children learn by heart, not understanding it at the time, but its meaning comes long afterwards, and suddenly when they have most need of it.

SIXTH ANNUAL ONTARIO P.Y.P.S. CONVENTION, LONDON, ONTARIO

THANKSGIVING week-end saw a gathering in London of Presbyterian youth, approximately 550, from every part of the province, for the Sixth Annual Convention of the Presbyterian Young People's Society of the Province of Ontario, convening in beautiful New St. James Church from Friday evening, October 6th, to Monday afternoon, October 9th. Every Presbytery of the twenty-three within the province was represented, which meant for some delegates a journey of about a thousand miles. The theme of the Convention, My Utmost for His Highest, dominated all activities.

At the opening meeting the President, Mr. John N. Stephens, was in the chair. A warm welcome was accorded the delegates by Rev. Dr. James MacKay of New St. James Church; Rev. F. W. Gilmour, Moderator of the Synod of Hamilton and London; Rev. J. M. Laird, Moderator of the Presbytery of London; Rev. Chas. Carnegie, Chairman of Presbytery's Committee of S.S. & Y.P.S.; and Chas. Jackson, Hilton Gustin, and Norman Young of the London Convention Committee.

The highest tribute was paid the London Convention Committee for their excellent arrangements and the hospitality of the London people was demonstrated by the fact that every delegate was billeted in a private home.

A heavy program faced the delegates gathered in the Upper Room at 8.45, Saturday morning. At the first session of the business meeting a report of the year's work was given, two items of which are worthy of attention. A sum of over \$2,000 was raised during the fiscal year for the missionary work of the Church in India, and approximately 3,500 young people had subscribed to the Daily Bible Reading Course as introduced by the Ontario P.Y. P.S. during the year. The election of officers for the ensuing year, following the report of the Nominations Committee, resulted in the choice of the following:

Honorary President, Rev. Dr. W. M. Kananawin; Past President, John N. Stephens; President, Daniel J. Firth; 1st Vice-President, Charles Cunningham; 2nd Vice-President, Evelyn I. Reid; Secretary, Mary J. McGeorge; Record Secretary, Marion Armstrong; Treasurer, Norman F. Young; Director of Leadership Training, Elsie Thomson; Convener of Worship, Molly McIntyre; Convener of Service, Winnifred Allin; Convener of Fellowship, Helen Pellow; Editor, William A. Bodden.

Following the business period, the delegates assembled in discussion groups to consider the following subjects:

Worship, Mary McGeorge; Service, Mrs. H. M. Coulter; Fellowship, Evelyn Reid; What is Leadership Training?, Elsie Thom-

son; Getting, Spending, Giving, Rev. H. M. Coulter; Winning Other Young People to Christ, Charles Cunningham; Challenge of the Sunday School, Dr. Gilmour; Planning the Missionary Program, Miss Laura K. Pelton; Know Your Bible, Rev. J. B. Rhodes.

Our theme speaker, Rev. T. Christie Innes of Knox Church, Toronto, very fittingly brought the morning session to a close with the first of his three addresses, the subject being, Our Human Situation.

The Saturday afternoon was given over to a sight-seeing tour of the Forest City or, upon the choice of the delegates, attendance at the inter-Varsity football game.

The main dining room of Hotel London was an impressive sight as the delegates sat down to their annual banquet. The beautiful banquet hall, in gala dress, was taxed to its capacity to accommodate the youthful guests. The spirit of festivity permeated the atmosphere and it was frequently said that this was the best banquet yet. The meal was excellent, the fun was spontaneous, the singing grand, the speeches shorter, and the main banquet feature very unique and intensely interesting. Prof. J. O. Wilhelm, of the University of Toronto, banquet speaker, provided us with laughs, thrills, and chills with amazing demonstrations of liquid air at 400 degrees below zero. Ottawa Presbytery was the winner of the Elsie Thomson Trophy, presentation being made by Mr. Dan Firth. Tired but happy, the delegates returned to the homes of their London hosts to prepare themselves for a heavy Sunday program.

At 9.45 Sunday morning New St. James Church was filled with young people, eager to partake of the Sacrament of the Lord's Supper, and at eleven o'clock they attended public worship with their hosts and hostesses.

Sunday afternoon was chiefly devoted to missions, the speaker being Rev. A. A. Lowther of India. He delivered a most appealing missionary message and answered questions on India. The latter part of the Sunday afternoon was devoted to the second session of the discussion groups continued from Saturday.

Sunday evening again saw accommodation in New St. James taxed for the Grand Rally Service. During the service, the officers-elect were installed, the impressive service being conducted by Rev. H. M. Coulter, assisted by Rev. Dr. MacKay. The second of the addresses by Rev. T. Christie Innes, The Possible Christian Triumph, was an inspiring and searching message. An informal talk on "May I Add—?" by Mr. Innes and a period of singing provided a short time of fellowship after the Rally Service.

Business again engaged attention Monday morning, the President, Mr. Dan Firth, in the chair. This was followed by the finals in the Public Speaking Contest, the

award of which was won by Miss Helen Hoover of London. The Alexandria Society of Paris Presbytery presented the Bible Drama in a very able manner. The Convention was brought to a close Monday noon with the third of the addresses by Mr. Innes, *The Lure of the Lesser*, a very inspiring and fitting message for the closing.

Greetings were extended to the convention by the Young People's organizations of other denominations, A.Y.P.A., B.Y.P.U., U.Y.P.Y., C. of C. and C. E.; written messages were received from the Mayor of London, Dr. Kannawin, the Moderator, and others. Many greetings also were received by wire.

Some of the high lights of the Convention were the theme addresses by Rev. T. Christie Innes, the missionary address by Mr. Lowther, the Communion Service conducted by Dr. MacKay, the banquet at Hotel London, the inspirational singing led by Mrs. Ernest Moodie and Miss Chrissie Booth, Miss Molly McIntyre, soloist, the very excellent arrangements and hospitality of the London people; and so, the Sixth Annual Ontario P.Y.P.S. Convention goes down into history.

GLENGARRY Y. P. S.

The annual rally of the Young People's Societies of the Presbytery of Glengarry was held in St. Andrew's Church, Maxville, on Friday evening, September 22nd. Delegates from eleven of the twelve societies were present to the number of more than 300.

The first part of the program was supper at 6.30 at which 150 were served by the Young Ladies' Guild. In the interval between supper and the evening gathering a song service was conducted by Alexander Doherty of the Cornwall Society, the pianist of the organization, and members of St. Elmo.

In the absence of the President, Mr. Lyle Shaver of Avonmore, Mr. Ellis, Vice-President, conducted the devotional exercises, assisted by Rev. Wm. Fitzsimons of Aultsville. Greetings were read from each society and also from the Reeve of Maxville, Dr. J. Howard Munro. The Presbytery Convener for S.S. and Y.P.S., Rev. R. W. Ellis, reported in this capacity and exhibited a new trophy which is to be competed for each year. This was given by the late Mr. Peter Campbell of Cornwall a few months before his death and will be regarded as a memorial trophy. This was presented to the society having the largest number of delegates at the rally and was won by the Avonmore group with an attendance of thirty-seven. The society of Maxville, acting as hosts, by courtesy did not compete, although all the members were present. The presentation was made by Rev. Dr. A. N. Hill of Verdun.

The important event of the evening was an address by Dr. Hill. He was introduced

by Dr. MacMillan of Dunvegan and gave a very effective address, and at its close was tendered the thanks of the meeting. It was a most successful rally and all the ministers of the Presbytery were in attendance except two, one absent through illness.

The officers for the ensuing year are: Hon. President, Rev. R. W. Ellis, Convener; President, John McLennan, St. Elmo; 1st Vice-President, Helen MacDiarmid, Martintown; 2nd Vice-President, Donald MacDiarmid, Maxville; Secretary, Sheila Bush, Avonmore; Treasurer, Ian Maclean, Moose Creek; Conveners: Worship, Mrs. Wm. Fitzsimons, Woodlands; Fellowship, Alex Doherty, Cornwall; Service, Edith Markel, Woodlands; Sports, Beatrice St. Pierre, Finch; Pianist, Alex. Doherty, Cornwall.

A CHINESE B. B. B. SOCIETY

In connection with our Church throughout Canada we have an organization known as the Boys of the Burning Bush. The young people among the Chinese have been drawn to this and in Vancouver we have one Society. In seeking a name for themselves they regarded many suggestions, as our young people would naturally think of, and desirous of indicating clearly that they belonged to the Presbyterian Church they chose the name of Chinese Young Presbyterians. The membership of this group numbers 14.

BRUCE PRESBYTERY Y. P. S.

The Y.P.S. Rally of the Bruce Presbytery was held in St. Paul's Presbyterian Church, Wiarton, on the evening of October 16th. A large gathering of young people was in attendance at this inspiring meeting. Representatives from Chatsworth, Chesley, Glamis, Owen Sound, Port Elgin, Southampton, Tara, Tiverton, Walkerton and Wiarton were among those present.

During the registration period Rev. J. Fleming of Chesley conducted a song service. The Wiarton Y.P.S. conducted the worship service, and Mr. Richard Stewart gave a most interesting report of the London Convention to which he was a delegate.

Included in the business of the meeting were reports from a number of the local societies upon the work done during the previous year. Rev. P. Reith moved that our Presbytery's Convener forward a statement to the Provincial Convener of the mission contributions of the different Y.P.S. in the Presbytery so that the amounts may be correctly known at the Annual Convention. It was left to the individual societies to decide whether they wish to resume the afternoon sessions of the Rally. Each is to express its desire at least two months before the next Rally.

The installation of the new officers for 1939-40 was conducted by Rev. J. Fleming. Next year's rally will be held in Southampton.—J. Robertson.

INTERNATIONAL S.S. LESSONS

LESSON—DECEMBER 10
Reactions to the Good News

Matthew 11:16-30

Golden Text—Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden light.—Matthew 11:28-30.

LESSON—DECEMBER 17
Parables of the Kingdom

Matthew 13:3-8, 31-33, 44-46

Golden Text—Incline your ear, and come unto me; hear—and your soul shall live.—Isaiah 55:3.

LESSON—DECEMBER 24
The Child and the Kingdom
(Christmas Lesson)

Matthew 1:18-25; 18:1-6; 19:13-15

Golden Text—A little child shall lead them.—Isaiah 11:6.

LESSON—DECEMBER 31

Friends and Foes of the Kingdom

Matthew 13:54—14:4; 15:29-31

Golden Text—Ye are my friends, if ye do whatsoever I command you.—John 15:14.

LESSON—JANUARY 7

The Christian's Confession of Faith

Matthew 16:13-24

Golden Text—Thou art the Christ, the Son of the living God.—Matthew 16:16.

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So far as one shuns evil, so far he does good.

He is a poor soldier who will not follow his Captain.

We are here to grow out of the temporal into the eternal.

Quiet resting in God is the one fount of sustained energy.

We have our duties; the event must ever lie in God's hands.

Kindness which is not inexhaustible does not deserve the name.

A good woman, although she wears no jewels, inspires reverence.

Faces are made beautiful by kindness; it is a divine sculptor.

The very bottom of the pit of trouble is but the hollow of God's hand.

God is our dwelling-place and He abides yesterday, to-day, and forever.

Beside our necessary ills, we draw upon ourselves a multitude of others.

Sudden the worst turns the best to the brave. The black minute's at end.

The central fact of life to Jesus was "the Lord God omnipotent reigneth".

He who is conscious of a debt he can never pay will be forever paying it.

By revenge a man is even with his enemy but by forgiveness he is superior.

God so controls events that if we trust Him our true life cannot be destroyed.

The more we sink into the infirmities of age, the nearer we are to immortal youth.

The sternly disciplining touch of pain and disappointment is an almost unescapeable element in life.

No reproof or denunciation is so potent as the silent influence of a good example.

If there be no enemy, no fight; if no fight, no victory; if no victory, no crown.

Expediency, selfishness, crooked dealing are sand upon which no building can securely rest.

All death in nature is a birth, and at the moment of death appears visibly the rising of life.

Faith is the strange power that lets us see the invisible, touch the intangible, and do the impossible.

The sense of honor and the resolve to die rather than do certain things is the grip of the living God upon the soul.

There is a comfort in the strength of love; 'Twill make a thing enduring, which else Would upset the brain or break the heart.

Nothing that happens to us matters much or for long; what we let it do to us matters greatly and for always.

Churches are as necessary as homes to families, schools to education, hospitals to public health, and body to soul.

That is unworthy contentment which leaves one indifferent to the welfare of others or to the prospects of a good cause.

Keeping pleasant at unpleasant tasks and in unpleasant surroundings is a major achievement of divine grace in the heart.

There is no real comfort in life until the conscience is at peace, the heart clean, and the will right with God.

With the body politic it is much as it is with the human body. At every break or bruise or wound, healing agents start for the place needed.

Men who take a modest and realistic attitude toward their own attainments and abilities need to stand like a rock against the partisanship of admirers.

A temporal state, in which the present is every moment becoming the past; and what is left undone becomes forever impossible, is alone suited to our imperfect character.

In every house, in the heart of each maiden, and of each boy, in the soul of the soaring saint, this chasm is found,—between the largest promise of ideal power, and the shabby experience.